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## Author's Note.

The burden which I voluntarily took upon myself purely out of patriotic motives has been borne with the patience of Job and I at last deliver to the world at large, the second and final volume of "Pictorial Hyderabad". The delay in its publication is attributed very largely to the extraordinary zeal which was shown by gentlemen representing various interests to supply me with additional information concerning the multifarious subjects dealt with here. In this volume may be found reference to the life and work of many a patriot of the Hyderabad State, men and women who have dedicated themselves to the service of their country and entered into their eternal rest in peace because I believe that a picture however true and beautiful of modern Hyderabad will lose its perspective without the background of the selfless labours of the sons and daughters of Hyderabad in laying the foundation of the destinies of the present generation.

The labour and anxious attention with which I have collected and arranged the materials of which the two volumes are composed will hardly be realised by those who read them with careless facility. The stretch of mind and prompt assiduity by which so many details were gleaned and preserved I myself sometimes contemplate with wonder; and I may be permitted to suggest that the nature of the work in other respects, as it consists of innumerable particulars, all of which I had spared no pains to ascertain with a scrupulous authenticity has occasioned a degree of trouble far beyond that of any other type of composition. Were I to detail the persons I consulted and the enquiries which I have found it necessary to make by various channels I should probably be thought ridiculously ostentatious. Let me only observe, as a specimen of my troubles, that I sometimes was obliged to run in a day twice and thrice over Hyderabad, the city of distances and leisureliness, in order to get a date correctly fixed or to take back drafts submitted for approval or to show the final proof,—a task which when I had accomplished I well knew would bring me no praise, though a failure would have meant discredit to me.

The Government of H. E. H. the Nizam are aware with what purpose I entered upon the onerous and almost impossible task of producing "Pictorial Hyderabad". My purpose, as explained in the publisher's note

to the First Volume, is that there should be an unvarnished and faithful record of all that has been done during the rule of our illustrious sovereign, Nawab Sir Mir Osman Ali Khan Bahadur, the ablest member of the Great House of Asaf Jah. It is not for me to say whether I have done the work in the most accepted way but I can only claim credit for my motive and intention.

Great publishing houses in England, or in India, would hardly realize even a part of the difficulties which beset a publisher in the mofussal engaged in the production of such a book as " Pictorial Hyderabad " aimed to place on record the wonderful and fascinating history of this State. The difficulties are innumerable; the troubles are indescribable; and the vexations are unaccountable.

And after all, perhaps, hard as it may be, I shall not be surprised if omissions or mistakes be pointed out with invidious severity.

If gratitude should be acknowledged for favours received I take this opportunity of most sincerely thanking Nawab Salar Jung Bahadur who did not stint whatever help I expected of him. He very generously placed at my disposal all papers and books of reference which had any bearing upon the type of work in my hand and helped me to take other sources of information through his influence. But for him my undertaking would have had an abortive ending. His ambition happened to be identical with mine. It was to unearth all the hidden materials and paint a faithful picture of the historicity of Hyderabad whose foundation was well and truly laid by his illustrious grandfather.

The patronage which His Excellency the Maharaja Sir Kishen Pershad Bahadur extended to me I highly value and acknowledge with gratitude. His visit to my Press and constant enquiries as to the progress of the work acted as a stimulant which I needed now and then. I am also indebted to Raja Bahadur Venkata Rama Reddy for his help. He took a genuine interest in the production of the " Pictorial Hyderabad". To Professor E. E. Speight, of the Osmania University, I owe thanks for the illuminating foreword which he contributed to the first volume.

To Sir Akbar Hydari, the Finance Minister, I am deeply indebted. On several occasions he evinced a keen interest in my endeavours and inspired me with his advice. I own with gratitude the patronage, encouragement, assistance and practical sympathy of Nawab Mehdi Yar Jung Bahadur, the Political Member, and of Sir Richard Chenevix Trench, the Police and Revenue Member.

My thanks are also due to Mr. Qadir Hussain Khan, M. A. Bar-at-Law, Director of Information Bureau, for kindly retouching the article on the " Round Table Conference " and to Raja Deen Dayal & Son, Photographers, for giving for my use in this book several Photographs.

My raw material was chiselled and shipshaped by three of my personal friends. Mr. Abdur Razack Chida, the young talented author of "Anthology of Indo-Anglican Verse" and a promising Muslim writer of English verse, gave me helpful literary assistance for sometime. Mr. A. F. Thomas, a name to conjure with in the Indian journalistic world, formerly an Editor of the " Englishman " Calcutta and " Hyderabad Bulletin " did not forsake me after the issue of the first volume. He continued to wield his facile pen, embellishing some of the life sketches until his health failed a year ago. He possessed a marvellous memory, a fund of knowledge on all matters and a rare gift of expression. By his premature death on the 3rd August 1932 I lost a sincere friend and Hyderabad a brilliant journalist.

Mr. R. Thomas came to my rescue. He had training under such eminent authors and publicists as Mr. Glyn-Barlow, C. Y. Chintamani and W. Roberts of the Daily Herald, the Labour organ of London, and his intimate knowledge of Hyderabad was an asset to me. He rewrote the biographies and some departmental histories and helped me to complete the work. To him and to others I tender my sincere thanks.

I may say in conclusion that the first volume has been universally praised. The " Pioneer " of Allahabad said :—

" This work is an illuminating account of the largest of Indian States, " copiously and adequately illustrated and obviously written with a "pride for which there is considerable justification ".

The "Manchester Guardian" writes in the course of a lengthy review:--

" its collection of well reproduced photographs, numbering several " hundreds, illustrate almost every phase of the history and antiquities of the premier State in India. Quite apart from the letter press, "the book is indeed a Treasure House of pictures, many of them of " real artistic value. There is hardly a picture in the book which has " not its interest, historical, antiquarian or topographical ".

The " Times of India " writes :—

" The present volume which is a valuable reference book as well as  
" an attractive album rolled in one, is well worthy of a place either in  
" the library or in the drawing room "

The " Madras Mail " writes :—

" The volume forms a valuable reference book and is printed on fine  
" art paper. The Berars, and the Nizam's unsuccessful claim for their  
" restoration to him, form the subject of a fascinating chapter ".

To my Sovereign I owe my all. Him will I serve to the last  
atom of my strength. I shall continue to the best of my ability to help  
to dispel all ignorance, all malice and unkind thoughts about my dear mother-  
land. Single-handed have I finished the work.

I do not claim to have covered the entire field of personalities and  
other subjects. There are many more eminent men and women belonging  
to different communities and creeds and institutions silently working for the  
emancipation of humanity. To them I owe my sincere apology and assure  
them that I honour them as much as I do others and when an occasion arises  
I shall endeavour to give adequate expression to their contribution to make  
Hyderabad happy and progressive.

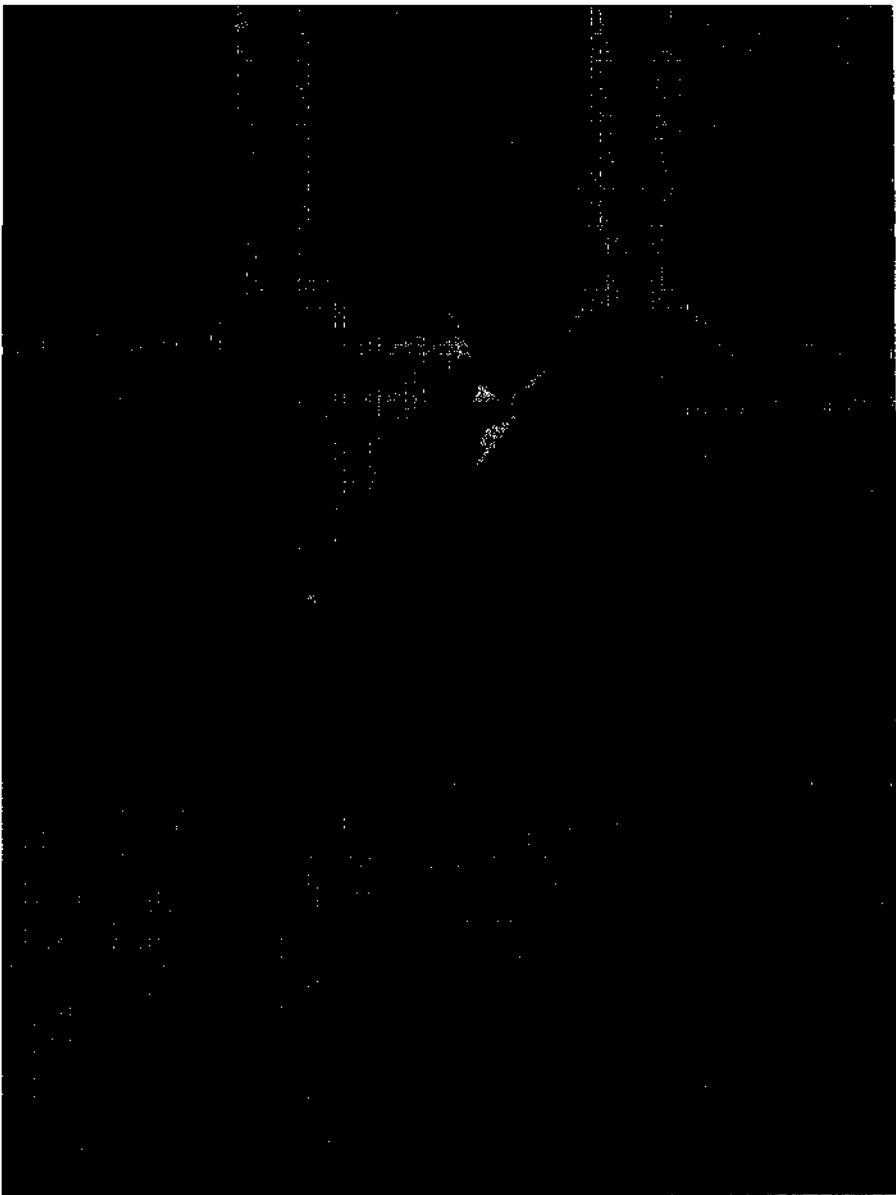
K. KRISHNASWAMY MUDI RAJ

Compiler & Publisher.









H. E. H. LIEUT-GENERAL ASAF JAH, MUZAFFAR-UL-MULK WAL MUMALIK NIZAM-UL-MULK,  
NIZAM-UD-DOWLA, NAWAB SIR MIR OSMAN ALI KHAN BAHADUR, FATEH JUNG,  
FAITHFULL ALLY OF THE BRITISH GOVERNMENT, G. C. S. I., G. C. B. E.,  
NIZAM OF HYDERABAD.



## NIZAM VII AND HIS REIGN.

**I**N the first volume it had been our very pleasant duty to give a rapid sketch of the life of His Exalted Highness Sir Mir Osman AH Khan Bahadur under the general section covering the dynastic history, in broad outline, of the members of the House of Asaf Jah, Nizam-ul-Mulk, the first Nizam of the Deccan and one of the most striking and impressive figures on the spacious and glorious stage of Moghul endeavour and Moghul achievement, beginning from the time of Zahiruddin Babar and ending tragically with Bahadur Shah whom misfortune marked out for her own.

It is now our pleasant task to give a brief survey of the life of His Exalted Highness, not from a dynastic point of view, but especially from a personal and administrative standpoint.

When Sir Mir Osman AH Khan Bahadur was a young man he gave no striking promise of the greatness he was destined to achieve later in life. It was generally expected that he would be easy-going, indulgent to the errors of his subordinates and allow State matters to slide on from bad to worse as they had been doing from the time of Nawab Afzal-ud-Dowla Bahadur, his grandfather. During the time of his father, the late Nawab Sir Mir Mahboob AH Khan Bahadur, matters went from bad to worse, especially, in the sphere of finance. The State treasury had one outstanding qualification, and that qualification was its perpetual bankruptcy. The prospects looked gloomy. There was no apparent way out of the quagmire of financial stringency and distress. State officials wrung their hands and the Nizam had to part with the Berars, as the State could not furnish the redemption money. Though he set his face stern against perpetual alienation he could do nothing against Lord Curzon, the Viceroy's, dictum about an alienation that was inalienable. And there was the financial bait of an offer of twenty five lakhs of rupees per annum as payment for the lease. Although this distressing transaction was completed and would have rendered any Ruler unpopular, Sir Mir Mahboob AH Khan Bahadur, on the other hand, only evoked popular sympathy, for the reason that had he had a full treasury he would have been able to put up a better and a stronger case—very probably, perhaps, in the circumstances then reigning, winning the case. But our bankruptcy made us further bankrupts still—for, we lost Berar.

It was more or less under the gloom of this shadow that Sir Mir Osman Ali Khan Bahadur ascended the *ffllasnad*. The State treasury was still empty though the Berar payment was coming in. And the fact that as heir-apparent he gave no striking promise made people think that things would go on as they had been doing and, in the end, perhaps, confusion would become worse confounded.

But all officials and people alike were soon to be undeceived. The young Nizam showed that he was a man of mettle possessing a character entirely opposite to that credited by the people. He revealed strength of mind, far-sighted vision, decision and determination and an unflagging interest in the prosecution of all policy following that decision. The officials and people were pleurably thunderstruck. Here was indeed a new type of Ruler—and a welcome type of Ruler

Justice being the chief element of his administration there was no opposition to his radical rule. Convinced that his first duty was for his subjects in the rural areas, he began a process of weeding out the tares and weeds of corruption. Unprincipled officials—not all—steeped in the traditions of troubled, unhealthy days were sucking the people dry and he very effectually, if not radically, crushed out the spirit of this vampirism. That was his first brilliant act—an act which will give him a lasting place in State history, to say nothing of his other great and wonderful achievements. But, in one sense, this was nothing—a mere nothing. More astonishing things were to follow, and follow in quick succession. Very early in the period of his rule, His Exalted Highness laid down for his own guidance the cardinal and fundamental principle that the wbrk of a statesman is not merely to destroy distress prevalent on the soil but also to plant plenty and prosperity thereon. By a "*Firman*" you can pluck out a great evil, but it is not so easy to substitute in its stead a great good. How was this to be done even in a single direction, or in a single sphere? Realizing the position in its stark nakedness, Sir Mir Osman Ali Khan probed about the ghastly wounds of Hyderabad and discovered that there was a specific, a real panacea, and that specific was Silver. And where was silver to be found from an impoverished State and an almost impoverished people? He thought deeply over the matter and prayerfully sought guidance and direction. We use the word "prayerfully" for His Exalted Highness's life is an intensely prayerful life as those who know him can well testify and his simple and austere life bears testimony to. As he was not praying for himself, or for his personal aggrandizement, but for some' twelve million people, his prayer was answered.

Realizing that the wounds of Hyderabad festered and bled because of a bankrupt treasury and the remedy lay in filling it to overflow, he turned his extraordinary mind to solving the problem of achieving—what then appeared as attempting the impossible. In moments and periods of distress and extreme anxiety Heaven provides the right type of friends and allies. One such invaluable ally was found. And that ally was Nawab Sir Hyder Nawaz Jung Bahadur who immediately entered into the spirit of his master and took a solemn oath, as one might well declare, to do his utmost, to concentrate his great genius for finance on the herculean task of showing plenitude where there had been perpetual poverty.

How this wonderful financial genius achieved the impossible and how and to what extent Mir Sir Osman assisted his Minister in cutting the Gordian knot and forging a golden chain of glory we shall only know, fully, exactly and in detail, when all State papers are available. Despite the want of these papers, there are certain points on which we would like to express ourselves, as it is absolutely necessary that the people of Hyderabad should know, now and for all time, how the great miracle was achieved—rather, we should say, about the shining points playing about the mystery which only serves to mystify more than what is already mysterious.

The first point about the mystery is that there was no fresh taxation. Hyderabad hates taxes: and its Ruler would rather cede some more of his land than impose any additional burden on his loyal and beloved subjects. The Nizam, on his side, reduced his personal splendour and became almost a royal *fakhir* on his *masnad* as the illustrious Emperor Aurangzebe was. This was a rebuke and a lesson to his nobles and courtiers. The members of the nobility feared spending and subordinate officials feared exacting: the happy result was that the wealth of the people remained in Hyderabad and did not go beyond the frontiers—never to come back. The Nizam himself set the example. And is still setting it I

Sir Akbar, on the other hand, devoted his attention to careful and correct collection of revenue; creation of fresh revenues where possible; the maintenance of intelligent and intelligible accounts; wise and judicious reduction in expenditure; sharp auditing; a statesmanly guidance in the realms of higher finance which include, as readers might know, subjects of such intricacy as currency, exchange and circulation; and the preparation of the annual budget on a basis of equitable allocation.

The Nizam helped his Finance Minister by placing at the heads of the departments men of proved merit, probity, strength of character, vision and

foresight. A similar thing was done in the districts, but not to any considerable extent as the proper material was not available. However, the foundations were laid : and the building and beautifying of the superstructure we are witnessing today.

Taking their inspiration from their Ruler, high and prominent officials went about exorcising the old evil spirits and supplanting them by beneficent spirits and progressive influences. Each man considered his duty as a sacred duty and proceeded to discharge it conscientiously and loyally. There was, in fact, an unmistakable stir in the entire atmosphere of the State; there was a tremendous groaning in the old grooves, a determined straining at the old tethers, a wrenching at the old stakes and a new spirit hovered over all things.

The changes, reforms and progressive acts have been spectacular in the metropolis of the State, but in the rural areas the changes have necessarily taken the form of strong currents and under-currents. The harrowing and horrifying stories of corruption, extortion and all-round administration which once we used to hear with a shudder and, a shock of deep pain in the near past have passed into the morally defective history of a defective age. They are now of merely antiquarian interest. We are all of us only too willing to drop the curtain, or rather spread the pall over them. For incorruptibility the State can now well challenge comparison with any British province in India and we are relieved and happy to think that the terrible taunt which used to be hurled at us in the past has now ceased to have justification.

The Hyderabad of yesterday is not the Hyderabad of today; and the Hyderabad of to-morrow will not be the Hyderabad of to-day. From 1911 the State has been in the throes of a vital transformation. The old order has changed yielding place to the new. Our State today is not a moribund State but a living entity right well in the centre of the fast-moving caravan of modern Indian civilization. The changes have been radical, revolutionary, astonishing and the people have been given things for which their children and their children will be everlastingly grateful. The present generation—a great part of it—has eyes to see but does not see and its gratitude is of a very lukewarm and tepid order.

The most outstanding feature of Mir Sir Osman Ali Khan's rule is all the care which he has bestowed on his subjects in the rural areas of the State. Irrigation tanks, dams and canals have been provided on an immense scale and the programme is not exhausted but growing. The next outstanding

feature is the Osmania University which is full of promise. Then comes the acquisition of the Nizam's Guaranteed State Railways on the 1st of April of this year. Though there has been an abundance of doubts and criticism, the time will not be long before the people will rejoice at the decision of His Exalted Highness the Nizam and his Finance Minister to force the pace and acquire the Railways before the period of their lease expired. The interest we have been hitherto paying to share and debenture holders will be ours and before long it will be possible for us to utilize the entire net profits on the development of our industries and the extension of our culturable acreage, and education and sanitation.

In all these things there is one fundamental fact to take note of and that is that the poor of the State have had labour provided for them, almost in abundance, during the last fifteen years and more, and there has been an influx and not an efflux of population. Our State has not in its midst those painful conditions which send out emigrants across the seas and thereby cut their home and country ties. The distressing burden of responsibility for the well-being of such unhappy exiles is not upon us. Nor are we behind hand in famine administration. We have famine reserves and a schedule of relief measures which has been found to be efficient and effective in actual working. With the introduction of improved agricultural methods, the broadbasing and energizing of the co-operative movement, the re-organization and support of cottage and minor industries, the supply of selected and improved seed to cotton growers and agriculturists in general, the expansion of irrigation and the reclamation of land by deforestation and soil rejuvenation, the increase of banking facilities for the benefit of large-scale farmers, a new era is in the process of dawning in rural Hyderabad and we prayerfully hope that it may be given to this generation to witness the dawn of that great day.

What we would very particularly like to emphasise is that Hyderabad, under His Exalted Highness the Nizam, has made but a beginning in the matter of transformation, even though that beginning is great and wonderful. There are great things and far greater things still to come. For instance, we have to build up industries, utilize our raw materials, tap our forest resources more efficiently, make Co-operation a living, vitalizing force, spread compulsory primary education and revolutionize our agricultural industry on which are dependent no less than some ten million people in the rural areas.

We have begun well and shall certainly end well. The thing is to have earnestness, endeavour and enthusiasm—all of which great virtues



are blended in a harmonious whole in the mind of Mir Sir Osman Ali Khan Bahadur. The people of Hyderabad have cause for exceeding great gratitude but the greater measure of gratitude will come from future generations—for, it is posterity that is the fittest and best judge in all matters of national importance.

The people of the Dominions are yet to realize the fact that if it were not for the blessed rule of the present Nizam, their condition today would have been exceedingly pitiable. This thought does not seem to have struck any one with force so far. We would have had no University, expenditure on education would not have increased, there would have been no vast irrigation schemes, there would have been no Court of Wards, the blessed gospel of Co-operation would not have spread into the districts, the executive and the judiciary would not have been separated, no City Improvement Board would have come into existence, medical relief would not have been extended, the Uailways would not have come into State hands, and the metropolis would not have been adorned by stately buildings, beautiful parks and broad and well-lighted roads, were it not for his statesmanship.

It was the genius, the statesmanship, the zeal, and sense of duty to his subjects of one man which accomplished all these things. In doing all these he expended his energy and is considered as the hardest worked man in the whole of the Dominions. Pomp and power he has not sought, nor personal aggrandizement. If Shah Jehan built wonderful mausoleums, Osman Ali Khan—also a Moghul—has built up a whole State. He is the real Alladm of the history of the Deccan, notably of the history of the house of Asaf Jah.

He may not be aware of the fact that deep-rooted and silent admiration for him exists among all classes of intelligence and understanding—only the illiterate classes do not yet fully realize the extent and nature of the work accomplished in their behalf. When they know, there will be such profound regard and love for him as to far transcend even that shown for his illustrious father who won glory and general admiration through innate benevolence and not through splendour of action, through grandeur of performance, brilliancy of plan and policy, through magnificence of conception and execution. We once before declared that Osman Ali Khan is the greatest of the House of Asaf Jah and we are proud to repeat that statement

Now there is one point on which we should like to express our convictions—not mere opinions—before we bring this chapter to a conclusion. The point is this. What reward has Osman Ali Khan received in recognition of his magnificent services to his people and future generations—'

services which, great and glorious though they may be, are yet in the initial stages promising a beneficent revolution on an unprecedented scale? We must frankly say, and say it with profound regret, that the Paramount Power has been so exceedingly grudging in its recognition that one might, with justice, remark that any recognition that might have been accorded amounts almost to nothing. The title of "Exalted Highness", we might remind our readers, was given in recognition of the Nizam's premier place in the rank of India's great princes, not in recognition of his great, nor,—and this is important—in recognition of his treaty claims. The title is also some sort of a recognition of his great services to His Majesty's Government during the dark and troublous days of the terrible war which threatened altogether to obliterate many a minor nation of Europe. The title of "The Faithfully Ally of the British Government" could have been given to any one of his ancestors from the time of Nizam Ali Khan downward, as no Nizam was ever anything but an ally of the British Government.

And, what after all do these titles, grandiose in themselves, signify to the Nizam himself? What is their value to him? They might have some significance in the eyes of his compeers in the Islamic world and his subjects, but what is their value to him? We must be fair and frank and look at the matter from this point of view. What is the value and significance of titles to one whose title to a higher and righteous claim had been repudiated in language which, to say the least, was not adorned by any excess of courtesy?

It was not a frivolous claim that he put forward; it was not an unfair claim that he made; it was not a claim that had no documentary sanction—nothing of the kind. It was a just claim, a righteous claim, and a claim which is supported by documents. Documents and treaties do not speak untruths

Our readers might recall that in putting forward his historic claim to the Berars, His Exalted Highness took his stand on treaties between his family and His Majesty's Government as represented by the successive Governors-General of India. The reference to war services was of casual—not crucial importance. The treaties and treaties alone formed the sum, the substance and the soul of his claim. The press and people of India who perused his famous letter to His Excellency the Viceroy, recognized at once that his claim had immense weight and, if justice had its way, he should win hands down. India, and even some portions of England and notably the Islamic world, waited with eager interest for the answer to the claim put forward in extraordinarily courteous language.

The answer was very long in coming—but eventually come it did, and when it came it was a veritable bombshell. It was a shocking surprise to all, even to the moderately expectant. Some expected that if not a full rendition, there would at least be put forward proposals for an honourable compromise. Neither of these two expectations came to pass. The Nizam was told that the British Government was a Paramount Power and he could not, therefore, treat with it as an equal. This was a most extraordinary statement and one unheard of in Indian history. The Nizam stands on his treaty rights, but he is told he has no status to treat with! He refers to existing treaties, but the Viceroy refers to a position in India which was never paramount from the beginning of things, but only became so in latter days. He urges his just claims; and his arguments are evaded!

The decision of the Government shocked every decent thinking man and certainly caused considerable pain throughout the Islamic world. In Hyderabad the news was received with unexpressed sorrow. We have already discussed the question at great length and in detail in our first volume but to enable connected reading here we may say that it never seemed to have struck Lord Reading that at the time the first and original negotiations for the lease of the Berars started, England was not the paramount power in India and, moreover, the Nizam is not a conquered prince, but an ally from the very beginning and never was an enemy.

Now, there will soon sit in England a round table conference. Delegates have gone from all important Indian States. Hyderabad has also sent a delegate, with three coadjutors. Sixteen princes will attend in person. Before this, a special committee was appointed to enquire into the relations between the Central Government and the Indian States. Whatever may happen, India within the next few months will cease to be the India of today. There will be great changes and changing conditions. What will all these things signify? That, among other things, the British Government must give up many of its cherished standpoints, especially when any of them is untenable, unfair and unsanctioned by documents. Such changes in standpoint will not weaken the Paramount Power but strengthen it.

So far as Hyderabad is concerned, we think, we may say, that the British Government would do the right thing and the generous thing if they hereafter make a declaration that they would recognize the Nizam as an ally in the real technical and legal sense of the word and treat with him as an equal, and not as an inferior who cannot be treated with at all but only ordered and commanded. The position they have taken-up, they must realize, is absurd.

the Paramount Power is paramount power, but for negotiation purposes, for the discussion of treaties, for the conduct of all important "pour parlers," such a State as the State of Hyderabad must be treated unlike others, such as "Sanad" States. The Ruler of Hyderabad occupies a unique position in every respect, particularly in respect of treaty rights and he must in virtue of that position be treated as an equal and paramountcy must never be claimed. It need not, of course, be mentioned that the Nizam claims no right to conduct correspondence with foreign powers nor does he claim that he is not subject to the Crown of England; nor does he claim that he is not subject to the Paramount Power in matters of imperial import; but he certainly claims a very large measure of independence in all matters and to be treated as an equal, with the right of an ally, when important matters come up for discussion.

We have written at fair length and trust that the Nizam's war services, the friendliness and staunch loyalty of his ancestors, his own personal achievements, his position and standing, and his grandfather, Afzal-ud-Doulah's service to the British Empire in saving India during the mutiny, and his own services to the British during the war by the issue of his famous manifesto which calmed Islamic India, will all be taken into careful, just and sympathetic consideration and British justice done to him.

The fact has to be recorded that the last notable act performed by his Exalted Highness at the time the first sheets of this volume were under print was the sending of the Hyderabad Delegation to the Round Table Conference, which was opened in London on the 12th of November by His Gracious Majesty the King Emperor, and, after the opening, presided over by the Prime Minister, Mr. James Ramsay MacDonald.

The members of the delegation were Nawab Sir Akbar Hydari, Hyder Nawaz Jung Bahadur, Finance Member; Lt.-Col. Sir Richard Chenevix-Trench, Revenue Member; Nawab Sir Amin Jung Bahadur, Personal Minister to H. E. H. The Nizam; and, Nawab Mehdi Yar Jung Bahadur, Political Minister; with a co-adjutor in the person of Sir Reginald Clancy, who was formerly Finance Minister here in our State and, latterly, after holding other appointments, became British Resident at Indore and conducted negotiations during the notorious Holkar case. Further, the Delegation will be advised by Mr. M. Marmaduke Pickthall, who is an authority on Eastern matters.

While these gentlemen form the Delegation, the representative and spokesman of Hyderabad will be only one person—Nawab Sir Akbar Hydari. Representing so great a State as Hyderabad, and in view of the

vital matters and tremendous interests affected, it was advisable that the State representative should be guided and advised by the rich experience of each member of the Delegation.

Having referred to the lives of the members of the Delegation in other places, it would not be worth while to repeat them here. At the time of writing, the Conference is in its initial stages and, we need not add, that we wish it all the success it deserves. We may rest assured that Hyderabad delegates will contribute their thought and their wisdom to the " future constitution of India ", to which His Majesty referred

There is one point which appears to have escaped the notice and attention of a vast majority of people and that is that the Delegation will consult His Exalted Highness by cable on all important and difficult and delicate questions. One may well say that our Ruler is taking an active part in the Conference, particularly in regard to the interests of his State and his subjects, though he is in his palace in Hyderabad. All ultimate decisions on great questions will be his.

We think it would be fitting if we included here the remarks of Lord Hardinge who visited Hyderabad on the 3rd of December. He was Viceroy and Governor-General of India during the period of the great European War, and he was so much loved and honoured by princes and people alike that even though the times were dangerous, and India was denuded of troops, there was no agitation or disturbance of any kind and our country did its " bit and its best " right loyally and manfully. Lord Hardinge's call for succour was nobly answered by the princes and notably by His Exalted Highness the Nizam. His contributions were not only in men but also in money ; and not merely in money but in moral encouragement as well, born of his great influence in India and the Islamic world. His famous and epoch-making manifesto is a case in point.

Lord Hardinge seeing Hyderabad entirely changed was not merely struck with astonishment at the work of our beloved Ruler but also with admiration at his capacity, energy and wisdom. Speaking at the banquet given by our Ruler he said :—

" Eveywhere there are evidences of advance in irrigation; you have more than one magnificent project in the course of construction or under examination. Your railway policy is destined to play an incalculable part in the development of the country's commerce and industry. Co-operative societies are receiving impetus which will give them their due share in the

general plan of development but, of course, that which strikes one's eye returning after many years is the great town improvement scheme. So much has been done already that I am sure in a few years you will make this ancient city of Hyderabad a fitting and worthy capital of the Ruler of the premier State and Faithful Ally of the British Government/' When Lord Hardinge visited Hyderabad in October of the year 1911 to condole with His Highness ( as he then was ) on the death of his father and wish him God's guidance in his great task, the Nizam in his reply to the Viceroy at a State banquet used these modest but magnificent words :—

" I am at the threshold of my career as the Ruler of Hyderabad, and therefore, all that I am able to say at present is that it is my highest ambition to be, in all respects, both to the Government of India and to my own people, what my late father was, a faithful friend on the one hand and a beneficent ruler on the other. I confidently trust that His Imperial Majesty as well as the people of my own country will reciprocate my sentiments in the same spirit in which I entertain them."

It need hardly be said that His Exalted Highness has fulfilled his "high ambition" in a noble and magnanimous manner, as Lord Hardinge has testified. We are not only proud of him but also pray for his health and strength so that he may guide the destinies of this great country to the goal of peace, plenty and prosperity.

His Exalted Highness has\*already earned for himself the very enviable and really exalted title of " The Friend of the Labourer " and we feel sure that his name will go down to history as that of not only the transformer of Hyderabad but also as the friend and guardian of the agriculturists—and labourers especially. The irrigation works alone form an imperishable memorial to him and to his genius in administration and deep and fervent concern for his ryots. When further and greater improvements take place in Hyderabad they are bound to add more laurels to his Crown.

For all that has been done, for all that will assuredly be done, and for all the concern and genuine solicitude shown, we have the proud privilege of tendering to His Exalted Highness the Nizam, on behalf of the ryot, in particular, most profoundly grateful thanks. With this sincere prayer on our lips issuing from our heart we conclude this brief sketch of the life of one of the most notable and beneficent rulers known in India.











NAWAB MIR HIMAYAT ALI KHAN, AZAM JAH WALASHAN BAHADUR.  
HAIR-APPARENT.



SAHEBZADA

# Nawab Mir Himayath Ali Khan Azam Jah Bahadur

(HEIR-APPARENT)

**N**AWAB Mir Himayath Ali Khan Bahadur, Azam Jah, the heir-apparent to the "*masnad*" of Hyderabad, is the eldest son of His Exalted Highness the Nizam, Mir Sir Osman Ali Khan Bahadur, and Sahebzadi Azim-un-Nissa Begum Saheba. He was born in Hyderabad on the 8th Moharrum 1323 Hijri at the Eden Gardens palace. His birth took place during the reign of His Highness the late Nizam, Nawab Mir Sir Mahbub Ali Khan Bahadur, of ever blessed memory. The event was hailed with delight by his grandfather, but it was not his fortune to enjoy the solicitude and love of that great and good man for long, for, when he was still a mere lad of: five he passed away suddenly. His education, up-bringing and training were mostly in the hands of his illustrious father and we need hardly add that he could not have had a better and more accomplished tutor than him, seeing that he is, as all the world knows, a scholar and administrator of the very first rank.

Nawab Azam Jah Bahadur, who is now nearly twenty five years of age, was taught Arabic, Persian and Urdu by special tutors, His Exalted Highness carefully superintending the tuition and even supplementing it as time and occasion arose. The young Nawab's English education and tra'ning in Western etiquette were entrusted to Mr. W. G. Prendergast Ph. D. formerly of the Nizam College, and the tuition is now in the hands of Mr. A. L. Binney, I. C. S. and Mr. Hugh Gough. His Exalted Highness the Nizam did not concentrate his attention solely on academic education, but seasoned it by giving, his son a thorough military training under the late Nawab Major-General Sir Afsur-ul-Mulk Bahadur and also saw to it that he learnt all kinds of games and became a trained sportsman and acquired the sporting spirit. As a consequence of this training, Nawab Azam Jah Bahadur is a crack sportsman and hunter. Once at the birthday anniversary

parade of His Exalted Highness the Nizam, his father, he was in command of the Regular Forces and the manner in which he acquitted himself of the difficult task of marshalling and commanding an army on the field was universally admired and remarks were freely passed to the effect that he was a born leader of soldiers and has something of the spirit of the first Asaf Jah who, as may be known, was not only a great statesman, administrator and diplomat, but also an able general and was relied upon in all capacities by the Moghul emperors.

For the last few months Nawab Azam Jah Bahadur has been having, by special orders from his father, training in the most important of Government departments, notably the Revenue Department. After completing his training, the Nawab was ordered to inspect all offices and submit reports. The step taken by his illustrious father to give him practical grounding in revenue work especially has been universally applauded as being a right step in the right direction and as a measure calculated to give the Nawab an insight into the intricacies and complexities of revenue work as is carried on in the Dominions. Moreover, he had been several times sent out into the districts to study matters on the spot and while thus on tour personally decided many important and intricate cases involving criminal, civil and revenue law. It must not be supposed that the few months training he has had in the Secretariats will be all the training he shall have and there will be no further endeavour to broaden his experience of official work and of the working of the administrative machinery. His Exalted Highness the Nizam has himself been his son's tutor in administrative matters and statecraft and we need scarcely say that Nawab Azam Jah Bahadur could not have had a more brilliant and at the same time a more practical and experienced tutor than his eminent sire. Azam Jah Bahadur has been constantly under his father's eye and there is not the slightest room to doubt the fact that he has been constantly receiving instructions and has been profiting by them. Not merely this; he has before him the pattern and precedent of his father's work and the spirit of emulation ought surely to have taught him much, and made him aspire for much. And we also have to remember the fact that the education of a prince is not of the same type as that obtaining in our universities. It is of a special, complicated and difficult type. The curriculum embraces, along with other subjects, such subjects as Economics, Politics, Administration, Constitutional History, Civil and Military Law, and so on. It is a hard course of study and that is the reason why tutors are kept on even when a prince has attained his majority. From all reports, Nawab Azam Jah Bahadur possesses a character well worthy of admiration. He is calm, collected, quiet and unostentatious and has no pride whatsoever, nor



#### A NOTABLE EVENT

For the first time in the annals of Hyderabad State a Princess of the Ruling House participated in a public function.

PRINCESS DUR-E-SHAHWAR DUR-DANA BEGUM,

the beloved consort of Prince Azanti Jah Bahadur Waiashan, Heir Apparent to the Throne of Hyderabad presenting Mr. S. M. Hadi, B.A., Director of Boy Scouts with a Cap for winning the Public Garden Tennis Tournament in 1933 A. D. defeating an Italian Tennis Champion.



does he practise cruel aloofness. He is said to be quick at grasping things but slow in expressing opinions, given, as he is, to deep and careful thinking which is a great and invaluable requisite in one who will one day be called upon to exercise the science of statesmanship in all its most difficult phases under stressing circumstances. One of his most notable virtues is his profound regard and respect for his father and mother, brothers and sisters. He is said to possess many of the characteristics of his illustrious grandfather and to be of an open heart, extremely generously inclined, and straightforward in views.

Little remains for us to add except to express the earnest hope that, in fulness of time, when God calls him to the masnad of Hyderabad, he would spare no pains to uphold the dignity of the House of Asaf Jah, add lustre to the name of his illustrious father and promote the peace and prosperity of the State and its people.

The Prince accompanied by his younger brother, Prince Muazzam Jah Bahadur, went to Europe on a tour in the month of March 1931. This was the first time that he travelled beyond the borders of India. His visit to the European countries and contact with the dignitaries of the west helped to widen his outlook on men and matters. The advantages of travel abroad to one of the Prince's culture and temperament are so manifold that in fulness of time they will manifest themselves. One outstanding feature of his visit to Europe was his marriage with the only daughter of the ex-Sultan of Turkey, of which a full account is given separately in this present volume.

The noble Prince with his consort has again gone to Europe for health reasons and will ere long return to Hyderabad with renewed health and strength.





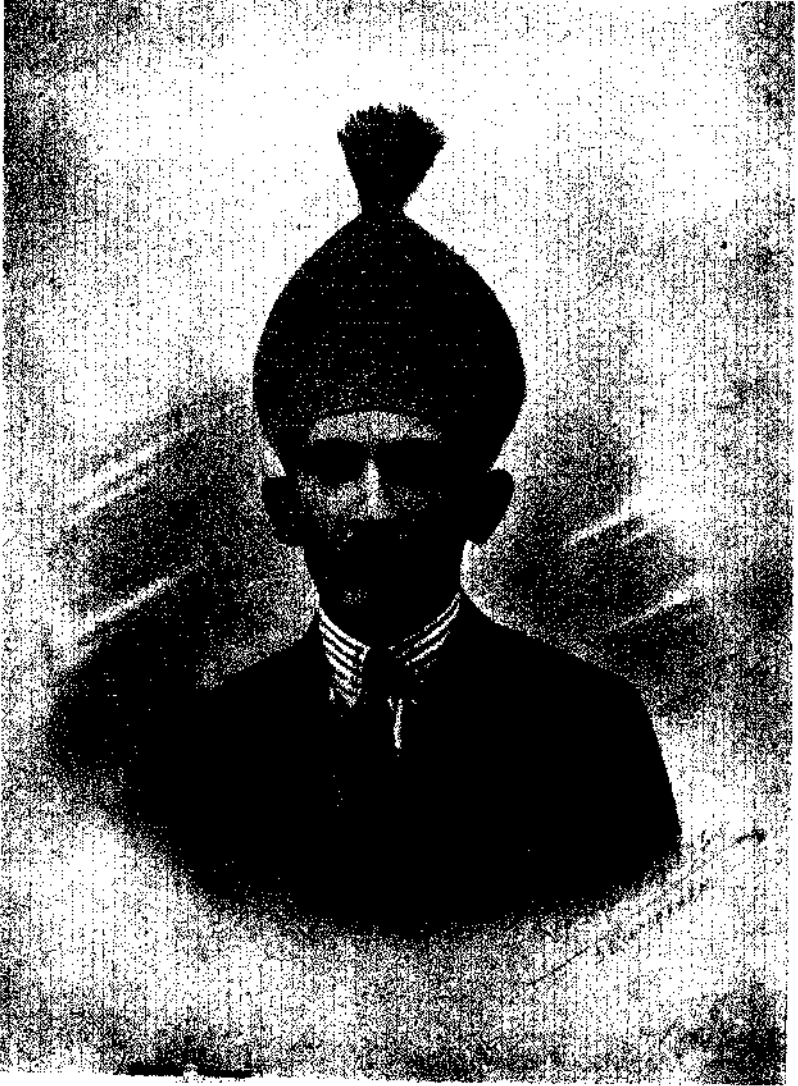
# The Union of Two Great Dynasties.

## THE MARRIAGE OF THE HEIR APPARENT OF HYDERABAD.

**A**N event of unparalleled interest and importance, not only to Hyderabad but also to the world at large, took place at Nice, France, on the 12th day of November 1931. It was the matrimonial alliance of Nawab Mir Himayat AH Khan, Azam Jah Bahadur, the heir apparent to the throne of Hyderabad with Princess Dur-e-Shawar, the only daughter of Ex-Sultan Abdul Majid Khan, Caliph of Moslems; and that of Nawab Mir Shujat Ali Khan, Moazam Jah Bahadur, the second Prince of Hyderabad, with Princess Nilofar, a niece of the Ex-Sultan. From the day of their betrothal to the day of the wedding the imagination of people all over the world was stirred beyond measure. The union of two illustrious dynasties, the Osmania and the Asafia, was the subject of talk in high circles in Europe and Asia. To the people of the Hyderabad State the news of the engagement seemed at first too romantic to be true, for when the young Princes left Hyderabad for a European tour no one for a moment imagined that they would return married, or that their marriage would form a link between two such illustrious Houses.

Their leave-taking had been a most touching scene at the Hyderabad Railway station. The affectionate embrace of the father and the loving tears on either side when saying farewell had made a deep impression upon those present. The rousing cheers of the subjects who lined the route to the station and of those on the platform had given them a most cordial and befitting send off. And now they returned happier men than when they left Hyderabad.

The wedding took place on the twelfth day of November 1931 at Nice. The ceremony was not attended with any of that oriental splendour which is supposed to be inseparable from Royal marriages. It was simple, with the dignified simplicity of Islam. Only some members of the ex-Sultan's family at Nice, some Turkish nobles and a few personal friends were present. The staff of the Princes were in attendance. The Hyderabad delegates to the Round Table Conference, namely Nawab Sir Hyder Nawaz Jung Bahadur, Sir Richard Chenevix Trench and Nawab Mehdi Yar Jung



NAWAB MIE . . . . ALI KHAN, MOUZAM JAH, WALASHAN BAHADUR,  
SECOND PRINCE.



Bahadur witnessed the ceremony. Among others from Hyderabad were Nawab Osman Yar-ud-Daula Bahadur, Nawab Nasir Nawaz-ud-Daula Bahadur, Mr. Marmaduke Pickthall and Mr. K. Burnett. The Caliph himself performed the religious ceremony, and the register of marriages was signed by three witnesses representing Hyderabad, namely Sir Akbar Hydari, Sir Chenevix Trench and Nawab Mehdi Yar Jung Bahadur.

Here in Hyderabad all offices and educational institutions in the State were given a holiday in honour of the wedding.

The Princes and their consorts left Nice on 11th of December, and sailed from Venice for India on 12th of December 1931. The voyage was eventless, and after a brief stay in Bombay the royal party entrained for Hyderabad, where a right royal welcome awaited our beloved Princes and their brides. The Reception Committee, which had been formed under the guidance of Raja Bahadur Venkata Rama Reddy, O. B. E., left nothing to be desired to extend a warm welcome to them. As a special mark of loyalty and in order to give suitable expression to the esteem in which the Crown Prince and his brother are held, all communities joined whole-heartedly to contribute to the erection of a " Shadhkhana " as a permanent memorial.

Great were the rejoicings on the 31st of December 1931 when the party arrived at Hyderabad, and the feelings which animated the subjects of His Exalted Highness could hardly be measured by the mere number of people present on the platform and along the route leading to the Palace. The city was alive with joy, and eager sight-seers crowded every point of vantage. Crowds from the neighbouring villages too streamed in to have a look at the royal brides and bridegrooms ; and it was with thunderous cheering that the citizens and villagers welcomed the couples. Special illustrated editions of newspapers and pictures of the wedding had a brisk sale. The joy expressed on the occasion was universal and unprecedented.

Among the many receptions arranged in the Princes' honour was the State banquet at the Chow Mahalla Palace on the 4th of January 1932. The nobles and the Indian and European officials of Hyderabad State, the Residency officials and Military officers of the Secunderabad Cantonment were present.

The Honourable the British Resident, Lieut. Colonel T. H. Keyes, who was the chief guest, proposed the toast of the evening in a speech which deserves an abiding place in the annals of Hyderabad. It was not merely a political speech, as might be expected from the representative of the British

Government, but a genuine friendly speech, as was to be expected from a gentleman like Colonel Keyes.

Addressing the assembled guests he said:—"Your Exalted Highness, Ladies and Gentlemen."

"This is a great day in the annals of Hyderabad. Indeed it is unique in the history of India, for, from the time when the Moghul Emperors began their great adventure of uniting under one rule the many warring races of this land, no ruling prince, or heir to a ruling prince, has ever sought his bride from a royal house beyond the seas."

"You must not" he continued, "look upon this as an isolated event in the history of Hyderabad. To explain what I mean I must recall to the memories of those who were present at a speech made by His Exalted Highness the Nizam in this very room nearly two years ago. The occasion was a banquet given by the Nizam to welcome me. In his speech His Exalted Highness alluded to the ferment which was then beginning to come to a head, and made the momentous pronouncement that he desired that his Dominions should play their part in evolving a system which would bring peace and prosperity to the whole of India."

"The future was then very obscure; and it seemed to some that unless the States were ready to abandon their isolation and bring into the commonwealth their splendid spirit, their patriotism and their rich store of experience in tradition and rule, if they did not do this, there was little hope of devising a well-ordered settlement which would allow each fraction of the Empire to work out its own salvation within an harmonious whole."

"Well, His Exalted Highness resolutely turned away from all old grievances and took the lead, not only of the State but in a wider sphere, declaring that he was ready to enter an All-India Federation at once, under due safeguards for the sovereignty of the States, of course. He was not only the first Ruler to make an announcement of this sort, but the first person of any importance with the courage and conviction to express his belief in the possibility of the States entering a Federation with the Provinces."

"It is a matter of common knowledge how the Hyderabad Delegation under the able leadership of Sir Akbar Hydari carried out this policy and made their mark on the Round Table Conference. Indeed they brought the prestige of the Nizam and his Dominions to a very high level; and made the

whole Empire see that the title of Faithful Ally of the British Government was no empty formula."

"Then came the news of these alliances of a very different sort—the romantic alliances which have captured the imagination of so many in Europe and in India. I can assure, you that there was no deep laid plan connecting these events ; but at the same time they have all sprung from one origin—His Exalted Highness's deep roofed desire to do his best for all that concerns him, for his family, for the people of his Dominions and for the Indian Empire as a whole. It happened, and I think that this is a happy augury, that all these plans came to a fruition at the same time. The Delegation returned bearing evidence of the worth of Hyderabad's contributions to the deliberation of the Empire, and, on New Year's eve, the Sahibzadas arrived with their charming brides."

"We all congratulate them most sincerely on their wonderful good fortune. Little did they think when they started some ten months ago on their European tour what a happy issue it would have. We are all more than sorry for the cause that has kept Princess Dur~e~Shawar from being here tonight, but there is one consolation in that I am able to say things which it might have embarassed her to hear. Whatever doubts any one may have had of the wisdom of this great change in the customs of the Asatia House, they must have vanised when the Princess appeared,—dispelled by her queenly beauty and dignity and by her rare charm and intelligence. So much I can say in her absence; but I must spare her charming cousin the embarassment she would feel were I to express to her face the high praise which is her due."

"Ladies and Gentlemen, I will ask you in a moment to drink to the health of the father who has acted with such foresight and courage on behalf of his sons and of the ruler who has acted with such foresight and courage on behalf of the people of his Dominions. I will ask you to drink long life, prosperity, every happiness and a brilliant future for his heir and Princess Dur-e-Shawar, and for Sahibzada Mozam Jah and his charming and talented bride, in short to the increased prosperity and dignity of the Asafia House ; may it, Inshallah, be beautified, strengthened and established by these happy alliances and by the wisdom and courage of its head, both in the councils of the Empire and in the hearts of its people. Ladies and Gentlemen, His Exalted Highness the Nizam, his sons and their brides. God bless them."

There is one passage in the Honourable the Resident's historic address which arrests our attention. It is this :—

" Then came the news of these alliances of a very different sort—the romantic alliances which have captured the imagination of so many in Europe and in India. I can assure you that there was no deep laid plan connecting these events ; but at the same time, they have all sprung from one origin. His Exalted Highness's deep-rooted desire to do his best for all that concern him, for his family, for the people of his Dominion and for the Indian Empire as a whole. It happened, and I think that this is a happy augury, that all these plans came to a fruition at the same time. The Delegation returned bearing evidence of the worth of Hyderabad's contributions to the deliberations of the Empire, and, on New Year's eve, the Sahibzadas arrived with their charming brides ".

The Waliahad Bahadur, it may be briefly mentioned, is first and foremost a gentleman. He is a prince among gentlemen and a gentleman among princes. Quiet, unostentatious without any assertion of self, of authority or position, he submits himself to command and authority and customs and exemplifies in himself the principle *that he who wishes to command must himself first learn to obey*. What does the greatest credit to the heir apparent is that from childhood he learnt to obey his august father, thereby fulfilling not only a filial duty but also an Islamic injunction.

The Princess Dur-e-Shawar is a pearl of great price. Apart from the fact that she is a daughter of the Osmania dynasty and the only child of the last Caliph (under existing circumstances), her own accomplishments claim our admiration, well versed as she is in the ways of polite society, with ideas and ideals of her own.





The Members & President of the RECEPTION COMMITTEE  
formed under the Presidentship of  
RAJA BAHADUR VENKAT RAMA REDDY, O. B. E., City Police Commissioner.





Members  
of  
the Executive Council



*FromRight*

PRESIDENT & MEMBERS OF THE EXECUTIVE COUNCIL.

Nawab Mehdi Yar Jung Bahadur,  
Political Member  
H. E. the Maharaja Sir Kishen Pershad Bdr  
Yaminus-Saltanath, G.C.I.E. the President

Nawab Akeel Jung Bahadur  
P. W. D. Member  
Nawab Wali-ud-Dowla Bahadur  
Vice President  
Col. Sir Chenvix Trench  
Revenue Member

Nawab Lutf-ud-Dowla Bahadur  
Judicial & Religious Member  
Nawab Sir Hyder Nawaz Jung Bdr.  
Finance Member

PRESIDENT.

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Raja Rajayan Maharaja  
Sir Kishen Pershad Bahadur  
Yaminus-Saltanat, G. C. I. E.,

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Please refer to life sketch in section devoted to  
Umra-e-Uzzams

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VICE PRESIDENT.

Nawab Wali-ud-Doula Bahadur  
Please refer to life sketch in section devoted to the  
Paigah Nobles

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MEMBER.

Nawab Lutf-ud-Doula Bahadur  
Please refer to life sketch in section devoted to  
Paigah Amirs

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NAWAB SIR AKBAR NAZARALLY HYDARI, Kt., L. L. D.,  
(NAWAB HYDER NAWAZ JUNG BAHADUR.)

# Nawab Sir Akbar Nazarally Hydari, Kt.,L.L.D.,

(NAWAB HYDER NAWAZ JUNG BAHADUR.)

**N**AWAB Sir Akbar Hydari, (Mohammad Akbar Nazarally Hydari). Nawab Hyder Nawaz Jung Bahadur), member in charge of the Finance portfolio in the Executive Council, was born on the 8th November 1869 in the City of Bombay. The home of his ancestors was Arabia whence the family of his immediate forefathers migrated to Bombay attracted by the splendour of its multifarious commercial activities. They were brave, honest and highly adventurous business men whose commercial relations extended even to far off China and Japan. Sir Akbar's father himself, it is said, made no less than six voyages to distant China to firmly establish business relations and to extend them. Although all the activities of the senior members of his family were concentrated on commerce and general business, Sir Akbar's father, doubtless anxious for a different career for his son, put him in school at a very early age.

Sir Akbar as a boy appears to have been exceptionally intelligent and studious and, taking English with Latin as his second language, he passed the Bombay matriculation examination at the early age of 14, ultimately taking the B. A. degree with honours when he was only 17. This was a very creditable piece of performance as the average age for matriculating in India is 18 and for graduating 22

In his eighteenth year he sat for the Government of India's Finance Test—an extremely difficult examination—and having come out successful, was taken on in the Finance Department and posted to Nagpur. Thence\* he was posted to Lahore and later to Calcutta, Allahabad and Madras and, on account of the ability shown by him in his work ; was placed on special duty as Examiner of Government Press Accounts, a post which afforded him many opportunities to visit various parts of the country. While examiner, he submitted a scheme of reforms Which the Government accepted and his system of Press accounts is the one now in force throughout British India.

It was during this period that Sir Akbar (or, Mr. Hydari as he then was) felt the force of the conviction that if the country was to advance and attain self-government, education must be given a continuous impetus and conducted on right lines ; and not merely this, every effort, no matter what the sacrifice, should be made unwearingly and zealously to increase the percentage of literacy in the country as high as possible. Here indeed was a patriot who saw things clearly and to whom the real and vital issue was not clouded or dimmed. Gopal Krishna Gokhale, that pure minded patriot and the champion of the cause of education, whose death many great hearts still silently mourn, somehow came to know of Mr. Hydari's burning zeal for the rapid advancement and spread of education, and rightly considering that he would have in him a most efficient lieutenant not only in the realm of education but also in the realm of finance, requested him to join the Servants of India Society. But fate willed otherwise. His Highness the late Nizam requested the Government of India to spare his services and this request being willingly acceded to, Mr. Hydari came to Hyderabad in October of 1905 as Accountant General and from that period till now excepting for a break of a few months, the financial, judicial and educational history of Hyderabad may be said to bear on every page of it the impress of Mr. Hydari.

Towards the end of 1906, he was appointed as Financial Secretary and from April to October of 1907 he acted as Finance Member while Sir George Casson Walker was on furlough in England. During his term of office in the Finance Department he not only introduced many new reforms but also extended his efforts in the direction of educational and sanitary improvements.

In 1911, he was appointed Home Secretary in the Judicial, Police and General Departments. It was to this period of his office as Home Secretary we owe the magnificent building on the Musi in which the High Court of His Exalted Highness the Nizam is housed. Another splendid building is the City College, also on the Musi. He gave his zealous attention to the development and improvement of indigenous medical systems, to say nothing of the western system which is carried on in the Osmania General Hospital and in the districts. As is only to be expected he worked enthusiastically for the re-organization of the department of education, and it is scarcely creditable that while the expenditure on education before Mr. Hydari became Home Secretary was only ten lakhs of rupees per annum, it is now over 72 lakhs.

In 1920, Mr. Hydari, of his own accord, returned to British India and the Government appointed him as Accountant General, Bombay. The very next year, however, at the request of His Exalted Highness the Nizam, he returned to Hyderabad and took over the Finance portfolio from Mr. (now Sir) Reginald Clancy. It was during this period of his career that he introduced his splendid scheme of departmentalisation of finance. This scheme minimises, on the one hand, the chances of extravagance in the Departments and conduces to the formation of reserves without which the productive branches could not be financed and developed, whilst, on the other hand, a fair share of autonomy is granted to the local officers to work their plans without undue haste or delay. Experts in governmental accounts cannot fail to perceive that this is a means to a definite and foreseen end. It paves the way for an automatic adjustment of the State Treasury when large financial undertakings such as the State management of the Railways and the like are undertaken by the Government.

It is to Sir Akbar that the State owes a deep debt of gratitude for having created a reserve fund of one crore for the financing of industries.

The greatest monument to Mr. Hydari in Hyderabad is the Osmania University. Working under a ruler wise, energetic and cultured, he has been able to push forward his long cherished idea of substituting the vernaculars for English in order that pupils, whether in the lower or the higher or even in the highest classes, might the more readily, the more quickly and the more intelligently, acquire and assimilate knowledge. Urdu is now not only the medium of instruction throughout the State, but Sir Akbar crowned his efforts in this direction by being mainly instrumental in bringing to fruition the Osmania University wherein the highest degrees are taken by answering all papers in Urdu. It must be remarked that English is not neglected and that it is compulsory throughout.

Speaking of this great experiment, Mr. Hydari once said: "Do not, I pray you, regard this movement, or movements of this kind, as in any way separatist, or provincial, or sectarian. They are based upon the first principles of national self-respect, reverence and respect for your cultural traditions which are not the insidious enemies but the strongest supporters of a nation in evolution. 'To be attached to the sub-division.' as the greatest of political philosophers, Burke said 'to love the little platoon we belong to in society is the first principle, and germ, as it were, of public affections'. It is the first link in the series, by which we are moved towards a love for our country and for mankind."



Commenting on the experiment a writer in " " Eminent Mussalmans " observes :—"Rarely can the work of a great educationist be adequately weighed and measured in his life time. Mr. Hydari's energy and enthusiasm, the silent labour of innumerable hours which he has devoted to India, the sometimes heart-breaking and always hard battles he may have had to fight against prejudice, blind conservatism and weakness, are not the kind of news that generally meets our eyes beneath bold head-lines in the papers and inspiring journalistic panegyrics. The results of a sound educational policy can only be judged by its results in the succeeding generation. For a critical and impartial judgment, therefore, of Mr. Hydari's work in Hyderabad, we must wait for several years, though we have no doubt of the general tenor of the verdict."

In the sphere of service in the cause of education, Sir Akbar has not confined himself only to local educational activities but whenever possible gave active support, moral encouragement and assistance to enterprises outside as well. He has been a trustee of the famous M. A. O. College, Aligarh, and has presided over several educational conferences, delivering addresses pregnant with mature thought and surcharged with sagacious and valuable advice for the present and also future generations. No wonder Gokhale, even in those far-off days, desired him to become his lieutenant.

Sir Akbar is also a passionate advocate of women's education and the Mahbubia Girls' School in Chadeighat is a concrete instance of it. He firmly believes that without the intelligent assistance of women no nation could attain to eminence and as India has still to attain a unified nationhood he earnestly pleads for the educating of our girls and the giving to them of a cultural outlook.

Once speaking at Vaniambadi he said, quofing Dr. Lungen of Frankfort:—

"Let us now begin to pay to women the debt of centuries. To the grace and personal charm of women let us add the charm of a trained intelligence; let us remove the bondage from their eyes and lead them to the fountain of knowledge that they too may have their share in the gathered wisdom of ages, that they may despise empty frivolity and idle chatter, and learn to know the highest and most inspiring of all human pleasures—the joys of mental achievement".

Sir Akbar is also a passionate and unwearying advocate of national unity—Hindu-Muslim unity. Without national unity, he has repeatedly warned that India cannot attain nationhood, nor self-government nor any sort

of greatness in any sphere of national existence. Unity and concord are, he insists, as essential to national life as blood to human life. The Hindu must get the best out of the Muslim and the Muslim the best out of the Hindu and both must work together, and advance together. In his presidential address at the 21st All-India Muslim Conference he said:—

"It will not be the growth but the death of Indian nationalism if the Mussalmans of India fail to be impressed by the greatness of Asoka, Chandragupta, or filled with pride and joy at the immortal frescoes of Ajanta and the sculptural monuments of Ellora, or fail to derive fresh inspiration from the glorious songs of Jayadeva and Tukaram, or find food for deep and satisfying thought in the discourses of Sri Krishna and Gautama, the Buddha. It will not be the growth but the death of Indian nationalism if the Hindus are not filled with pride at the architectural splendours of the Moghuls and the Adil Shahis, at the fine political achievements of great rulers like Sher Shah and Akbar, at the fine heroism of noble queens like Chand, Sultana and Nur Jehan, at the liberal statesmanship of devoted Ministers like Mohammad Gavan and Abul Fazal, at the wide learning of scholars like Al-Beruni and Ghalib. It will be sad indeed if the minds of Hindus and Mussalmans alike are not stirred with the high and noble aims of Viceroys like Mayo and Ripon, or administrators like Munro and Elphinstone, or friends of India like Fawcett and Bright, or missionaries like Hare and Miller, for, all these and many more, whether Hindu, Mussalman or Christian, loved India and worked for her."

In 1827 Mr. Hydari received a Knighthood from His Imperial Majesty the King-Emperor. No official in Hyderabad deserved the honour so richly, for his services to the States have been very great, constructive and progressive in character.

Sir Akbar built a splendid superstructure on the foundations laid by Sir George Casson Walker, and the people of the State have to be wholeheartedly thankful to him for the skill, ability and foresight with which he has been administering the finances of the State for so many years. The Railway Redemption Fund, the surplus in the Treasury, and the financing of great irrigation projects are due to the ability with which he had been preparing the budgets. If Sir Akbar found a wise and progressive ruler in His Exalted Highness, the latter, in his turn, found a capable and splendid Finance Minister in Sir Akbar Hydari. The Redemption Fund flowered in the acquisition of the Nizam's Guaranteed State Railways on the 1st April 1930—one of the most notable of Sir Akbar's achievements in the realm of finance.

When, on the recommendation of the Viceroy, the British Prime Minister decided on convening a Round Table Conference in London, at the invitation of the Government of India, His Exalted Highness the Nizam selected Sir Akbar Hydari as the representative of Hyderabad State and principal spokesman for these Dominions. Although the delegation consisted of four persons, including Sir Akbar, he was to be the leader of it and spokesman. The other members of the delegation were Lt.-Col. Sir Richard Chenevix Trench, Revenue Member; Nawab Sir Amin Jung Bahadur, Personal Minister to the Nizam, and Nawab Mehdi Yar Jung Bahadur, Political Members. Sir Reginald Clancy, formerly Finance Member in Hyderabad and Mr. Marmaduke Pickthall were added as advisers to the delegation. The fact need not be stated that Sir Akbar well merited the honour conferred upon him and the confidence reposed in him.. His long political and administrative experience, particularly his fame as one of the most successful of finance ministers India has produced, entitle him to great respect. Being a patriot, Sir Akbar agreed with the recommendation of the princes for a federation and voted in its favour on behalf of Hyderabad and it will not be the fault of the Hyderabad delegates if the conference becomes abortive. They not only had to look to the advancement of India towards her great goal but also the integrity and solidarity of their States and Sir Akbar did very wisely indeed in broaching the Berar question. Should this Province be restored to its rightful owner, Sir Akbar will have rendered unique service to the State and its Ruler and have his name bracketted with that of Sir Salar Jung Bahadur as a public servant who had consistently and courageously fought for the rights of his master. Sir Akbar's name will be long and honourably connected with recent Hyderabad history and he will be gratefully remembered as a great educationalist and a great administrator of State finances.

In the course of a very interesting paper which he read at a meeting of the Central Asian Society, Sir Akbar pointed out that political agitation was no true indication of real progress and Indian States were the preservers of ancient culture, honourable customs and traditions. The States, he added, were firm supporters of the British Empire which was to them the best possible League of Nations. On the question of the restoration of the Berar, he said that the feelings of His Exalted Highness the Nizam and his Government were unchanged and a subsequent speaker suggested that the subject might be re-opened. Lord Lloyd, who presided, paid a tribute to Sir Akbar and regretted the impossibility of an exchange of Chancellors of the Exchequer between London and Hyderabad. No greater compliment could possibly have been paid to our State and its representative.

## Lieutenant-Colonel

### Sir Richard Chenevix-Trench, K.C.LE.

**L**IEUT. Colonel Sir Richard Henry Chenevix Trench is the first British officer to hold the Revenue portfolio in the Executive Council of His Exalted Highness the Nizam, and we believe he is the first Englishman to be made a member of the Legislative Council. There is no denying the fact that his presence therein has been conducive to the maintenance of its dignity and its better functioning as a body entrusted with the destinies of these vast Dominions,

Sir Richard belongs to a very distinguished and old English family and some of its members have served India with distinction. He was born in the year 1876 and was educated at Winchester. Selecting the army for a career, he joined the Royal Military College at Sandhurst and after passing the prescribed examinations enlisted in the Indian army on the 22nd January 1896. He continued to be in military service till November of 1901 when he was appointed to the Indian Political Department

After completing a year's training in the Punjab he was sent to the Poonch State as Settlement officer. Sir Richard was then only twenty seven years of age, having entered the army at the early age of twenty. After working in one capacity and another he was appointed as Assistant Political Agent in Quetta-Pishin. This was in 1906. The next year he was posted as Political Agent in Southern Rajputana States for two years during which period he twice officiated as Resident at Mēwār.

Sir Richard's next appointment was that of First Assistant to the Resident at Kashmir where he remained for nearly three years. This appointment was followed by four years service at the Foreign Office in Delhi. Early in 1917 he was sent to Baluchistan in which province he successively held the appointments of First Assistant to the Agent to the Governor-General; Political Agent, Sibi; Political Agent, Zhob; Political Agent, Chagai; Political Agent, Quetta-Pishin, and Offg: Revenue and Judicial Commissioner.



LIEUTENANT-COLONEL  
SIR RICHARD CHENEVIX-TRENCH, K. C. I. E.

In January 1926, Colonel Trench's services were lent to the Government of Hyderabad as a result of the Governor-General's decision that the personnel of the Executive Council should be infused with new blood and strengthened. It was a decision born of His Excellency's sincere anxiety for the better and more efficient administration of Hyderabad and for the provision, for the accomplishment of that purpose, of wise and experienced councillors to the Nizam.

Colonel Trench came as Revenue Member, with the Police Department also in his charge, and has been in service now for nearly five and a half years and, on his retirement from British service in April 1931, he was retained by His Exalted Highness for a further period of two years as Member of the Executive Council.

Colonel Trench was a member of the Hyderabad Delegation to the Round Table Conference held in London in 1930 and 31 and, as such, obtains a permanent place in the history of Hyderabad, for the Conference marked an epoch-making event and the future of India and of the State will depend on it and similiar successive meetings.

Colonel Trench was granted the title of O. B. E. in 1919, of C. I. E. in 1923 and was Knighted in 1930.

Sir Richard is a perfect type of the old British military officer turned Civilian with nothing of the idiosyncrasies of the latter and is deservedly popular in official and social circles of Hyderabad. He is a man of very calm and mellow judgment with the courage of his convictions.

It is the earnest hope of all thinking people that, though the difficulties are great and the obstacles formidable, Sir Richard would, before relinquishing his Revenue Portfolio, succeed in creating a new spirit of service and a new outlook In the Revenue Department, and through it better the condition and the future of the peasantry whose destinies for the the next two years will be in his hands.

## Nawab Akeel Jung Bahadur

**N**AWAB Akeel Jung Bahadur holds the responsible position of Sadr-til-Maham of the Public Works Department since 16th of Dai 1329 Fašli (1919 A. D. ). He is the third son of the late Syed Hussain Bilgrami, Nawab Imad-ul-Mulk Bahadur, who belonged to a well-known family of Sayyids who came to India from Wasit in Mesopofamia in the year 614 Hijri (1217 A. D.) and settled down in the district of Hardoi ousting the Raja who had held the district.

His great grandfather was a representative of the King of Oudh at the Viceroy's court, and after the annexation of Oudh in the year 1856 retired into private life. both his grandfather and granduncle, who were educated at the Madrassa, a college of oriental learning founded by Warren Hastings at Calcutta, were the first Muslims who studied and mastered the English language in India.

His grandfather, Moulvi Syed Zynuddin Hussain, was born at Calcutta in 1810. He was a member of the Bengal Provincial Service and a trusted servant of the Company's Government, serving as a Deputy Collector and Magistrate with ability and success in different districts of Bengal and Behar for a period of 35 years until his retirement in the year 1875. The title of Khan Bahadur was bestowed on him in consideration of his long and faithful services. So wide was his experience of revenue matters that the Government appointed him a member of the Inam Commission, on which his opinions were greatly valued. He was a firm believer in and a skilled practitioner of homeopathy. He died in 1883 in the seventy third year of his age leaving three sons, the eldest of whom was Nawab Syed Hussain Bilgrami, Nawab Imad-ul-Mulk Bahadur.

Nawab Syed Hussain 'Bilgrami, who was born at Gaya in the year 1844, received his early education at home from his father who gave him a thorough grounding in Arabic and Persian. He went to school at the age of 15 and after matriculating from the Hare Academy in 1861 joined the Presidency College, Calcutta, where his progress was rapid and brilliant, so much so that in the year 1866 he succeeded in taking his B. A. degree obtaining a respectable place in the first class.



NAWAB AKEEL JUNG BAHADUR  
Member-in-charge,  
P. W. D.



When his college career was over, he entered the educational service and was appointed Professor of Arabic at the Canning College, Lucknow, where he served for some six years. In 1872 when the first Sir Salar Jung Bahadur was on a visit to Lucknow Mr. Syed Hussain was introduced to him by General Barrow, and he held a long and interesting interview with that statesman, the result of which was that the great Minister, who was always on the look out for able men for His Highness's Government service, offered him an appointment at Hyderabad which he accepted in 1873, and served as an assistant on his personal staff and later on followed the Minister to England in 1876. After returning from England he was appointed Private Secretary to the Minister in which capacity he continued to serve until the accession of His late Highness to the masnad in 1883. Subsequently he was appointed as His Highness's Private Secretary. After some time the titles of Imad-ud-Doula and afterwards that of Imad-ul-Mulk in recognition of his eminent services were conferred upon him by His Highness the late Nizam.

He exercised great influence in a quiet and perfectly unostentatious manner among all classes of Muslims at the capital to whom he had endeared himself by his courteous manners and charitable disposition as well as by the keen interest he took in all social and educational reforms among his co-religionists.

In the year 1887 this well known and accomplished scholar, who had already held several responsible positions under Government with great credit, was made Director of Public Instruction and head of the Education Department of His Highness's Dominions in which capacity he worked with singular ability and success doing yeomen service which were much appreciated and are remembered even today.

In the year 1896, Nawab Imad-ul-Mulk Bahadur was appointed by His late Highness to be tutor to the present Nizam who was then Sahibzada. He held this office for about five years until he was made a member of the Viceroy's Legislative Council of India in 1901 and 1902, and during part of that period he also served on the Universities' Commission.

In the year 1907 he retired after forty years of service. In November of the same year he was appointed as the first Indian member of the Secretary of State's Council.

In 1912, when Nawab Salar Jung III was made Prime Minister, Nawab Imad-ul-Mulk Bahadur was appointed special adviser to the young Minister by His Highness the Nizam which post he held until the Minister resigned.

In the year 1916 Nawab Imad-ul-Mulk Bahadur, who had for a number of years worked with singular ability and devotion to the cause of education of Hyderabad youths, and who, in his retirement, carried with him, the love of his people and country, was selected by the University of Madras for delivering the convocation address before the Madras University. He was the second Muhammadan gentleman selected for this distinction by the Madras University, the first being Mr. Justice Abdur Rahim, who delivered his memorable address in the year 1910.

A distinguished Indian, who had not only devoted his whole life to the study of the educational problems of the State, but had also during his term, of office done everything in his power to further the interests of the State and in his ripe old age, his wisdom, his experience, his physical energies and all his natural resources were placed at the disposal of His Highness the Nizam-

Nawab Imad-ul-Mulk Bahadur left four sons. The third son, Nawab Akeel Jung Bahadur was born in the year 1874. After finishing his education he entered the service of His Highness's Government in the year 1897. His intellectual attainments are of a high order, and his activities and energies are unbounded. A man of clear intellect and of noble ideals, he is also a man of large popular sympathies. After holding various appointments such as Sarf-i-khas Secretary, Revenue Secretary and Military Secretary, all very successfully, he held the responsible office of Deputy Sadr-ul-Maham for Paigahs with great credit to himself and benefit to the estates. He was later appointed to hold his present post.

Nawab Akeel Jung Bahadur, who is singularly handsome, with a peculiar charm of manners that appeals to all, rose to this high position by sheer industry, honesty and perseverance and is well versed in all that relates to the successful working of his department and is endowed with a most amiable and generous disposition which finds expression in kindness, charity and help.

His private character is exemplary and without any blemish. He is liked and esteemed by all who come in contact with him. He is very simple in his habits of life and strictly moral in his principles and practices.

He has two brothers, the elder being Nawab Abid Nawaz Jung Bahadur, who was Municipal Commissioner, and Nawab Mehdi Yar Jung Bahadur, who as Political Member proceeded in 1930 and 1931 to England as a member of the State Delegation to the Round Table Conference.



NAWAB MEHDI YAK JUNG BAHADUR, M. A. (Oxon.)  
Political Member.

## Nawab Mehdi Yar Jung Bahadur

**M**EHDI Hussain Bilgrami, Nawab Mehdi Yar Jung Bahadur, who holds the high and responsible post of Political Member in His Exalted Highness the Nizam's Government, is the fourth and youngest son of that distinguished servant and benefactor of the State, the late Nawab Imad-ul-Mulk Bahadur, Syed Hussain Bilgrami. The Nawab's elder brother is Nawab Akeel Jung Bahadur, Member in charge of the Public Works Department and some time of the Commerce and Industries Department also and his eldest living brother is Nawab Abid Nawaz Jung Bahadur retired Talukdar and Municipal Commissioner.

Into the family history of the Nawab it is not necessary for us to go, as it has been dealt with in the biographical sketch of the late Nawab Imad-ul-Mulk Bahadur, his illustrious father.

It is superfluous to state that from his boyhood—he was born on 17-10-1290 Fasli, or 1880 A.D.—he found himself in an intellectual atmosphere created by his father who was a scholar in Arabic, Persian and English and was not only a passionate advocate of education but was also one of the foremost practical educationists of his time. To grow up in such an atmosphere and under the direct tutelage of so distinguished a father was in itself a privilege and the later life of Nawab Mehdi Yar Jung Bahadur amply proves the fact that he made the very best use of his opportunities and derived the greatest and highest benefit from them.

Nawab Imad-ul-Mulk Bahadur, as was only to be expected of him, took especial pains in regard to the intellectual and spiritual development and growth of his sons, who, it is scarcely necessary to add, heartily responded to his efforts, aided and assisted as they were by hereditary gifts of brain power and mental acuteness.

Receiving his grounding in Arabic, Persian and Urdu, and learning to speak English, Mehdi Hussain joined a regular school where he went on vigorously with his English studies, taking Latin as a second language. When he thought the time had arrived, Nawab Imad-ul-Mulk Bahadur sent the young man to England and had him admitted in a College of the University of Oxford where he took his degree of Bachelor of Arts and latterly of Master of Arts.

It is stated that Nawab Mehdi Yar Jung's original intention was to study medicine, but as this proved distasteful to him, he turned to education and joining the Indian Educational Service returned to India and became a Divisional Inspector of Schools in one of the British provinces in North India whence his services were requisitioned by the Nizam's Government.

His first important appointment was that of Assistant Political Secretary on 16-12-1321 Fasli. In this post he continued for four years and was then appointed Deputy Financial Secretary on 7-10-1325 Fasli and a few days afterwards was commanded by His Exalted Highness to take charge, in addition to his duties, of the post of Secretary in the Public Works Department. On the 18th of Aban 1328 Fasli he was directed to act as the Principal of the Osmania University College, at the same time also acting as Director of Public Instruction.

It was on the 14th Isfandar 1329 Fasli that he was appointed Political Secretary. He worked so intelligently, conscientiously and zealously that when his chief, Nawab Sir Nizam Jung Bahadur, Political Member, retired from service, His Exalted Highness the Nizam, appointed him as his successor. This showed the great confidence the Nizam reposed in him and the high estimation he had of his attainments and general ability. The appointment, as may be expected, was warmly welcomed by all classes of officials and not the less so by the local representative of the Imperial Government. Nawab Mehdi Yar Jung had three assets which worked as powerful recommendations. These assets were his culture and character, his long experience in the Political Department, and his family traditions.

During the last few years in which he has filled the post of Political Member, Nawab Mehdi Yar Jung has given to his august master abundant tokens of his capacity, loyalty and zeal. The Political Department is a most difficult department to preside over and demands of the Member in charge large sympathies, patience, good humour, vigilance, tact and diplomacy. The Political Member not only administers the Political Department of His Exalted Highness's Government but is also the promoter and preserver of friendly and cordial relations between the British Residency and the Nizam's Court. On his personality much depends and his personal, as apart from his functional, influence at the Residency counts for much in many circumstances. The position is, thus, one of extreme delicacy and difficulty and causes the member in charge of the political portfolio considerable anxiety as often as not. But, as on the personality and ability of the Member depends to a large extent the preservation and increase of cordial relations

between the Court of the Nizam and the British Residency, high responsibility and dignity are attached to his position and those who distinguish themselves in the duties associated with it are naturally greatly honoured by the State.

One result of the trust reposed in him by his sovereign was his appointment as a member of the State Delegation to the Round Table Conference opened in London on the 12th October 1930. He was the youngest member of the delegation of four, the others being Sir Akbar Hydari, (Nawab Hyder Nawaz Jung Bahadur), Nawab Sir Amin Jung Bahadur, and Lieutenant Colonel Richard Chenevix Trench.

Affectionately known among his intimate friends as "Mehdi", the Nawab is extremely popular and enjoys the affectionate regard of his compeers. Like his distinguished father, he is a man of deep culture, as also like him, free from all ostentation and pride. Accessible to all, he especially enjoys the deep regard of the officers and subordinates in his department and sees to it that all work is done not only to its credit but also, and more so, to the satisfaction and promotion of the dignity of the ruler of the State.

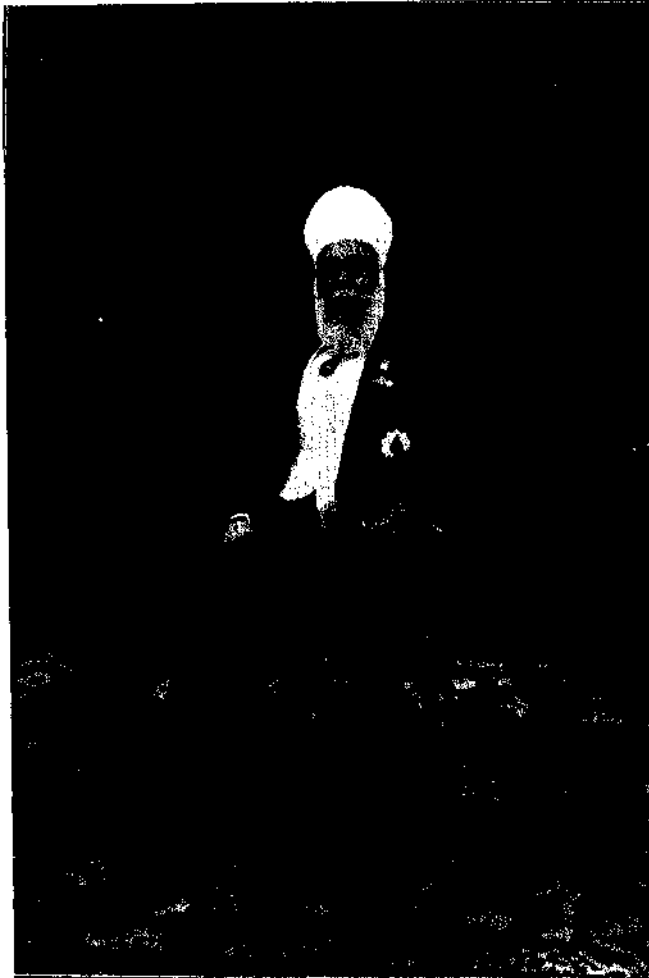
The Nawab is not a public man in the comprehensive sense of the word. He takes no part in public affairs as his father, who was an all-India figure, did, but this does not go to show that he has no sympathies and that he is extremely uninterested in and altogether apathetic to what is going on around him. No son of Nawab Imad-ul-Mulk Bahadur could be anything but a strict Muslim, a staunch patriot, a progressive liberal, and a great supporter of the cause of education. If Nawab Mehdi Var Jung has not taken part in public affairs, it is probably for the reason that he felt no aptitude for it and the pressure of work and anxieties attached to his post as Secretary and then as Sadr-ul-Maham give him no leisure. It is possible that after his retirement in the fulness of time he may attempt to follow in his father's footsteps and work especially in the cause of Muslim education on which is now, and more than ever, firmly and irrevocably based the political and economic advancement of seventy five millions of his co-religionists.

Little remains to add except to express the earnest hope that Nawab Mehdi Yar Jung Bahadur will add lustre to the fame of his distinguished family and of his illustrious father by completing the traslation of the Quran which Nawab Imad-ul-Mulk had commenced but left it unfinished on account of his advanced.



Sadr-ul-Maham  
of  
Peshi  
to  
H. E. H. the Nizam.





NAWAB SIR AMIN JUNG BAHADUR, M. A., L. L. D., K. C. I. E., C. I. E.,

## Nawab Sir Amin Jung Bahadur

**N**AWAB Sir Ahmed Hussain Amin Jung Bahadur, K- c. i. E., c. s. i. LL. D., Peshi, Sadr-ui-Maham to the Nizam (that is, Minister-in-Waiting upon His Exalted Highness) was born on the 11th August 1863 at Madras, where his father Khateeb Haji Mohamed Khasim, was carrying on a big business. He had given up his hereditary profession of Khateeb (preacher of sermons) at Vaniyambadi to become a prosperous merchant at Madras and Bangalore. He evinced special interest in his precocious son's education, sent him early to school, and apparently the boy Ahmed devoted such keen attention to his studies that in matriculating from the Church of Scofland Mission institution, where he was "Coringam Bursar," he obtained the blue ribbon of University Endowments at Madras, viz., the Governor's scholarship, meant for the prosecution of further studies in a college. He accordingly joined the Madras Christian College, where he became one of the favourite boys of the Rev. Dr. Miller, the great educationist of Southern India, who presented the undergraduate to Lord Ripon as his "young hopeful"<sup>1</sup>. He won Miller's Prize and graduated second in the list of successful candidates of the year 1885. "From that day to this" he once remarked, "it has always been my lof to be the second best!" He then decided on pursuing the legal profession and accordingly joined the law class of the Presidency College, Madras, obtained his B. L. degree in 1889 and in the next year, appearing privately, secured the M. A. degree of the Madras University. In those days M. A's were very scarce and Muslim M. A's still scarcer. Indeed Ahmed Hussain was the first Muslim to obtain the degree of M. A. from that University. He was the only successful candidate of the year in philosophy. His attainments in oriental languages were such that he was appointed one of the examiners to the University soon after his graduation. He was examiner in Arabic, Persian and Urdu, and subsequently for two years acted as Chairman of the Board of Examiners in these subjects.

After taking his B. L. degree, Moulvi Ahmed Hussain served his law apprenticeship under Mr. Eardley Norton, who was then known as "the Lion of the Bar". Before enrolment as High Court Vakil "the Moulvi", as he was then generally known, was offered the post of Deputy Collector, the highest in the Revenue Department to which an Indian was then eligible.

He accepted it on the condition that he would join duty after taking his M. A. degree. After serving as Deputy Collector and Magistrate in the districts of North Arcot and Anantapur, where he is still remembered, he resigned the Provincial Service of Madras because he was not drafted into the newly-sanctioned Statutory Civil Service according to a promise made to him by Lord Connemara. His Excellency had suddenly resigned and increased to be Governor of Madras before fulfilling his promise to the young Deputy Collector.

Mr Eardley Norton recalls in his "Reminiscences" Ahmed Hussain's adhesion to duty and refusal to be brow-beaten. There was a breeze between the master and pupil when the latter sat as magistrate and the former appeared as counsel for defence in a criminal case. The magistrate expounded a point of law and asked: "What do you say to it, Mr. Norton?" "Only this," he replied, "that your honour did not learn that nonsense in my chambers." Nevertheless did the Magistrate insist and obtain a proper answer to his question.

Mr. Hussain joined the Bar at Madras and with the patronage of his friends in the mercantile community he was able to establish a fairly lucrative practice for a junior. But Providence decided otherwise. Mr. Norton, who was in Hyderabad in 1893, telegraphed requesting Mr. Hussain to go there for a few days to appear with him in a big civil suit—Nawab Sultan Nawaz Jung vs Salt Mofhilall—in the Nizam's High Court. But within three days of his arrival in Hyderabad he was appointed Assistant Peshi Secretary to the Nizam. The Peshi secretary, Nawab Server Jung, was so struck with the young lawyer's character and attainments that he obtained His Highness' sanction and insisted that Moulvi Ahmed Hussain should become his Assistant on a salary of Rs. 500 rising to Rs. 1,200 in six mofhs and to Rs. 1,500 a year later. Mr. Norton's influence with the Nizam and high officials worked as magic. The goal for which Mr. Hussain entered the Nizam's Service was a judgeship of the Hyderabad High Court. But when Nawab Server Jung retired in 1896 he reluctantly stepped into his shoes to hold the most difficult and responsible appointment in the State. Sir David Barr, the Resident at the Court of the Nizam, said that he would not be in Moulvi Ahmed Hussain's position for even £100 a day. That was because the Moulvi had to serve and satisfy not one but three masters—the Nizam the Resident, and the Prime Minister—whose views and wishes were not and could not always be identical. It speaks volumes for his tact and judgment that he has managed to keep himself in the good graces of everybody, high or low, rich or poor.

Mr. Ahmed Hussain's salary increased steadily from Rs. 1,500 to Rs. 3,000 which became his pension for life at the death of the Nizam Mir Sir Mahboob Ali Khan Bahadur, G.C.B., G.C.S.I., the sixth Asaf Jah. Each increment to his salary marked special recognition of some signal service. There were two men whom His late Highness used to call his "right hand" and "left hand"—one the late lamented Major-General Nawab Sir Afsar-ul-Mulk Bahadur and the other Mouivi Ahmed Hussain, now Nawab Sir Amin Jung Bahadur. The trio were so devoted to one another that when the Nizam was suddenly taken ill he would not take any medicine unless it was administered by his "right" or his "left" hand. He breathed his last while his head and feet rested in the laps of his two devoted servants. It is an open secret in Hyderabad that the Mouivi Sahib was all in all during the last fifteen years of the late Nizam's reign. His Highness never signed any firman or any letter, English or Urdu, (even a letter to any inmate of his harem) which was not in the handwriting of his own trusted Secretary.

The day after the death of his beloved Master, Mouivi Ahmed Hussain resigned and wished to go back to Madras to resume his practice. But the new Nizam, the seventh Asaf Jah, induced him to remain in his service on the same terms as in the time of his father.

Mr. Ahmed Hussain visited Calcutta with the late Nizam in 1900, attended the Delhi Durbar of 1902 as Peshi Secretary to His Highness and the Coronation Durbar of 1911 as Chief Secretary to the present Nizam. It was at the latter Durbar that he received at the hands of the King-Emperor the insignia of Companion of the Most Exalted Order of the Star of India ( C S. I. ).

Soon after his return from Delhi, the Government of Madras offered him a seat on its Executive Council. He was obliged to decline the offer because the young Nizam would not spare the services of the old Secretary of his father so soon after his accession. Again in 1914 the Madras Government renewed its offer. Mr. Hussain had again to decline it reluctantly, because there was some insurmountable difficulty about his getting furlough to go to Madras. However, the Nizam compensated him by raising him to the rank of Sadr-ul-Maham ( Peshi Minister and entrusted him with the actual work of the Chief Minister after the retirement of Nawab Salar Jung Bahadur, when the Nizam was his own Minister.) It was for that work quietly and efficiently carried out for over six years during war time that His Majesty the King-Emperor was pleased to confer upon Mr. Ahmed Hussain the title of Knight Commander of the Most Eminent Order of the Indian Empire (K.CLE). His Exalted Highness also raised him to the Hyderabad nobility with the title of Nawab Amin Jung Bahadun

There is no use in speculating on what Sir Amin Jung might have been had he accepted a seat on the Executive Council of Madras, which Sir Muhammad Habibullah subsequently filled with so much distinction. Sir Amin's friends in Madras still fondly believe that he might have been Governor of a province like Lord Sinha! Setting speculation aside, however interesting it may be, let us pursue the thread of our narrative.

A good many events of Sir Amin Jung's life are bound up with half a century of the secret history of Hyderabad. We are unable to narrate those events without disclosing that history. We, therefore, content ourselves with general statements.

He had the honour of receiving autograph photos of Their Majesties when they visited Hyderabad as Prince and Princess of Wales in 1906. The Nizam's eldest daughter died the day after their Royal Highness's arrival in Hyderabad and the grand banquet at Chow Mahalla had to be postponed. When the Prince of Wales paid a visit of condolence to the Nizam, His Royal Highness had a conversation with Moulvi Ahmed Hussain and entrusted him with a copy of the speech which was to be delivered at the postponed banquet. His Imperial Majesty remembered this little incident when Mr. Ahmed Hussain was presented to him at one of the functions connected with the Coronation Durbar at Delhi I

Moulvi Ahmed Hussain enjoys the complete confidence and trust of His Exalted Highness the Nizam, Mir Sir Osman Ali Khan Bahadur, in the same measure that he did during the lifetime of his father. We have already mentioned that he was appointed as Peshi Sadr-ul-Maham to act as *de facto* Chief Minister under the immediate guidance of the energetic and hard working Nizam. After the establishment of the Executive Council (Bab-e-Hukumat) the Peshi Minister had been twice deputed to act as a member holding the portfolio of either Finance or Law. But on each occasion he had to revert to his old position for the same reason as led him to decline the membership of the Executive Council at Madras. He could not be long absent from the Peshi office which, as Sir Faridoon Mulk said, he had peculiarly made his own in the way of transacting business. Like his father, the present Nizam consults Sir Amin Jung on all important matters of State and his presence in the Peshi office is to the Nizam a source of great comfort, as Sir Amin Jung is an official on whom he can absolutely rely, possessing, as he does, ripe experience, innate sagacity and calmness of judgment—a counterpart of the late Nawab Sir Faridoon Mulk Bahadur, whose colleague he was for over quarter of a century' So invaluable are his services to the Nizam that, it is

stated in reliable circles, Mir Sir Osman Ali Khan Bahadur has often persuaded him to stay on, even though he was deeply anxious to be relieved of the burden of office, as his shoulders are no longer young to bear it. This is, in itself, a great tribute to the excellence of his services to his august master.

It is not possible for us to estimate his work as Peshi Sadr-ul-Maham as it is of such a nature that it does not see the light of day; but one can confidently and justifiably speak of his ability and wisdom, judging from the very simple fact that he has been in the Peshi office for more than thirty years, and has been Chief Secretary to His Highness the late Nizam and continued as such to his successor who made him minister in charge of an important department and also a member of the committee of management of the crown (Sarf-i-Khas) lands.

Sir Amin Jung is one of those men who may be compared to a double star. They shine as much by the lustre of their culture as by the lustre of their character. As often, unfortunately, character does not go hand in hand with culture, we are forced to emphasise this point and we are very happy indeed to pay this very deserving tribute to Sir Amin Jung that he is a true Muslim holding firmly and steadfastly to the high moral precepts of his great Prophet.

Sir Amin Jung is also a philosopher with an ideal as well as a practical outlook on life, but his adhesion to the moral precepts of Islam are not affected by them. They may be taken as mere shafts from a side-light. One could easily judge Sir Amin Jung's view on life, its responsibilities and duties, if one could obtain a copy of the booklet containing his letters to his sons while they were in England. They contain many gems of wisdom. Apart from the publication of his booklet (notes on Islam) and a few articles and reviews in some English and Urdu magazines, we are not aware that Sir Amin Jung has produced any literary work in either English or Urdu. Such are the worries and anxieties of official life that they smother the fountains of literary output. What the department of administration or diplomacy gained the departments of literature and philosophy have lost.

Though he has produced no literary work, yet in recognition of his cultural attainments and the strong moral sympathy and encouragement he accorded to the Osmania University at the time of its inception and infancy, he was honoured with the conferment upon him of the LL.D. degree. Here it may be mentioned that he is a Fellow of the Royal Astronomical Society and also of the Royal Society of Arts, both of England.

We cannot omit to allude to his 'Treasury' as he calls his fine library. No one who has visited him at his residence "Amin Munzil" will ever forget the Nawab's inspiring presence amidst magnificent bookshelves. His library is one of the "seven wonders of Hyderabad." (We leave our readers to guess the other six "wonders"). It is not because the library contains a large collection of books, they numbering not more than 10,000; nor because it contains several curious and antique books; but its striking feature is that the books are very neatly arranged and scientifically classified. There are, however, few books which the owner has not "spoiled" with his marginal notes and fly-leaf observations!

In a 'note' on the catalogue of his books printed so long ago as October 7, 1909, Sir Amin Jung wrote:—"School books, college text-books, and some prize books formed the nucleus of this library more than 25 years ago. It has grown by a collection of books for the purpose of 'knowing something of everything and everything of something.' i. e. Philosophy and Law. With the exception of a few old books, it contains only modern books and modern editions of the classics. No one is allowed to take away any book from the library. No book is either borrowed or lent for reading or reference." We may add that the number of books has doubled since 1909 and a new catalogue is in preparation.

It was only the other year that the honour fell to him of delivering the address at the convocation of the Osmania University. In the course of a thoughtful address Sir Amin Jung laid great stress on the acquisition of happiness, pointing out the fact that in these days while the number of men's desires tended to increase, the number of desires which could be satisfied steadily tended to decrease. "I do not hesitate to impress upon you the necessity of adopting the ideal of plain living and high thinking. This old ideal is based on the best lessons of history and economics and requires no commendation from me. Suffice it to say that high thinking should become your second nature and plain living your ideal of life and labour as it was with the students of days gone by it will certainly help you in adequate adaptation of yourselves to your environment ..."

"In ancient times," he went on, "scholars lived in the midst of wars. Learning was at a discount and was not popularly appreciated. Students, in order to keep themselves aloof from soldiers, went about quite unarmed. In order to distinguish themselves as a class apart from the combatants and camp followers, they wore flowing robes with hoods which served as a beggar's bag. These were emblems of disinterestedness in political quarrels. They travelled far and wide to different countries

to sit at the feet of distinguished teachers. So, you see, your present shining gown is a relic of their tattered robes and your silken hood corresponds to their bag in which carried the alms they received. Whatever these emblems may be, they certainly teach you the utility of the simple life and the dignity of high thought"

In conclusion he said :—

" Brother graduates, promise your University that your knowledge and your good deeds will be a source of light and leading unto others. Books on ethics explain how you should make self-sacrifice effective; I need not discuss it here. But remember you cannot lead a happy life unless you make others happy. In bidding you farewell, your University can give you no better advice than 'Be happy'. I conclude my address with the philosopher Saadi's lines :—

**Remember the day when you were born,  
All were laughing but you were crying ;  
Lead such a life that when you die,  
others should weep while you go laughing."**

It only remains for us to conclude this sketch with the statement that Nawab Sir Amin Jung Bahadur was selected by His Exalted Highness the Nizam as a member of the State delegation to the Round Table Conference, It was a very proper and fitting choice as few officials know Hyderabad so well as Sir Amin Jung through whose hands pass all political and general State papers of the most private character. The services he rendered at the Conference must be considered as his last great contribution to the political advancement of his country and the enhancement of his sovereign's dignity and prestige.







# THE PAIGAHS

FOUNDER OF THE PAIGAHS



NAWAB ABDUL FATEH KHAN TAIG JUNG, SHAMS-UD-DOWLA,  
SHAMS-UL-MULK, SHAMS-UL-UMRA BAHADUR

## A short history of the Paigahs

**T**HE word " Paigah " means pomp and high rank and it was conferred as a honorific title by His Highness Nawab Nizam Ali Khan Bahadur, the second Nizam and successor of Nawab Nizam-ul-Mulk, and given to the estates held by Abul Fateh Khan, Taig Jung Bahadur, in acknowledgment and appreciation of the loyal services rendered by him.

Among the nobility of Hyderabad, the Amirs, or Chiefs, of the Paigah have always held the first rank and still do and the Paigah family is second only to that of the Ruler, and is allied to it by matrimony. Members of the family have always been considered as among the most faithful and loyal of the nobles of the State, first in the arts of peace and first in the arts of war, two prominent features of their character being frankness and liberality. If they served their master well as high officers of State, they served the people also well by their fair-mindedness, practical sympathy, open-handed generosity in the relief of distress, the support of scholarship and in the patronage of many arts and handicrafts.

### THE PAIGAH ESTATES.

When the title of " Paigah " was first conferred on the estates held by Abul Fateh Khan Taig Jung Bahadur, a ' Sanad ' was also given to him by the then ruling prince, Nawab Nizam Ali KHan Bahadur, in which it was stated that the estates which were formerly given to Taig Jung Bahadur were given to him not only for the maintenance of his family but also for the maintenance of an army the services of which would be requisitioned in times of need. Later, at the request of Nawab Fakhruddin Khan, Shams-ul-Umrah II, another Sanad was granted whereby the Paigah estates of Taig Jung were now given in perpetuity to him and to his successors, free of " chouth " ( one-fourth of the net revenue payable to the sovereign) and also freed from all other liabilities. Since the grant of this sanad, the Paigah estates have been inherited and administered by the lawful heirs of the first grantee. The necessity for keeping a body of troops having ceased, no military establishment is now maintained, except a few hundred guards to keep up the honour and dignity of the family.

The annual revenue of the estates of Taig Jung Bahadur was first thirty lakhs of rupees. It was subsequently increased to a little over half a crore or, to be exact, fifty two lakhs of rupees. The estates cover an area of 4134 square miles and are larger than many a small Native State and have almost independent powers. The revenue of the estates came to nearly 44 lakhs in 1309 Fasli and might now, after a lapse of thirty years, be well over the original figure of half a crore.

In the beginning the Paigah estate, as we have seen, was only one, but on the death, in 1279 Hijri, of Nawab Fakhruddin Khan, Shams-ul-Umrah II, the estate was divided between his two sons Nawab Muhammad Rashiduddin Khan and Nawab Muhammad Raffiuddin Khan. This was the first division of the Paigah estate and there were more to follow. When Nawab Rashiduddin Khan died in 1299 Hijri, his share of the Paigah estate was divided between his two sons, Nawab Sir Khttrshed Jah Bahadur and Nawab Sir Vicar-ul-Umra Bahadur. Two other minor divisions of the Paigah estates also took place, but they were unimportant in character and the Paigahs numbered only three.

The Paigah estates at present are (1) the Asman Jahi Paigah, of which the Amir, or head, is Nawab Moin-ud-Daula Bahadur; (2) the Khurshed Jahi Paigah, of which the Amir is Nawab Lutf-ud-Daula Bahadur, and (3) the Vikar-ul-Umrahi Paigah of which the nominal administrative head, or Amir, is Nawab Sultan-ul-Mulk Bahadur.

The annual revenue of the Asman Jahi Paigah in 1337 Fasli was 17 lakhs of rupees; that of the Khurshed Jahi Paigah, 14 lakhs; and that of the Vikar-ul-Umrahi Paigah 12 1 lakhs. The revenues of the Paigahs increased under the administration of the Court of Wards.

In 1329 Hijri (1911) the Paigah estates were placed under the untrammelled administration of the Court of Wards by order of His Exalted Highness the Nizam, Mir Sir Osman Ali Khan Bahadur. Sir Brian Egerton, long tutor to the Nizam, was made the Sadr-ul-Maham, or minister in charge, of the Paigahs and after his retirement Nawab Akii Jung Bahadur was appointed in his place. The accumulated debts were gradually paid off and many administrative improvements effected. A Paigah boarding house was started for providing educational facilities and disciplinary opportunities to the young nobles of the Paigah families and many were sent, in due course, to Aligarh to receive higher education.

## COMMISSION OF ENQUIRY.

In the year 1918 a Commission of Enquiry under the chairmanship of Sir Brian Egerton was appointed by His Exalted Highness the Nizam to decide on the respective rights of the different members of the Paigah family. But no final orders were passed on the findings of the Commission. In 1920 a Commission was appointed under the chairmanship of Mr. (now Sir) Reginald Clancy, then Finance Minister, to adjudicate upon the claims of the Sarf-i-khas Department against the Paigahs. In 1927, yet another Commission was appointed under the chairmanship of Mr. Justice Reilly of the Madras High Court to submit findings and recommendations after investigating and discussing the claims of the Hyderabad Government against the Paigahs, the further claims of the Sarf-i-khas against the Paigahs and the respective claims of the different share-holders in all the three Paigahs. His Exalted Highness the Nizam issued a final firman on the 20th April 1929 in which he has made a final adjudication and adjustment.

## ANCESTRAL HISTORY.

The Paigah nobles claim their descent, through Nawab Taig Jung Bahadur, Shams-ul-Umra the first, from no less a personage than the second great Caliph of Islam, the Hazrath Omar, Farooq-e-Azam of Arabia.

Some, of the descendants of Hazrath Omar, it is stated, came to India during the palmy days of the Moghul Emperors and the Paigah family traces its source to one of these descendants, named Shaikh Fareed-ud-din Khan Gurj-a-Shaker, who lived to become one of the greatest Islamic saints in India and whose memory is still deeply cherished by Muhammadans all over the country, his shrine at Pakpatan (Montgomery in the Punjab) being annually visited by Moslem pilgrims in considerable numbers.

Among the names of the members of the family the one that stands out most prominently is that of Shaikh Bahauddin Khan, twelfth in direct descent from Shaikh Fariduddin Gurj-a-Shaker, who was governor of Shikohabad during the days of the Emperor Aurangazeb. Records exist to show that he was famous in his day for his wisdom and sense of justice and no less for his staunch loyalty to his imperial master.

## ABUL KHAIR KHAN,

To Shaikh Bahauddin Khan was born in Shikohabad a son, Shaikh Muhammad Abul Khair Khan who was destined to become famous in later days in the imperial city and afterwards in the Deccan. Brought up under

the direct care of his father, Abul Khair Khan learnt the arts of war and peace and won local fame for his soldier-like qualities and also intellectual attainments. The Emperor Muhammad Shah, appreciating the young man's attainments, bestowed upon him the title of "Khan Bahadur" and at the same time appointed him to the leadership of 200 cavalry and 500 foot.

His address and accomplishments being quite out of the ordinary attracted the attention of no less a person than Nawab Asaf Jah Nizam-ul-Mulk who was then a Minister of the Emperor Muhammad Shah.

After serving as deputy governor of Malwa and Khandesh he attached himself permanently to Asaf Jah Nizam-ul-Mulk and was held, as before, in high esteem by him and was at the head of a large army composed of infantry and cavalry. His most important military enterprise was to defeat one Babu Naik, a great Mahratta enemy of the State. This was in the year 1745.

The story is recorded that when Nawab Nasir Jung Bahadur revolted against his father, Asaf Jah Nizam-ul-Mulk, during his absence from Hyderabad on a visit to Delhi, he earnestly requested Abul Khair Khan to join his forces with his and help him to establish himself firmly on the "Musnad" of Hyderabad. Abul Khair Khan, as was to be expected, declined the invitation, despite all the accompanying offers of reward and preferment, remarking "I am a loyal servant of your father, and I cannot deceive him in his old age."

When Hidayat Mohiuddin Khan, Muzaffur Jung Bahadur became Nizam of Hyderabad, he gave Burhanpur as a jagir to Khair Khan and when Salabat Jung became Nizam more honours were conferred on him. He was given the title of Imam Jung. After leading a quiet life, honoured and respected by all, he died in 1752 (1164 H) and was buried in Burhanpur.

Abul Khair Khan left two sons, namely, Abul Barkat Khan and Abul Fateh Khan. The first was given the title of Bahauddjn Khan II and Imam Jung II. He died in the life time of his father, fighting against the Mahrattas. His body was buried in Burhanpur. The second son, Abul Fateh Khan, became famous in after life as Taig Jung Bahadur Shams-ul-Umra I.

## TAIG JUNG BAHADUR.

When Amir-ul-Mamalik Salabat Jung Bahadur, the Nizam, had occasion to go to Burhanpur, he met Abul Fateh Khan there and finding him to be an able commander conferred on him the title of Taig Jung Bahadur and brought him back with him to Hyderabad.

Abul Fateh Khan, it is written, was a tall, strong and attractive-looking young man, a brave and able commander, and at the same time well versed in political matters. This combination of qualities helped him to forge his way to become the most useful and valuable servant of the Nizam Salabat Jung Bahadur who took his advice on every important matter. He was made commander-in-chief of fourteen thousand troops, both cavalry and infantry, and jagirs fetching an annual income of thirty lakhs of rupees were given to him along with the titles of Shams-ud-Daula, Shams-ul-Mulk, and Shams-ul-Umra which means "The sun of the nobles".

When the Nawab Rukn-ud-Daula, the prime minister, was murdered, His Highness Nizam Ali Khan, offered the post of prime minister to Nawab Taig Jung but the offer was respectfully declined, Taig Jung remarking:— "I am a soldier and I want to be a soldier all my life. I do not want to make myself a politician".

Taig Jung was noted in his days for the intensity of his loyalty to his master. It is said that he was so scrupulous in the manifestation of his loyalty that he never once turned his back to the palace of the Nizam during all his life. The story is told that once when His Highness Nawab Nizam Ali Khan Bahadur was on tour, the camp was laid out in a forest clearing and all the officers were living in tents. Taig Jung was near the person of his sovereign and guarding his tent. At midnight on a certain day came a fearful downpour of rain accompanied with thunder and lightning. The Nizam thought of Tag Jung and sent him a bed with the words that he could go and sleep in his tent and not expose himself. An hour or so afterwards, the Nizam happening to peep out of his tent to see the condition of the weather, he was surprised to notice that it was yet pouring, Taig Jung was still on guard, and what was more surprising still was patrolling the tent with the bed on his head: Asked as to what he meant by his strange performance, Taig Jung replied to the Nizam saying "A bed that is presented by your honour is not to be slept upon, but to be kept on the head. As for the rain, a soldier does not care for it. I will guard your tent even if it rains fire".



Another story is told to the effect that on one occasion His Highness Nizam All Khan happened to say to Taig Jung "Arastu Jah has made a beautiful garden for himself. Why do you not make one for yourself?" Taig Jung answered that he would. After a month he presented himself before the Nizam and said that his garden was ready. The Nizam expressed surprise at the shortness of the time taken to construct a garden and said that he would go to see it some day. Taig Jung replied that there was no need for His Highness to go to see his garden which was a moving one and would be brought before his presence. The Nizam expressed surprise to hear of a garden that could move about from place to place and commanded that it should be brought to him- Taig Jung went home and within a short time brought his entire army, both infantry and cavalry, well mounted and accourtered and all in splendid condition. "This Your Highness" said Taig Jung "is my moving garden. It can go wherever Your Highness wishes and that at a moment's notice" The Nizam was delighted at this zeal on the part of his servant and presented him the Khudsia garden which is still in the possession of Taig Jung's descendants.

This excellent hearted nobleman died in 1205 Hijri (1786 A.D.) while on a tour in the Punjab. His body was brought to Hyderabad and interred in the "darga of Beranashah Saheb. His Highness Nizam AH Khan deeply mourned the loss of his faithful servant, ordering that no music should be played in the palace for forty days. Taig Jung did not leave much in the way of wealth as he spent all his revenues on his troops, his friends and the poor.

#### FAKHRUDDINKHAN

Abul Fakhr Muhammad Fakhruddin Khan, the one and only son of Taig Jung Bahadur was born in Hyderabad in 1195 Hijri and at the death of his father was only ten years old. Though still a boy he had received during the life time of his father the titles of Imam Jung III, Khurshid-ud-Doula and Khurshid-ud-Mulk from His Highness Nawab Nizam Ali Khan Bahadur. On the death of his father the Nizam bestowed upon him the titles of Shams-ul-Umra II and handed over the Paigah estates to him. Besides, the Nizam gave to him in marriage his daughter Bashir-un-Ntsa Begum and after his marriage in 1215 Hijri (1797) conferred upon him the further honours of Rs. 10,000 mansab and the chief commandership of 10,000 cavalry, along with the "Mahi" and "Mahitab". He was the first member of the Paigah family to be matrimonially allied to the house of Nizam-ul-Mulk.

The Nizam's successors on the Masnad of Hyderabad, Nawab Sikandar Jah Bahadur and Nawab Nasir-ud-Daula Bahadur, had the greatest regard and respect for him and frequently consulted him in important matters of State. His Highness Nawab Nasir-ud-Daula Bahadur conferred on him the title of Amir-e-Kabir and made him his Prime Minister, but he resigned the post after only six months' tenure of it.



NAWAB MOHAMMAD ABUL FAKHR, FAKHRUDDIN KHAN, IMAM JUNG III,  
KHURSHID-UD-DOWLA, KHURSHID-ÚL-MULK, SHAMS-UD-DOWLA II,  
SHAMS-UL-MULK II, SHAMS-UI-UMRA BAHADUR II,  
AMIR-E-KABIR I.

It was to this nobleman, and at his own request, His Highness the Nizam Nasir-ud-Daula granted a sanad in 1253 H (1834) stating that the Paigah estates were now given over for a perpetual possession free of all liabilities though the condition for the maintenance of an efficient army continued.

Nawab Fakhruddin Khan was a very learned man and far-sighted and thoughtful. The three Nizams in whose time he lived consulted him on all important matters and valued his advice and suggestions greatly. He was also looked upon with respect by the Honourable East India Company. When in 1857 the Indian Mutiny broke out he helped the English with such zeal and energy that after its subsidence he was specially thanked by the Governor-General who sent him on behalf of the Government presents to the value of some Rs. 30,000

As a patron of Arts, Nawab Fakhruddin Khan was second to none and enjoyed great reputation in his day. He had several books translated from the English and Arabic languages into Urdu and Persian and he himself took a prominent part in the work of translation. Famous among the translated books are:—

The Shams-ul-Hindsa, the Seetha Samshya, the, Risala Karatul-Arz, the Risala Gugraphia and the Risala Keenia. He was especially fond of Engineering, Chemistry, Physics, Mathematics, Geography and Astronomy. He had several books written on these subjects and had them distributed among students. The first big school to be opened in Hyderabad was by him and was called the Madrasa-a-Fakhina. He had his own Observatory which was equipped with up-to-date instruments from Europe. And he himself knew well how to use those instruments.

This great and good man died in 1279 H. (1862) at the ripe age of 85, leaving behind five sons and three daughters. The sons were Nawab Farid-ud-din Khan, Nawab Sultan-ud-din Khan, Nawab Bader-ud-din Khan, Nawab Rafi-ud-din Khan, and Nawab Rashid-ud-din Khan. The eldest Nawab Farid-ud-din Khan, who was born in 1217 H, died at the early age of fourteen. Nawab Sultan-ud-din Khan, the second son, who was born in 1220 H was given the titles of Subkath Jung, Mohtaisham-ud-Daula and Bashir-ul-Muik and married Sultani Begum Saheba a daughter of His Highness the Nizam Sikandar Jah Bahadur. This was the second matrimonial alliance of the Paigah family with the house of Asaf Jah.

Nawab Sultan-ud-din Khan died at the age of 32, leaving behind him two sons, Nawab Wazir-ud-din Khan and Nawab Nasiruddin Khan, who were brought up by their uncle Rafiuddin Khan Bahadur who had no children of his own.

Nawab Bader-ud-din Khan Bahadur, the third son of the Nawab Fakhruddin Khan Bahadur, who had received the titles of Rafat Jung Moazzam-ud-Daula and Moazzam-ul-Mulk and had married a daughter of Hyder-ud-Daula Bahadur, died in early manhood during the life time of his father, leaving no children behind him.

Nawab Rafi-ud-din Khan and Nawab Rashid-ud-din Khan, the last of two of the sons, survived their father and the Paigah jagirs were, by order of the Nizam, divided between the two brothers. And this was the first division of the Paigah estates. Nawab Rafi-ud-din Khan Bahadur, being elder of the two brothers, received the larger share of the estates and inherited the honour and titles of the family and of his father.

#### RAFI-UD-DIN KHAN.

Nawab Rafi-ud-din Khan Bahadur, the fourth son of Nawab Muhammad Fakhr-ud-din Khan Bahadur, the Amir-e-Kabir was born in 1229 Hijri and was carefully educated by his illustrious father. As a young man he was given the titles of Namwar Jung, Umdath-ud-Daula and Umdat-ul-Mulk and on the death of his father received the family titles of Shams-ul-Umra and Amir-e-Kabir.

As he was a grandson of His Highness the Nizam Nawab Nizam Ali Khan Bahadur, Rafi-ud-din Khan was greatly loved by their Highness the Nawab Nasir-ud-Daula Bahadur and Nawab Afzal-ud-Daula Bahadur. The latter desired to appoint him as Prime Minister as a result of some ill-feeling between him and his Prime Minister Sir Salar Jung I, but the Nawab, who was well aware of the ability of Salar Jung and greatly valued the labours he was engaged in to effect reforms, declined the offer, though greatly tempting it was, and pleaded with the Nizam not to carry out his resolution of depriving Salar Jung of his post as he was the best man and the most fit man for it. When His Highness the Nizam Nawab Afzal-ud-Daula Bahadur died, Nawab Rafi-ud-din Khan Bahadur was made the co-regent, along with Sir Salar Jung Bahadur during the period of minority of the boy Nizam, the late Sir Mir Mahboob Ali Khan Bahadur of blessed memory.

Having no children of his own he brought up the two sons of his brother, the Nawab Sultan-ud-din Khan Bahadur, namely Nawab Wazir-ud-din Khan and Nawab Mazher-ud-din Khan. He could not have loved them better or more deeply had they been his own sons and took especial pains in respect of their education and general up-bringing. His estates were divided between these two brothers.



NAWAB MOHAMMAD RAFIUDDIN KHAN, NAMWAR JUNG,  
IJMnAT-nn-nnwi A niunAT-UL-MULK, SHAMS-UL-UMRA BAHADUR. III,  
AMIR-E-KABIR II,

## RASHID-UD-DIN KHAN

Nawab Rashid-ud-din Khan Bahadur, the youngest son of Nawab Fakhr-ud-din Khan Bahadur, the Amir-e-Kabir, was born in 1229 Hijri and was the most petted child in the household and greatly fondled also by their Highnesses the Nawab Nasir-ud-Daula Bahadur and the Nawab Afzal-ud-



NAWAB MOHAMMAD RASHID-UD-DIN KHAN, BAHADUR JUNG,  
IKTAIDAR-UD-DOWLA, IKTAIDAR-UL-MULK,  
VICAR-UL-UMRA, SHAMS-UL-UMRAH BAHADUR. IV.,  
AMIR-E-KABIR III,

Daula Bahadur. He was educated in Arabic and Persian and taught riding, shoofing and the use of the sword. He received the titles of Bahadur Jung, Aktaidar-ud-Daula Aktaidar-ul-Mulk and Vikar-ul-Umra and married Hashmath-un-Nissa Begam Sahiba, a daughter of His Highness Sikandar Jah Bahadur, the third Nizam.

When his elder brother, Nawab Rafi-ud-din Khan Bahadur, died he succeeded to the hereditary honours and titles of the family and became Shams-ud-Daula, Shams-ul-Mulk, Shams-ul-Umra and Amir-e-Kabir and also succeeded as co-regent and continued as such from 1294 to 1299 Hijri.

He was the highest noble of his time and his rank and dignity were realized by people all over India. Although he enjoyed but imperfect health he was nevertheless a man of action and was possessed of a great deal of energy. The period of his co-regency gave him many great opportunities to serve the State and the people and such was his private and public conduct that millions loved him and honoured him. Generous to a fault he was ever a friend of the poor and a friend of the learned and the scholarly. Possessed of artistic tastes, he made his city palace so magnificent and splendid that his European guests were wont to call it "The palace of the Arabian Nights." He visited several of the most important cities in Upper India and distributed many thousands of rupees among the poor there.

He died in 1299 H. (1881) leaving two sons and two daughters. The sons were Nawab Muhammad Mohiuddin Khan Bahadur and Nawab Muhammad Fazal-ud-din Khan Bahadur and on his death the jagirs were divided between the two sons, the elder receiving the larger share and succeeding to the titles and honours of the family.

#### NAWAB WAZIR-UD-DIN KHAN.

Nawab Muhammad Wazir-ud-din Khan Bahadur, the elder son of Nawab Sultan-ud-din Khan Bahadur, who was adopted by the latter's brother, Nawab Rafi-ud-din Khan Bahadur, Amir-e-Kabir, came into possession of the latter's share of the Paigah jagirs along with his younger brother, Nawab Muzher-ud-din Khan Bahadur. He received the titles of Saif Jung and Mohtaisam-ud-Daula and devoted himself entirely to the management of his portion of the estates. He remained a bachelor and died in 1298 Hijri.

On his death, his younger brother, Nawab Muzher-ud-din Khan, Sir Asman Jah Bahadur, desired to annex his jagirs with his own, but there were obstructions in the way on account of the claims of others. The matter went up to the British Government and at last it was decided that all the private jagirs and other private properties of Nawab Wazir-ud-din Khan Bahadur should be given to Sir Asman Jah Bahadur, but that the Paigah jagirs of his deceased brother should be divided into three parts, one of which was to be annexed to the Asman Jahi Paigah, the other to the Khurshed Jahi Paigah and the third to the Vikar-ul-Umrahi Paigah. This was the fourth and the last division of the Paigah jagirs because it was decided thereafter that they should not be divided in future, every member of the Paigah receiving a pay according to his share. In this way, came the three Paigah estates of today.

## Nawab Sir Asman Jah Bahadur

**N**AWAB Muhammad Muzher-ud-din Khan, Sir Asman Jah Bahadur, the younger son of Nawab Sultan-ud-din Khan, Subkath Jung, Mohtaisham-ud-Daula, Bashir-ul-Mulk, was born in the year 1256 Hijri (1839). His full name, with titles, was His Excellency the Nawab Rafat



HIS EXCELLENCY NAWAB MOHAMAD MAZHER-UD-DIN KHAN, RAFAT JUNG,  
BASHIR-UD-DOWLA, UMDATH-UL-MULK II, AZIM-UL-UMRA,  
AMIR-E-AKBAR, SIR ASMAN JAH BAHADUR K. C. I. E.

Jung, Bashir-ud-Daula, Umdat-ul-Mulk II, Azim-ul-Umra, Amir-e-Akbar, Sir Asman Jah Bahadur, K.C.I.E., He Was a grandson of His Highness the Nizam Nawab Sikandar Jah Bahadur and married Parwarish-un-Nissa Begum



Saheba, a daughter of His Highness Nawab Afzal-ud-Daula, and a sister of the late Nizam, His Highness Nawab Sir Mahbub AH Khan Bahadur.

When His Highness the Nizam Nawab Afzal-ud-Daula Bahadur died in 1295 Hijri (1869) a Council was appointed to carry on the administration of the State as the heir to the Masnad was a minor. His brother, Shams-ul-Umra III, and Sir Salar Jung were the co-regents and he himself was offered the post of Minister of Justice which he accepted, declining, however, the salary of Rs. 5000 per month. When Sir Salar Jung went to England in 1875, he was appointed to act as co-regent in addition to carrying out the duties of Minister of Justice. And when in 1300 Hijri on the untimely death of Sir Salar Jung Bahadur a Council of Regency was formed, he was made a member of it and also a member of the Council of State. He ably discharged the duties and the Government of India had occasion to acknowledge his services.

During his term of office many changes were introduced into the administration of the State. The financial condition was very much improved and the sources of income were increased. Important changes were made in the Revenue Department and great encouragement was given to indigenous industries. He established the Irrigation Board and sanctioned an amount of ten lakhs of rupees for new projects which later proved very helpful both to cultivation and the Government

In 1887 he proceeded to England to represent the Nizam on the occasion of the Golden Jubilee of Her Majesty Queen Victoria. On his way, at the Suez Canal and Cairo, Nawab Sir Asman Jah Bahadur was received very warmly by Lord Cromer and others on behalf of the Khedive of Egypt. After his stay in London, Sir Asman Jah visited Catania, Naples, Geneva, Rome, Florence, Milan and other cities of the Continent. During the Jubilee celebrations, the Jubilee Medal was pinned on his chest by the Queen herself and he was warmly received by the Prince of Wales and the Duke of Connaught and other great nobles of England. On the occasion of his receiving a Knighthood, Mr. A. P. Powell, then British Resident at Hyderabad, gave expression to the following sentiments at a banquet given in honour of Sir Asman Jah Bahadur:—

" Services to the Hyderabad State are indeed services to Her Majesty's  
" Indian Empire; and thus having attained the highest honours that his own  
" Government could confer, it may be well said that the Nawab enters  
" worthily into the Most Eminent Order especially designed to reward  
" services rendered to Her Majesty's Indian Empire ".

After his return from England, Sir Asman Jah Bahadur took charge of the office of Prime Minister of Hyderabad and held it till 1311 Hijri.



NAWAB SIR VICAR.UL-UMRA BAHADUR.

## Nawab Sir Vicar-ul-Umra Bahadur

**H**IS Excellency Nawab Muhammad Fazal-ud-din Khan, Sikandar Jung Ekbal-ud-Daula, Aktaidar-ul-Mulk Sir Vicar-ul-Umra Bahadur K. C. I. E., was the younger son of Nawab Rashid-ud-din Khan Bahadur, Shams-ul-Umra IV and Amir-e-Kabir III, and was born in Hyderabad in the year 1275 Hijri (1856). He was a grandson of His Highness the Nawab Sikandar Jah Bahadur, the third Nizam.

In 1289 Hijri, when he was about seventeen years of age His Highness Afzal-ud-Daula's daughter Jahandar-un-Nissa Begum Sahiba was given in marriage to him, the marital ceremony being celebrated with a great deal of splendour and magnificence, both sides spending several lakhs of rupees. Two years after his marriage, the Nizam awarded him the titles of Sikandar Jung and Ekbal-ud-Daula.

After the death of His Highness Afzal-ud-Daula Bahadur, Nawab Ekbal-ud-Daula was made the guardian of Nawab Mir Mahbub AH Khan Bahadur who was then a minor. The young Nizam bore a great deal of respectful love for Ekbal-ud-Daula and as the years advanced this love grew into genuine friendship. He was His Highness's constant companion and accompanied him in all his travels and tours and was a member of all his shooting parties.

In 1299 Hijri, His Highness the Nizam conferred on him the titles of Iktaidar-ul-Muik and Vicar-ul-Umra and in 1318 Hijri the British Government conferred on him a Knighthood under the Order of the Indian Empire and also presented him the Kaiser-Hind (gold) Medal.

In the year 1311 Hijri when Nawab Sir Asman Jah Bahadur resigned the prime ministership, Sir Vicar-ul-Umra was temporarily appointed as Prime Minister and later confirmed in the appointment. He did his work with zeal and efficiency for eight years and resigned in 1319 Hijri.

During his time of office he effected many valuable reforms in the Government and did as much good for the State and the people as was then possible. His services in the cause of education were specially noteworthy. The Education Department, the Department of "Tadwen-e-Ulume-a-ahl-a-Baith", the Engineering School, the Law classes, the Legislative Council and the Asafia Library were all of them opened in his time. He never hesitated from sanctioning money for educational purposes and his general administrative work was of such excellence that he received the approbation of both His Highness the Nizam and the British Resident.

In 1299 Hijri (1882) he left for Europe on a prolonged visit of eight months to see all the countries of the Continent. While in England he came into close contact with great personages and was received by the Queen Empress, His Royal Highness the Prince of Wales, the Duke of Connaught, the Prime Minister and some of the great officials of the United Kingdom.

Sir Vicar had artistic tastes and was fond of building beautiful palaces and decorating them in a magnificent manner. He it was who built the famous Falaknuma palace which is one of the most splendid of palaces in the country. Its construction began in 1301 Hijri and was completed after nine years, costing no less than forty lakhs of rupees on construction and decoration.

Sir Vicar was justly noted for his generosity of heart, his noble behaviour, princely hospitality and patronage of scholarship and learning. After resigning the post of Prime Minister in 1319 Hijri he went out one day shoeing to Balkonda, one of his estates, and there died suddenly of heart failure. His body was brought to Hyderabad and buried in the family cemetery with full military and civil honours. The whole city went into mourning for him.

He left two sons, Nawab Sultan-ul-Mulk and Nawab Wali-ud-Daula.

## Nawab Sir Khurshed Jah Bahadur.

**N**AWAB Sir Khurshed Jah Bahadur was the eldest son of Nawab Rashid-ud-din Khan Bahadur, Shams-ul-Umra V, Amir-e-Kabir IV, and was born in the year 1257 Hijri. His personal name was Muhammad Mohiuddin Khan and when he was only nine years old he was



NAWAB MOHAMMAD MOHI-UD-DIN KHAN, TAIG JUNG II,  
KHURSHED-UD-DOWLA II, KHURSHED-UL-MULK II,  
SHAMS-UL-UMRA V, AMIR-E-KABIR IV,  
SIR KHURSHKD JAH BAHADUR  
K. C. I. E.

given the title of Taig Jung II by His Highness the Nizam Nasir-ud-Daula Bahadur. In 1274 Hijri His Highness Afzal-ud-Daula gave him the titles of Khurshed-ud-Daula and later followed the titles of Khurshed-ul-Mulkj

Khurshed-ul-Umra and Khurshed Jah. After the death of his father, he received the hereditary family titles of Shams-ul-Umra and Amir-e-Kabir.

When His Highness Nawab Afzal-ud-Daula Bahadur succeeded to the masnad, young Khurshed Jah became a great favourite of his and, as a mark of his love for him, the Nizam gave him as wife his eldest daughter, Hussain-un-Nissa Begum Sahiba

It goes without saying that the education and general training of the young Nawab were most carefully and zealously looked after as much by his dofig grandfather as by his father. He acquired considerable learning and knowledge of the world. In 1300 Hijri he was made a member of the Council of Regency along with Sir Asman Jah Bahadur, and also later a member of the Council of State. In these capacities, Nawab Sir Khurshed Jah Bahadur evinced deep interest in all administrative matters and was foremost in lending support to the Hyderabad Godavery Valley Railway scheme and in getting the whole budget in respect of it passed. His services in this connection were warmly appreciated by the Governor-General of India. In most of the intricate attairs of the State his advice was often sought and his suggestions invariably yielded fruitful results. In was at his suggestion, tor instance, Sir Salar Jung II was appointed Prime Minister.

In the year 1887, on the occasion of Her Majesty the Queen Empress's Silver Jubilee, he was created a Knight Commander of the Most Eminent Order of the Indian Empire, and Mr. Powell who was then Resident at Hyderabad in presenting him the insignia of the Order remarked that Sir Khurshed Jah was both " a historian and a traveller and the great adviser of all the pioneers in the field of exploration and science ". His desire to see the different important places of the world and his yearning for general knowledge made him a keen student of history. His " Tareek-e-Khurshed Jahi " written in Urdu is a very popular book dealing with Indian history. So great was his enthusiasm for travel that even in spite of the absence of railways etc., he managed to visit almost all the places of historical and archaeological interest in Gujerat, the Central Provinces and far away Quetta, Sibi and Chaman.

Fortune favoured him with riches and endowed him with an imposing yet charming personality. As he advanced in years he developed into a remarkable Hgure and was conspicuous in the Court of His Highness Nawab Afzal-ud-Daula Bahadur. He was famous in his day for his philanthropy and patronage of scholars and learned men. In the relief of distress he was ever foremost. Under his patronage many institutions thrive and general education advanced.

He died in the year 1320 Hijri leaving behind him two sons, Nawab Muhammad Fiazuddin Khan Bahadur, Imam Jung IV, and Nawab Muhammad Hafiz-ud-din Khan Bahadur, Zaffer Jung.



NAWAB MOHAMMAD MOIN-UD-DIN KHAN, FYANATH JUNG,  
MOIN-UD-DOWLA BAHADUK.

## Nawab Moin-ud-Daula Bahadur

**M**UHAMMAD Moin-ud-din Khan, Nawab Moin-ud-Daula Bahadur, the only son of the late Nawab Sir Asman Jah Bahadur, one of the three great Paigah nobles, was born in Hyderabad in the year 1308 Hijri.

Nawab Sir Asman Jah Bahadur passed away in the year 1314 Hijri when his son was just in his eighth year. His Highness the late Nizam gave the young noble in charge of his step-mother, Parwarish-un-Nissa Begum Saheba, who loved the lad as dearly as his father did and took immense pains to educate him well and give him such training as his position in life demanded. She looked after the estates as well with considerable ability and tact.

This good lady, who was more than a mother to Nawab Moin-ud-din Khan, passed away in the year 1323 Hijri, and His Highness the Nizam handed over the management of the estates to Nawab Moin-ud-Daula Bahadur, by making him, the Amir of the Asman Jahi Paigah. Though of an exceedingly generous disposition, treating money with some contempt, he, nevertheless managed his estates with care and sagacity.

The year 1323 Hijri—the same year in which the young Nawab was made the Amir of his Paigahs—marked the fortieth year of rule of His Highness the Nizam, Mir Sir Mahbub Ali Khan Bahadur. At the Darbar held in honour and celebration of this great and happy event, Nawab Moin-ud-Daula Bahadur requested His Highness to be gracious enough to accept from him, as a small memento of the occasion, the garden on the hill known as Baba Sharfuddin Awaiia's Phar. The gift was very kindly accepted. In 1325 Hijri, His Highness presented the young Nawab with a superb sword and three moqfhs later the gift was followed by a present of two lakhs of rupees.

In the year 1330 Hijri, owing to financial reasons into the details of which we need not go here, the Asman Jahi Paigah was taken over by the Court of Wards, by an order of His Exalted Highness the Nizam. These were restored in the year 1929 by a special firman of His Exalted Highness the Nizam.



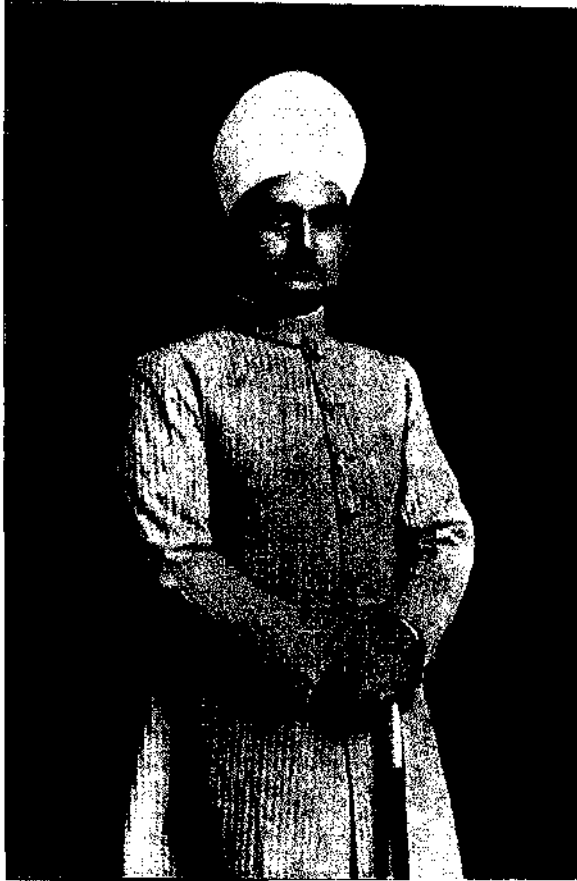
In 1331 Hijri Nawab Moin-ud-Daula Bahadur placed an invitation before His Exalted Highness the Nizam and requested him to visit his Asmangadh palace and presented it to him. The palace is now known as Osmangadh palace. Two years after this, by special arrangement with Nawab Moin-ud-Daula, the famous Basheer Bagh palace towards the southern extremity of the Hussain Saugar tank, and midway on the main road from Hyderabad to Secunderabad, was taken over by the Government for the use of eminent State guests, the Viceroy and royalty being entertained at the Falaknuma palace.

In 1337 Hijri Nawab Moin-ud-din Khan Bahadur was given the title of Nawab Eyanath Jung and in 1341 the title of Nawab Moin-ud-Daula. In 1342 he was appointed Minister in charge of the Industrial Department and also as a member of the Executive Council. The next year he was given charge of the Military Department and in 1345 he resigned the post as by an order of His Exalted Highness the Nizam his Paigah estates were released from the Court of Wards and he was again made the Amir of the Asman Jahi Paigah.

In 1329 he gave the very generous donation of two lakhs of rupees to the Muhammadan Anglo-Oriental College at Aligarh and has also helped several other local institutions which work in the public cause.

Though at one time a keen rider, polo player and racing noble, like most of the nobles in England, Nawab Moin-ud-Daula Bahadur's present main recreation is shoofing—principally big game shoofing.

He has nine sons and three daughters. His eldest son, Nawab Muhammad Zahiruddin Khan Bahadur, is a promising young man. He was educated at home and at the Nizam College and later again at home under the care of his father. 1340 Hijri he was married to the elder daughter of Nawab Wali-ud-Daula Bahadur, another member of the Paigah family—the second son of the late Nawab Sir Vicar-ul-Umra Bahadur, one of Hyderabad's Prime Ministers. The marriage ceremony was performed with great pomp and splendour—in keeping with the traditions of this most oriental of oriental cities of India. Several thousand rupees were spent by either side and the members of all the three Paigahs assembled together on the occasion. It was not only the first wedding between the two Paigah families during the period of rulership of the present Nizam but also the first wedding which His Exalted Highness graced with his presence.



NAWAB ZAHIRUDDIN KHAN BAHADUR  
ELDER SON OF NAWAB MOHIN-UD-DOWLA BAHADUR



## Nawab Zaffer Jung Bahadur.

**N**AWAB Muhammad Hafiz-ud-din Khan Bahadur. Zaffer Jung, Shams-ud-Daula, Shams-ul-Mulk, the youngest son of Nawab Sir Khurshed Jah Bahadur, was born in the year 1282 Hijri. His Highness Nawab Afzal-ud-Daula Bahadur loved him much and, along with his father,



NAWAB MOHAMAD HAFIZ-UD-DIN KHAN, ZAFFER JUNG,  
SHAMS-UD-DOWLA, SHAMS-UL-MULK BAHADUR.

evinced considerable interest in his education and Persian, Arabic and English teachers were appointed to act as his tutors. He was also taught to ride and shoot, and in time became a good all round sportsman. From 1294

Hijri he commenced to go to the Nizam's palace and along with His Highness Nawab Mir Mahbub Ali Khan received his English education. In this way he became an intimate friend of His Highness.

In 1301 Hijri, Sir Khurshed Jah sent him to England with one Mr. Stevens and Moulvi Syed Mahmood Saheb for higher education and while he was there a special English tutor was appointed to teach him and he was also enrolled as an officer in the Life Guard of Her Majesty the Queen-Empress. He remained in England for a year and returned to Hyderabad, visiting Paris and other important places on the Continent.

Coming home, he joined the Garrison Riding School and completed his military training. In 1311 he was given the honour of holding the "Moarchal" behind His Highness. In 1319 Hijri when Maharaja Sir Kishen Pershad became Prime Minister, Nawab Zaffer Jung was made Minister in charge of the Military Department and carried out his duties with remarkable ability.

Though he was the younger son of Sir Khurshed Jah Bahadur and his brother, Nawab Imam Jung Bahadur, was older than him, he was nevertheless made the Amir of the Khurshed Jahi Paigah on the death of his father. This preference was extended to him because his mother WPS of the royal family.

Nawab Zaffer Jung was a very handsome young man possessing a very strong physique, but his freath broke down in middle life and he became almost an invalid. His charity and hospitality equalled those of his illustrious father and like him he was a great lover and patron of the arts and sciences. He constructed an Observatory of his own and installed two big telescopes. other apparata were ordered from England and he engaged the services of "an English astronomer, by name of Grubb. The large telescope in the Nizamiah Observatory was presented by Zaffer Jung.

The Nawab died at the early age of 43 leaving behind him ten sons and six daughters. The sons are Nawab Lutf-ud-din Khan (Latalat Jung) Lutf-ud-Daula Bahadur, the present Amir of the Khurshed Jahi Pa'gah. Nawab Akram-ud-din Khan, Nawab Wahiuddin Khan, Nawab Nejbuddin Khan, Nawab Azimuddin Khan, Nawab Yawaruddin Khan, Nawab Saeeuddin Khan, Nawab Ziauddin Khan, Nawab Fiazuddin Khan, and Nawab Roshanuddin Khan. All his six daughters have been married'

## Nawab Imam Jung Bahadur.

**N**AWAB Muhammad Fiazuddin Khan Bahadur, Imam Juno IV, Khurshed-ud-Daula, Khurshed-ul-Mulk, was the eldest son of Nawab Sir Khurshed Jah Bahadur and was born in the year 1274 Hijri. He was well educated by his illustrious father who was himself a great scholar and passionate lover of the arts. In 1310 Hijri, Najib-un-Nissa Begum, a sister of His Highness Mir Mahbub Ali'Khan Bahadur, was given to him in marriage, the ceremony being performed with great splendour. Nawab Imam Jung Bahadur was a very old fashioned nobleman and led a rather secluded and retired life, only visiting, now and then, places of historic interest.

He passed away in 1344 Hijri at the age of 70, leaving behind him five sons and three daughters. The sons are Nawab Bahadur Jung, Nawab Ghousetiddin Khan, Nawab Sikandar Nawaz Jung, Nawab Rahim Nawaz Jung and Nawab Munir-ud-din Khan. His youngest daughter, Chinnu



NAWAB MOHAMMAD FAIZ-UD-DIN KHAN, IMAM JUNG,  
KHURSHID-UD-DOWLA, KHURSHID-UL-MULK BAH.'DUR.

Begum Sahiba, was married to His Exalted Highness the Nizam. She is the first lady of the Paigah family to be married to a Ruler of Hyderabad.

## Nawab Lutf-ud-Daula Bahadur.

**N**AWAB Muhammad Lutf-ud-din Khan, Latafat Jung, Lutf-ud-Daula Bahadur, Amir of the Kurshed Jahi Paigah, is the eldest son of the late Nawab Zaffer Jung Bahadur, Shams-ud-Daula, Shams-ul-Mulk. He was born in the year 1300 Hijri.

When his father, the Nawab Zaffer Jung Bahadur, died. His Highness the Nizam issued a "Farman" whereby the Kurshed Jahi Paigah estates were handed over to him.

The young Nawab, yet in his twenties, administered his vast estates with care and often went on tour. The very next year after becoming Amir he appointed a committee, with his younger brother Nawab Akram-ud-din Khan Bahadur, as president, to study the agricultural, revenue and other general conditions obtaining in the Paigah and suggest such reforms as were deemed necessary. The committee went to work in right earnest and after a time suggested several valuable reforms which Nawab Lutf-ud-Daula duly instituted.

In the year 1330 Hijri his Paigah was taken over by the Court of Wards by an order of His Exalted Highness the Nizam, the estates were restored to him in the year 1345 Hijri after the Paigah Commission's enquiries. The restoration was confirmed by His Exalted Highness the Nizam in February of the year (1929) by a Farman which gave details as regards their future administration.

Two years after the Paigah was placed under Court of Wards, His Exalted Highness the Nizam conferred on the Nawab the title of Nawab Latafat Jung and this was followed in 1341 Hijri by the title of Nawab Lutf-ud-Daula accompanied by presents of swords and other valuable articles from time to time.

In 1335 Hijri Nawab Latafat Jung, as he then was, took charge of the post of Minister of the Military Department and when the Executive Council was created, he was made a member of it, holding the joint portfolio of the Medical and Military Departments. Eight years afterwards he was given the portfolio of the Public Works Department. When in 1345 Hijri his Paigah estates were released from the Court of Wards he resigned his office. The very next year, however, he was again appointed a member of the Executive Council in charge of the Medical and Military Departments. He still retains this post and in spite of the onerous nature of the duties devolved on him, carries on the administration of his estates with vigour and ability, thanks to his inborn administrative qualities enhanced by experience.

The Nawab is an accomplished scholar in Arabic and Persian and is exceptionally broad-minded, sympathetic and generous. Like the chief members of the other Paigah families, the Nawab is a keen and enthusiastic sportsman and is in his element when he is in the midst of hoary forests.



NAWAB LUTF-UD-DOWLA BAHADUR, AMIIM-PAIGAH, KHURSHEED JAHI







NAWAB AZIMUDDIN KHAN BAHADUR ELDEST SON OF  
NAWAB LUTF-UD-DOWLA BAHADUR



CHILDREN OF NAWAB LUTF-UD-DOWLA BAHADUR

# Genealogical Table of Nawab Lutfuddin Khan Bahadur Latafat Jang Lutfuddawlah.

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|--|---|
| <p>1. <b>Hazrat</b> Umar Ibn Al-Khattab</p> <p>2. Abdullah</p> <p>3. Nasir</p> <p>4. Jabir</p> <p>5. Mansur</p> <p>6. Adham</p> <p>7. Ibrahim</p> <p>8. Abul-Fath Ishaq</p> <p>9. Ali, Wa'iz Al-Akbar</p> <p>10. Muhammad. Wa'iz Al-Asghar</p> <p>11. Abdullah</p> <p>12. Mas'ud Sama'n</p> <p>13. Mahmud Sama'n</p> <p>14. Shihabuddin Ahmad<br/>Farukhshah</p> <p>15. Yusuf</p> <p>16. Ahmad</p> <p>17. Shu'aib</p> <p>18. Sulaiman Kiuliwal</p> <p>19. <b>Fariduddin Mas'ud Gauji-i-Shakar</b><br/>Died A. H. 668</p> <p>20. Badruddin Sulaiman</p> <p>21. Majduddin Maudud</p> <p>22. Zainuddin Musa</p> <p>23. Mu'inuddin Ma'rif</p> <p>24. Karimuddin Mutawakkil</p> | <p>25. Jalaluddin Abdu-l-Haq</p> <p>26. Hisamuddin Mahmud<br/>Danishmand</p> <p>27. Kamaluddin Daud</p> <p>28. Maliku-MJlama Jalaluddin<br/>Bhalul</p> <p>29. Muhammad Firuz</p> <p>30. Muhammad Bahauddin</p> <p>31. <b>Mohammed Abdul Khair Khan</b><br/>Imam Jang Shamshir Bahadur<br/>Died A. H 1166</p> <p>32. <b>Muhammad Abul Path Khan Bahadur</b><br/>Shams-ul-Umra, I<br/>Died A. H. 1205</p> <p>33. <b>Muhammad Fakbruddin Khan Bahadur</b><br/>Shams-ul-Umra, II<br/>Amir-i-Kabir, I<br/>Died A. H 1279</p> <p>34. <b>Muhammad Rashiduddin Khan Bahadur</b><br/>Shams-ul-Umra, III<br/>Amir-i-Kabir, II<br/>Died A. H. 1299</p> <p>35. <b>Muhammad Muhaiuddin Khan Bahadur</b><br/>Shams-ul-Umra, IV<br/>Amir-i-Kabir, III<br/>Sir Khurshid Jah<br/>Died A. H 1320</p> <p>36. <b>Muhammad Hafizuddin Khan Bahadur</b><br/>Zafar Jang Shamsuddawlah<br/>Shatrisul-Mulk<br/>Died A. H. 1324</p> <p>37. <b>Muhammad Lutfuddin Khan Bahadur</b><br/>Latafat Jang Lutfuddawlah</p> |
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NAWAB MOHAMMAD MUKTAR-UD-DIN KHAN, NAMWAR JUNG,  
IKIAIDAR-UD-DOWLA, SULTAN-UL-MUIK BAHADUR

## Nawab Sultan-ul-Mulk Bahadur.

**N**AWAB Mukhtar-ud-din Khan Bahadur, Namwar Jung, Iktaidar-ud-Daula, Sultan-ul-Mulk, is the eldest son of Nawab Sir Vikar-ul-Umra Bahadur and was born in the year 1292 Hijri. He is a grandson of His Highness Nawab Afzal-ud-Daula Bahadur. His father sent him to England to prosecute his studies and while there he took great delight in studying books on law, politics and engineering. Returning to Hyderabad he turned his activities to business and first began with exchange operations, and later took up contracts for coining money in Hyderabad and importing and re-exporting opium. Being a very shrewd and hard-working man he succeeded in a most remarkable manner in his business attempts and soon became a millionaire on his own account. He used to say that he was unwilling to be dependent on the estates of his forefathers and would by himself build up an estate equal to that of his father's Paigah- His plan was to open a bank in Hyderabad and also start mills and factories. His great projects saw no fruition as he was afflicted by a sudden stroke of insanity. His mother, Jehandar-un-Nissa Begum, evinced deep anxiety on this account and on the advice of medical men sent him to Europe in the company of Dr. Lawder. After visiting Ceylon, Japan and America he settled down in London where he lived for twelve years and returned to Hyderabad in 1337 Hijri in obedience to an order of His Exalted Highness the Nizam. The change improved him considerably and he is leading a very quiet life in his palace at Begumpet.

All the three Paigahs have now been relinquished and Amirs appointed, but in the case of Nawab Sultan-ul-Mulk the appointment is only nominal, the executive powers being in the hands of a Committee.

Nawab Sultan-ul-Mulk Bahadur has seven sons:—Nawab Abdul Fateh Khan, Nawab Muzaffar Nawaz Jung, Nawab Farid Nawaz Jung, Nawab Nazir Nawaz Jung, Nawab Khair Nawaz Jung and Nawab Walid Var Jung.



NAWAB WALI-UD-DOWLA BAHADUR  
Vice-President of the Executive Council





## Nawab Wali-ud-Daula Bahadur.

**N**AWAB Mohammad Wali-ud-din Khan, Vilayat Jung, Wali-ud-Daula Bahadur, is the second son of the late Nawab Sir Vicar-ul-Umra Bahadur.

He was born in Hyderabad in 1295 Hijri and from his fifth year onward he was educated at home receiving special tuition in Persian, Urdu and English. When he was only thirteen years of age' Sir Vicar, taking into consideration his son's future career, sacrificed his parental affection, and took a step unknown till then in Hyderabad, namely, the step of sending the youthful Nawab to England, his guardian being Dr. Lawder, then a notable figure in Hyderabad official and social life. Sir Vicar having already previously arranged everything, the young Nawab was placed in the Eton Collegiate School in London.

Nawab Wali-ud-din Khan made very good use of his time in England and being of a naturally receptive temperament learnt much and forgetting his mother tongue began to think in English. Seven years after joining the Eton Collegiate School, the Nawab returned to Hyderabad to see his father who must assuredly have been as proud as happy to see his now grown-up and accomplished son. After a few months spent in Hyderabad, he returned to England to resume his studies and did not come back till five years afterwards.

The Nawab showing an unmistakably strong preference for a strenuous military life, his father, decided on not thwarting his natural inclination, and enrolled him as a cadet in the Imperial Cadet Corps. Very soon after he joined the commissioned ranks of the 11th Hussars, then one of the " crack " cavalry regiments. Later on he was sent to Dehra Dun to receive higher military training. In the military college there, only then recently opened by the late Lord Curzon, only four Indian princes and nobles were chosen to receive higher training, and among these Nawab Wali-ud-din Khan was one. During his training at Dehra Dun, he was invited to the Durbar that was held in Delhi by Lord Curzon in honour of His Imperial Majesty's visit after his coronation in England.

The Nawab completed his training at Dehra Dun and returned to Hyderabad after an absence of four years. Soon after his arrival, he was taken on as a member of the personal staff of the General Officer Commanding the Secunderabad District. About a year afterwards, he was gazetted commanding officer of the 2nd Lancers of the Hyderabad Imperial Service Troops.

In 1329 Hijri, His Exalted Highness the Nizam appointed him as Minister in charge of the Military Department and he held that important post for about five years. When Nawab Fakhr-ul-Mulk Bahadur resigned his post of Minister of Justice, Nawab Wali-ud-din Khan Bahadur was transferred to that post.

Here, we must digress for a while to say that in the year 1337 Hijri His Exalted Highness the Nizam conferred upon him the title of Nawab Vilayat Jung and then four years afterwards that of Nawab Wali-ud-Daula.

In the year 1341 Hijri when the Executive Council was created, Nawab Wali-ud-Daula Bahadur was made a member of it, and, when Nawab Sir Faridoon resigned his office, Nawab Wali-ud-Daula Bahadur was appointed as President. He remained as President for four years and at the end of the year 1345 Hijri he resigned his post and Maharaja Sir Kishen Pershad Bahadur succeeded him. He is now vice-President of the Council.

The work done by Nawab Wali-ud-Daula Bahadur during his term of office as President of the Executive Council was very noteworthy, though one did not hear much of it as is naturally the case with the work of every President.

He was the member in charge of the Military Department when the great war broke out and the extraordinary promptitude with which the Imperial Service Troops were despatched to the war front was very greatly due to his personal exertions and the efficiency that reigned in his department.

When he was Judicial Minister, the Judicial Department was reformed on modern lines and full judicial powers were given to the courts. The Value Payable Post, the Money Order system and the Savings Bank system were introduced (the Postal department was included in his portfolio). Several reforms were also effected in the Police and Criminal Investigation Departments.

Several improvements were also effected in the Department of Education and the work done on behalf of public education is a matter of current history. The Osmania University was opened in his time and he was made the Chancellor of the University.

## NAWAB AKRAMUDDIN KHAN.

Nawab Mohammad Akramuddin Khan Bahadur is the second son of Nawab Zaffer Jung Bahadur and was born in the year 1301 Hijri. His father had him educated in Arabic, Persian and Islamic theology and he was also made to learn the Holy Qoran by heart. His grandfather, who was a great traveller, often used to take the young Nawab with him and assisted him in the acquisition of general knowledge and experience of men.

Nawab Akramuddin Khan is a man of deep learning and his knowledge of Islamic theology is considered to be particularly extensive and these acquirements have served to establish an enviable reputation for him. He is deeply interested in agriculture and engineering and is of valuable assistance to his elder brother, Nawab Lutf-ud Daula Bahadur, the Amir of the Khurshed Jahi Paigah.

## NAWAB WAHID-UD-DIN KHAN.

Nawab Mohamad Wahid-uddin Khan is the third son of Nawab Zaffer Jung Bahadur. He is well versed in Persian, Arabic, Urdu and English and is also a good artist. For his learning and charming manners he is greatly loved in his family circle and is a very popular member of Hyderabad society. He has travelled extensively all over India and possesses a very broad outlook on life and political matters. His special taste is for painting and gardening,



NAWAB MOHAMMAD WAHID-UD-DIN KHAN BAHADUR.

## NAWABNAJIB-UD-DINKHAN.

Nawah Mohammad Najib-ud din Khan Bahadur is the fourth son of Zaffer Jung Bahadur and was born in the year 1303 Hijri. Like his elder brothers he was educated under the care of his grandfather, Nawab Sir Khurshed Jah Bahadur.



NAWAB MOHAMMAD NAJIB-UD-DIN KHAN BAHADUR.

The Nawab is a Urdu and Persian scholar and writes excellent Urdu and Persian verses and enjoys a reputation as a poet of the first order. He is keenly interested in engineering and industries and is invariably engaged in some engineering work or other.

## NAWAB AZIM-UD-DIN KHAN.

Nawab Mohammad Azim-ud-din Khan Bahadur, the fifth son of Nawab Zaffer Jung Bahadur, was born in the year 1307 Hijri and received



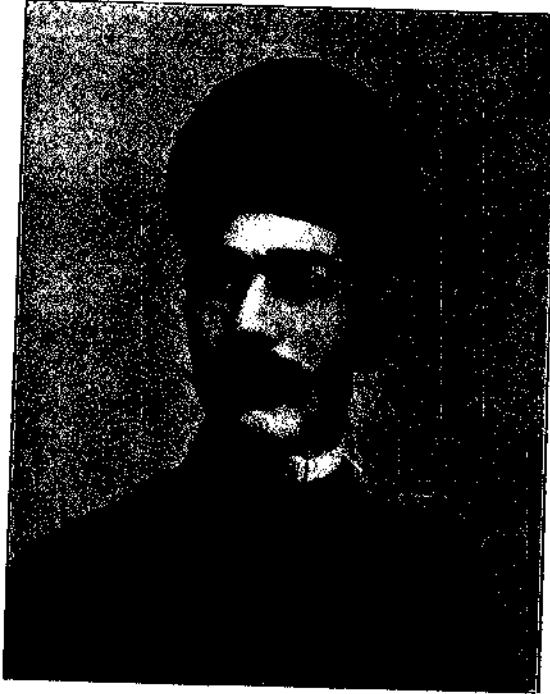
MAWAB MOHAMMAD AZIM-UD-DIN KHAN BAHADUR.

sound education in Persian and Urdu and served for a short time in the African Guards. He is a good rider, keen sportsman and an excellent shof.

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## NAWAB YAWAR-UD-DIN KHAN.

Nawab Mohammad Yawar-ud-din Khan Bahadur, the sixth son of Nawab Zaffer Jung Bahadur, was born in the year 1310 Hijri. He received



NAWAB MOHAMMAD YAWAR-UD-DIN KHAN BAHADUR.

his education in Persian and Urdu along with his brother under the care of his father, and also received some military training. He is fond of riding and all forms of sport.

## NAWAB SAEED-UD-DIN KHAN.

Nawab Mohammad Saeed-ud-din Khan, the seventh son of Nawab Zaffer Jung Bahadur, was born in the year 1318 Hijri. Having received his education at the Paigah Boarding House and the Nizam Collegiate School, he joined the Nizam's military service and after being in service for nearly ten years resigned his commission and joined the Customs Department. A few years later he passed away.

The remaining three sons of Nawab Zaffer Jung Bahadur, namely, Nawab Mohammad Ziauddin Khan, Nawab Fiazuddin Khan and Nawab Mohammad Rahim-ud-din Khan are receivers of their respective share in the revenues of the Khurshed Jahi Paigah.



NAWAB MOHAMMAD AKRAM-UD-DIN KHAN BAHADUR.

( Please refer life sketch on page 75 ).



## NAWAB BAHADUR JUNG.

Nawab Karim-ud-din Khan, Shamsir Bahadur, Bahadur Jung, is the eldest son of Nawab Imam Jung Bahadur, the elder brother of Nawab Zaffer Jung Bahadur. His grandfather, Nawab Sir Khurshed Jah Bahadur, and his father took special pains in regard to his education and up-bringing and he was well coached in Persian and Urdu and later acquired some knowledge of the English language also.



NAWAB MOHAMMAD KARIM-UD-DIN KHAN,  
SHAMSHIR BAHADUR, BAHADUR JUNG.

His Highness Nawab Mir Mahbub All Khan Bahadur bestowed on him the titles of Shamsir Bahadur and Bahadur Jung in the year 1304 and 1303 Hijri, respectively. He married Rafi-un-Nissa Begum Saheba, a grand-daughter of Nawab Rashid-ud-din Khan Bahadur, Amir-i-Kabir.

## NAWAB GHOUSEUDDIN KHAN.

Nawab Muhammad Ghouseuddin Khan Bahadur is the second son of Nawab Imam Jung Bahadur and received as much training and good upbringing as his brother. He is a scholar in Arabic and Persian and quite an old fashioned nobleman, intensely conservative. Avoiding all pomp and show, he leads a quiet and frugal life. He is known to have never once gone out of the limits of Hyderabad and even steps out of his house only on rare occasions.

## NAWAB SIKANDAR NAWAZ JUNG.



NAWAB SIKANDAR-UD-DIN KHAN,  
SIKANDAR NAWAZ JUNG BAHADUR.

Nawab Sikandar-ud-din Khan, Sikandar Nawaz Jung Bahadur, is the third son of Nawab Imam Jung Bahadur and a grandson of His Highness Afzal-ud-Daula Bahadur on his mother's side. He was educated at the

Paigah Boarding House and the Nizam Collegiate School. His Exalted Highness the Nizam gave him the title of Sikandar Nawaz Jung Bahadur and for many years he had the honour of holding the " Moarchal " behind His Exalted Highness.

#### NAWAB RAHIM NAWAZ JUNG.

Nawab Muhammad Rahim-ud-din Khan, Rahim Nawaz Jung Bahadur, is the fourth son of Nawab Imam Jung Bahadur, and is also a grandson of His Highness Nawab Afzal-ud-Daula Bahadur on his mother's side. He was educated at the Paigah Boarding House and the Nizam Collegiate School. Though an able young man, he is quite a simpleton and trusting and a confirmed spendthrift.

#### NAWAB MUNIR-UD-DIN KHAN.

Nawab Muhammad Muniruddin Khan Bahadur is the fifth and youngest son of Nawab Imam Jung Bahadur. He is still on the threshold of life and his career yet awaits him.



## NAWAB ABUL FATEH KHAN.

Nawab Abul Fateh Khan is the eldest son of Nawab Sultan-ul-Mulk Bahadur and the grandson of Nawab Sir Vicar-ul-Umra Bahadur. He was born in the year 1318 Hijri (1891) and after being educated at home was sent as a pupil to the Nizam Collegiate School. It was the intention of his father to give him a very high education but his mental trouble prevented him from carrying out one of his dearest wishes.



NAWAB MO -AMMAD ABUL FATEH KHAN BAHADUR.

In 1917, His Exalted Highness the Nizam placed him as an Assistant in the Finance Department under Mr. (now Sir) Reginald Glancy, then Finance Minister. He is stated to have worked with such diligence as to have received a certificate of commendation from Mr. Glancy. Though a permanent appointment was offered to him he resigned his apprenticeship to give closer attention to home and personal affairs. He is a very popular figure in Hyderabad society.

## NAWAB MUZAFFER NAWAZ JUNG.

Nawab Muhammad Muzaffer-ud-din Khan is the second son of Nawab Sultan-ul-Mulk Bahadur and was born in the year 1310 Hijri (1892) and received his early education in Arabic, Persian and Urdu at home and later joined the Nizam Collegiate School along with his elder brother to receive English education.



NAWAB MOHAMMAD MUZAFFER-UD-DIN KHAN,  
MUZAFFER NAWAZ JUNG BAHADUR.

In the year 1334 Hijri, Asaf-un-Nissa Begum Sahiba, the eldest daughter of His Highness Mir Mahbub Ali Khan Bahadur, was given to him in marriage and the present Nizam conferred on him the title of Muzaffer Nawaz Jung in 1335 Hijri.

## NAWAB FARID NAWAZ JUNG.

Nawab Muhammad Farid-ud-din Khan, the third son of Nawab Sultan-ul-Mulk Bahadur, was born in 1312 Hijri and was educated at the Nizam Collegiate School.



NAWAB MOHAMMAD FARID-UD-DIN KHAN,  
FARID NAWAZ JUNG BAHADUR.

In 1334 Hijri, Ghouse-un-Nissa Begum, the second daughter of His Highness Mir Mahbub Ali Khan Bahadur, was given in marriage to him and the next year the present Nizam gave him the title of Farid Nawaz Jung.

The Nawab is a very learned man, possessing high literary attainments and also well versed in law. He has written a good many books in Persian and Urdu which have been much appreciated-

## NAWAB NAZIR NAWAZ JUNG.

Nawab Muhammad Naziruddin Khan Bahadur, the fourth son of Nawab Sultan-ul-Mtilk Bahadur was born in 1314 Hijri (1896) and, like his brothers, was sent to the Nizam Collegiate School, after receiving preparatory education at home in Arabic, Persian and Urdu.



NAWAB MOHAMMAD NAZIR-UD-DINKHAN,  
NAZIR NAWAZ JUNG BAHADUR.

Fond of travelling, he has visited all the important cities and places in India, and in 1914 went to Europe on an extended tour visiting London, Paris, Berlin, Vienna, Budapest and Constantinople, and on his way back, Arabia, Mesopotamia, Syria and Irak, besides performing his pilgrimage to Mecca.

In 1334 Hijri, Dawood-un-Nissa Begum Saheba, the third daughter of His Highness Nawab Mir Mahbub AH Khan Bahadur, the late Nizam, was given in marriage to him and the following year the title of Nazir Nawaz Jung was conferred upon him by the present Nizam.

## NAWAB KHAIR NAWAZ JUNG.

Nawab Muhammad Abul Khair Khan, the fifth son of Nawab Sultan-ul-Mulk Bahadur was born in 1319 Hijri (1901 ) and was brought up by his grandmother, Lady Vicar-ul-Umra, who was very attentive to his education. In 1336 he was sent to the Paigah Boarding House along with his two



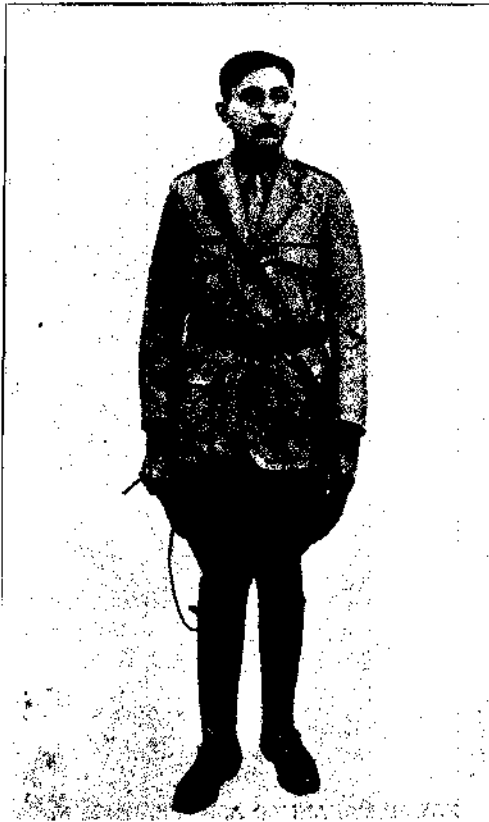
NAWAB MOHAMMAD ABUL KHAIR KHAN,  
KHAIR NAWAZ JUNG BAHADUR.

younger brothers and in 1337 proceeded to Aligarh where he stayed for about a year and a half. He received the title of Khair Nawaz Jung in 1336. He is a good rider and an excellent sportsman.



## NAWAB HASAN YAR JUNG.

Nawab Muhammad Hasanuddin Khan, the sixth son of Nawab Sultan-ul-Mulk Bahadur, was born in the year 1321 Hijri ( 1903) and was brought up by his grandmother, Lady Vicar-ul-Umra, in the absence of his father in England. Receiving careful education at home in Persian and Urdu, he



NAWAB MOHAMMAD HASAN-UD-DIN KHAN,  
HASAN YAR JUNG BAHADUR.

was sent to the Paigah Boarding House in 1336 Hijri and attended the Nizam Collegiate School where he commenced to learn English. The following year he was sent to Aligarh with the Paigah boarders. At Aligarh he was

one of the most industrious of students and took part In all college sports and became a member of the University Training Corps that had just been started there.

He is a keen student of English and Persian literature and devotes considerable time every day to his studies. He is fond of travel and a first rate sportsman. His verses in Urdu are admired by many. He is undoubtedly one of the most brilliant of the younger branch of the Paigah nobles.

### NAWAB WAHHED YAR JUNG.



NAWAB MOHAMMAD WAHID-UD-DIN KHAN,  
WAHID YAR JUNG BAHADUR.

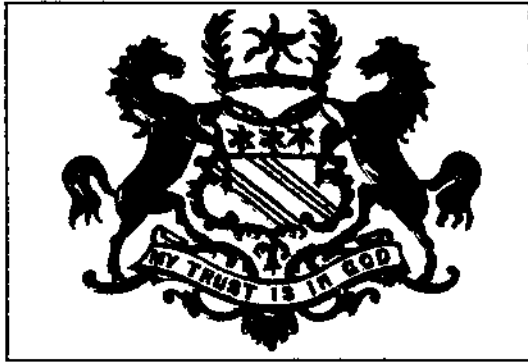
Nawab Muhammad Waheed-ud-din Khan Bahadur is the seventh and youngest son of Nawab Sultan-ul-Muik Bahadur.



Umra-e-Uzzam.



NAWAB YUSUF ALI KHAN BAHADUR, SALAR JUNG III



## Nawab Mir Yusuf Ali Khan, Salar Jung.

**N**AWAB Mir Yusuf Ali Khan Bahadur, the grandson of the great Salar Jung, was born at Poona. He is almost of the same age as the present Nizam, Mir Sir Osman Ali Khan Bahadur. As misfortune would have it, within a month of his birth, he lost his vigorous-minded and courageous father, Nawab Laik Ali Khan, Munir-ud-Daula, Sir Salar Jung the eldest son of the first Sir Salar Jung. Remembering the great services to the State and to his dynasty rendered by Sir Salar Jung and the short but brilliant political career of his son, His Highness the late Nizam, Mir Sir Mahbub Ali Khan Bahadur, took the child under his personal protection and gave special attention to his upbringing when he grew to be a boy.

At an early age he was sent to the Nobles' School, which his own grandfather founded, and specially selected private tutors were appointed by the Nizam himself to so educate him that he might fittingly discharge the onerous duties of prime minister, a post which His Highness intended to offer him in due course. His education was of the greatest concern to His Highness as he was not only the guardian and desired to install Yusuf Ali Khan as prime minister, but also wished that the young man may be so equipped, intellectually and mentally, as to fittingly maintain the dignity, honour and great traditions of his family of which the first Sir Salar Jung was the brightest ornament and Mir Asaf-ud-Daula, the second brightest, speaking from the point of view of achievement in the political arena. Reports of young Yusuf Ali Khan's educational progress were regularly submitted to His Highness

and also to the Government of India, through the Honourable the Resident, as these were also especially interested in the mental growth and future career of Salar Jung, We gather from these reports, some of which are preserved, that young Salar Jung's scholastic career was an exceedingly satisfactory one. As a matter of fact, the principal of the school regarded him as " a boy of exceptional brilliance who could compare favourably with the pick of boys in any country ". This was high praise indeed and its value is enhanced by the fact that it came from no less a person than the principal himself and principals, as we know, are conservative persons who are never lavish in their praise but guarded in their utterances. Though nature endowed him with a delicate physical frame and he was far from being as strong and robust as his father, yet his mental qualities were not governed or influenced by his physical condition. Even at school he was known to have a strong will and as one of his teachers reported he possessed " no small amount of resolution and firmness of purpose"—qualities which distinguished both his grandfather and father, though the latter very often failed to combine tact, patience and diplomacy with those very admirable qualities.

Salar Jung's physical education was, at the same time, given special attention to, and, as a result, he has enjoyed good health all along and possesses a wiry body. He was as fond of sports as of books, and up to the age of twenty he regularly played cricket, football, tennis and polo and was particularly good at tent-pegging—though not by nature rash, he had the misfortune to meet with several accidents. At the early age of five, he was nearly drowned; at the age of thirteen he fell off his pony and broke his right arm; at sixteen he again broke his right arm while playing football; and at eighteen his pony rolled over him when accidentally it tripped and fell while polo was being played. He was saved from death by fortunately falling in a depression in the ground.

Though he did not proceed to a college, Salar Jung continued his studies at home and is now one of the most widely read among the nobles of Hyderabad, his passion for books, especially English and Persian literature, being amply evidenced by the magnificent libraries in his city palace.

The family estates of Salar Jung comprise an area of no less than 1480 square miles, having a population of over 200,000. The estates are provided with ten law courts and 3 jails ; the revenue per annum comes to about 15 lakhs of rupees. After the death of the second Salar Jung on the 7th July 1889, the family estates were placed by His Highness the late Nizam, Nawab Mir Sir Mahbub Ali Khan Bahadur under the administration of a committee

composed of the following gentlemen :—Nawab Makram-ud-Daula Bahadur (president), Rajah Sivraj Dharamwant Bahadur, Nawab Imad Jung Bahadur, and Captain F. Beauclerk R. E. (secretary). Captain Beauclerk looked after the personal comforts of young Salar Jung and of his mother Karim-un-Nissa Begum. After a few years, His Highness the Nizam deemed it desirable to appoint a commission consisting of Mr. A. J. Dunlop, Nawab Akbar Jung Bahadur and Nawab Imad Jung Bahadur to enquire into the finances of the estates. After going through the report of the commission, His Highness appointed Rai Lalta Pershad as Nazim of the estates and he worked under the direction of the then Revenue Secretary, Mr. A. J. Dunlop.

Fortune did not favour the young Nawab to receive the powers to administer his estates from the hands of his august guardian and foster-father, the late Nizam Sir Mir Mahbub Ali Khan Bahadur. His death in 1911 was bitterly mourned by Salar Jung as by any member of the Nizam's household. He thinks very frequently of the late Nizam and lets his mind dwell long and affectionately on the late ruler's sublime qualities of heart and all that he did for him.

In April 1912, His Exalted Highness the Nizam Sir Mir Osman- Ali Khan Bahadur invested him with full administrative powers over his large and extensive estates and ever since Nawab Salar Jung has been taking the keenest interest in their administration and has made them very productive and progressive. The estates yield nearly 15 lakhs annually and in this connection we must remember that a very large sum has been made to accumulate to his credit throughout the period of his minority. Financially, he is the best circumstanced of all the nobles which is a very strong point in his favour, because it places him above all considerations of office except the honour and distinction attached to it and the opportunity it would afford of rendering service to the State and the people.

The same year which witnessed his being made the sole administrator of his estates also marked the beginning of a fresh chapter in the history of his career.

On the 11th July 1912, Maharaja Sir Kishen Pershad Bahadur, deciding on retirement, submitted his resignation, advancing reasons which were satisfactory to his master. His Exalted Highness accepted the resignation and summoned Nawab Salar Jung to the palace where he personally announced his decision to appoint him in the place of his illustrious grandfather and father. The same day the following Farman was issued:—



" As Maharaja Sir Kishen Pershad Bahadur has applied for six months leave and has expressed his desire to be relieved of the responsibilities of prime ministership, it is hereby ordered that six months leave has been granted to him and that he has been relieved of his duties of prime minister, but he will continue to be the Peshkar as usual. Nawab Salar Jung Bahadur has been appointed officiating prime minister for the present and will be on probation for three years or until fresh orders issue. In order to enable him to discharge the responsible duties of his high office expeditiously and to obtain experience therein, Nawab Imad-ul-Mulk Bahadur, C. S. I, has been appointed, until fresh orders, as his special adviser so that he may help and advise him. The officiating prime minister will have all the powers conferred upon a prime minister by the "Khanoocha" and the regulations framed thereunder and the orders in force from time to time. All noblemen, jagirdars, gentlemen, officers and subjects and other residents are hereby enjoined to obey and fully carry out the orders of the officiating prime minister, Nawab Salar Jung Bahadur."

The news of the appointment spread with the speed of lightning throughout the City and the people hailed it with delight, as Salar Jung is the representative of a family the members of which had held the post of prime minister as a sort of heritage during the last century, with the exception of the interregnum of the dewanship of Maharaja Chandulal Bahadur. Thus at the early age of 23, Salar Jung was called upon to bear the burdens and responsibilities of so high an office and to step into the vacant place of his sire and grandsire. Salar Jung, who is neither proud nor ostentatious, accepted the announcement and the congratulations of his fellow-nobles and friends with characteristic modesty.

From the late Colonel Pinhey's speech at the Nizam's birthday banquet, a few days after this change in ministry, it can be gathered that the appointment received the cordial approval of the Government of India and that the young minister had their representative, the British Resident's, fullest sympathy and support. Colonel Pinhey, in the course of his speech said:—" There have been great happenings in Hyderabad today. I must not talk politics or enter into the merits of the momentous decision at which His Highness has arrived; but, I think, we may be permitted not only to express our sincere regret at the departure, from official life after a long and eventful career, of our old friend Maharaja Sir Kishen Pershad, but also at the same time congratulate most heartily, Nawab Salar Jung Bahadur on his appointment as minister. Salar Jung! what a name to conjure with in Hyderabad! He has everything in his favour to start with—youth, a historical and honoured name and an unblemished character. I see no reason why he should not

meet with as much success, or even more than his distinguished grandfather and, in congratulating him, we can, at the same time, congratulate His Highness on the wise and popular choice which he has made. The name of Salar Jung is a household word, for there are many still living who can recall the benignity, amiability, and *Son hommie* of the great Minister."

Nawab Salar Jung took his work seriously and aspired to emulate the life work of his famous grandfather. He worked with zeal, earnestness, tact and wisdom and he was thus able to fulfil his responsibilities with great efficiency and marked success. His innate nobility of character, calmness, strong and resolute will, absence of pride and ostentation and freedom from financial worries stood him in good stead and enabled him to steer clear of all obstacles and surmount all difficulties. In 1913, when Lord Hardinge, the then Viceroy, visited Hyderabad he heard of the efficient work being done by the Nizam's young Minister and in his speech at the State banquet toasting the health of the Nizam his lordship encouraged him by remarking:—

"I trust your new Minister, the third Salar Jung, will maintain the high traditions of his family and that he will prove as strong a support and assistance to Your Highness as his grandfather, the famous Sir Salar Jung."

It was not fated that Nawab Salar Jung should create for himself as great a name as that of his grandfather. He had the talents and the capacity and the times were also not as full of anxiety and vexation as in days gone by. They eminently lent themselves to the introduction of many reforms and progressive measures. Due to personal reasons he resigned within two and a half years after assumption of office.

Nawab Salar Jung is now in the very prime of life and it is to be hoped that in the near future some work will come his way in the discharge of which he could exhibit his administrative skill and exercise his many talents. He is a noble of the finest type, combining in a harmonious blend the polish of the East with the polish of the West. He is, like his forefathers, a patron of art and learning and this very "Pictorial" owes a large measure of its existence to him.

Recently he had been on a visit to England and there met some of the most prominent members of the British nobility and also high officials. After returning, he proceeded to Arabia and Persia and visited almost all the sacred and historic places, not omitting, of course, Mecca and Medina.

## ANCESTRAL HISTORY.

The Salar Jung family traces its descent from Shaikh Ovais-a-Qarani of Medina famous in Arabian annals. He was an inhabitant of Yemen and belonged to the clan Qarani. He fell in the battle of Suffein.

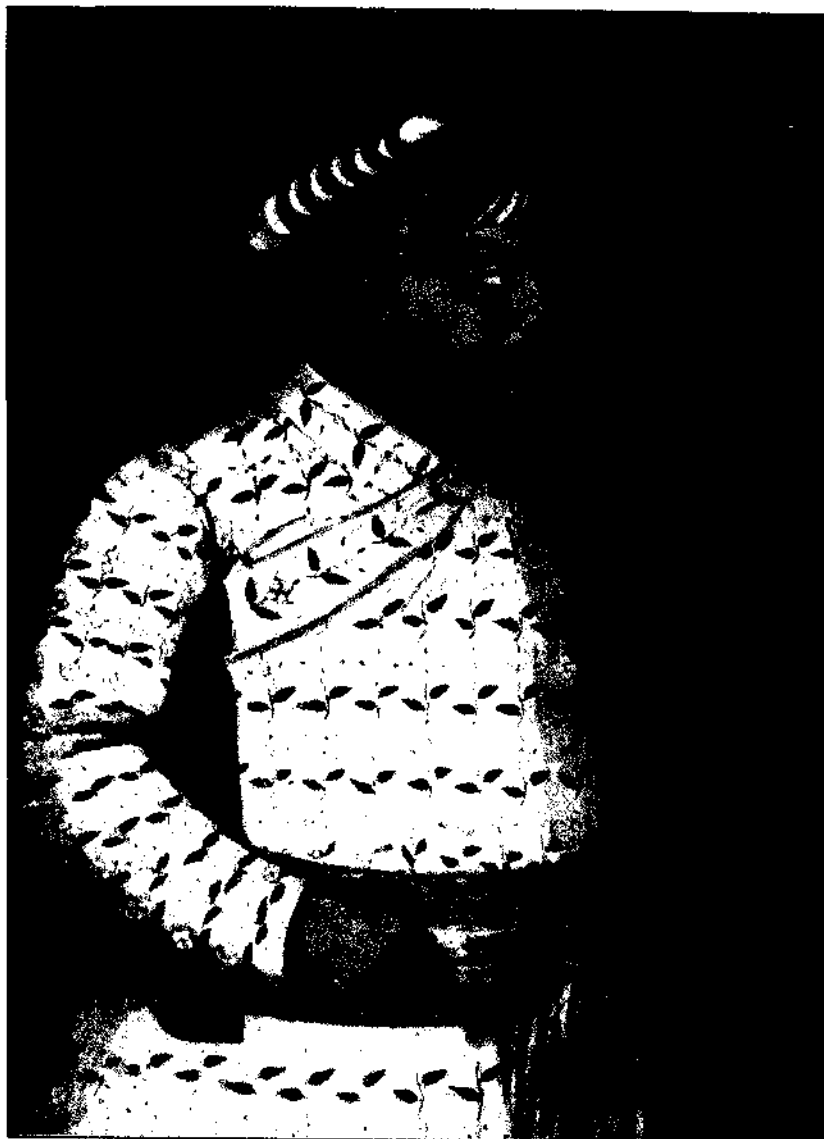
One of his descendants, Shaikh Ovais III, held the office in Medina of superintendent of charitable and religious endowments which was the highest office there in those days. After a time he quitted Medina and with his son, Sheikh Mohammad Ali, took up his residence at Bahrein. From there father and son crossed the sea and landing on the Konkan coast passed on directly to Bijapur where the Sultan Ali Adil Shah received them with great courtesy and honour and after studying their character pressed them to make Bijapur their home and dismiss from their minds all thoughts of proceeding to Northern India. Shaikh Ovais agreed and built for himself a lofty mansion near the old mosque and Ali Adil Shah, who recognized in his son considerable ability, offered him the post of personal minister, i. e. private secretary. He also arranged his marriage with the daughter of Mulla Ahmed Nait, a man eminent in his time for his learning and wisdom. After a time the Sultan appointed Shaikh Mohammad Ali as his prime minister and treated him as his most trusted of servants.

### SHAIKH MOHAMMAD BAKHR.

Shaikh Mohammad Ali had two sons, namely, Shaikh Mohammad Bakhr and Shaikh Mohammad Hyder and the Sultan appointed the former as his chief steward and the latter as Government auditor. Shaikh Mohammad Bakhr married the daughter of Sheikh Ali Khan, one of the leading nobles of the court of Ali Adil Shah.

both the brothers continued to serve the Government of Bijapur till the reign of Sultan Sikandar Shah when, a difference of opinion having arisen between them and the vazir Mustapha Khan, they sent a petition to the Emperor Aurangzeb who summoned them to his presence.

Aurangzeb received them courteously and gave to Shaikh Mohammad Bakhr the command of 2000 foot and 500 horse and the divani of Shahjahanabad and Kashmir, while Shaikh Mohammad Hyder obtained the command of 1500 foot and 300 horse and also the office of "Divani Fouj" in the army of Prince Mohammad Azam. They held these offices for a considerable length of time and were held in great regard by Asad Khan, the prime minister, and other courtiers. The climate of the North disagreeing with him, Shaikh Mohammad Bakhr applied for a transfer to the Deccan and on the recommendation of Asad Khan obtained the office of Dewan of Talkokan.



HYDER YAR KHAN, SHER JUNG, MUNIR-UD-DULA, MUNIR-UL-MULK.

Shaikh Mohammad Bakhr passed his life in the Deccan highly respected and revered by the people over whom he ruled on behalf of the Emperor. In 1715 he died at Aurangabad where he was residing after retiring from his post of Dewan. He left only one son, named Shaikh Mohammad Taki.

Shaikh Mohammad Bakhr was one of the most famous of Persian and Arabic scholars of his time and was much advanced in scientific knowledge also. He was the author of two celebrated books on rhetoric and philosophy entitled *Rozat-ul-Annar* and *Zutidatu-i-Afkar*, in addition to others such as, *Allamatuz Zaman* and *Fahmatul AKrain*. Asad Khan, Zulfikhar Khan and other great nobles of his time were among his greatest admirers. In an introductory note to a voluminous work of his called "Quinquilateral roofs" in which many obscure questions are dealt with, it is mentioned that the most learned man of his age, Moulana Mohammad Fasih of Tabriz, after reading the book from beginning to end, called it "a garden of delight and the cream of meditation."

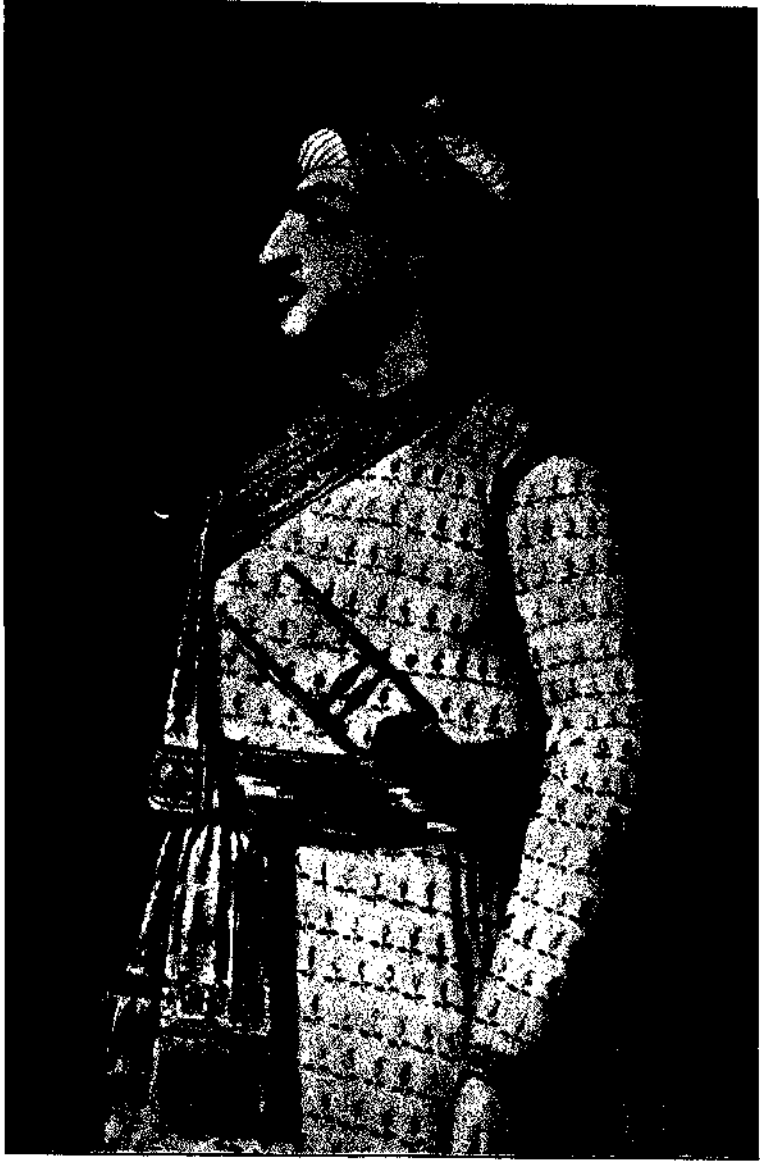
#### SHAIKH MOHAMMAD TAKI.

Shaikh Mohammad Taki, the only son of Shaikh Mohammad Bakhr, held a command of 300 foot during the reign of Aurangzeb and rose to no great distinction. He died in 1732, leaving an only son, Shaikh Shamsuddin Mohammad Hyder Yar Khan.

#### MOHAMMAD HYDER YAR KHAN.

He was a young man possessed with many natural gifts and well brought up by his father. When he was brought before Asaf Jah Nizam-ul-Mulk he appointed him officer in charge of the elephant stables and after his father's death gave him the command of 300 horse. Asaf Jah had a special liking for him and took him along with him whenever he went to Delhi. His highest honours, however, came to him during Salabat Jung's brief reign as Nizam. Hyder Yar Khan was given the command of 5000 foot and 4000 horse and the titles of Sher Jung, Munir-ud-Daula, were bestowed on him along with other marks of distinction. Subsequently the title of Munir-ul-Mulk was conferred on him and he was presented with the insignia of the fish.

He was one of those who were mainly instrumental in preserving internal peace and the prime minister Nawab Uukhn-ud-Daula Bahadur held him in high esteem and the Nizam used to consult him on all important and intricate matters of State.



MOHAMMAD SAFDAR KHAN GHAYOOR JUNG,  
ASHJA-UD-DOULA, ASHJA-UL-MULK,  
KHAN -E-KHANAN BAHADUR.

After retirement from service he resided in Aurangabad of which he accepted the post of Governor at the earnest request of the Nizam and won great popularity through his impartial methods of administering justice. He died in 1775 leaving behind him two sons, Shaikh Mohammad Safdar Khan and Shaikh Mohammad Taki Yar Khan.

### SHAIKH MOHAMMAD SAFDAR KHAR

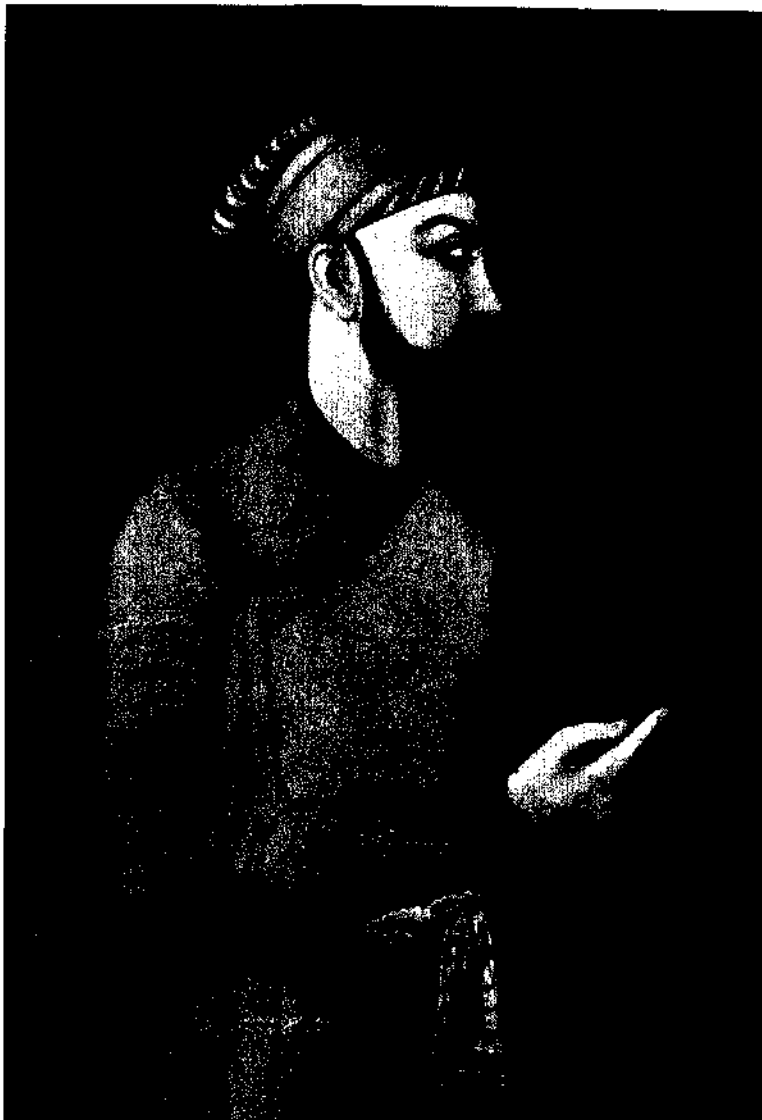
During the reign of the first Nizam, Safdar Khan was given the post of deputy master of the elephant stables and in the time of Muzaffar Jung he was given the title of " Khan " and raised to the command of 500 horse. Nawab Nizam Ali Khan who succeeded Muzaffar Jung appointed him as Kotwal of Aurangabad and later gave him the titles of Shah Yar Jung and Ashja-ud-Daula, increasing his command to 5000 foot and 4000 horse. After a service of 22 years he was appointed as Dewan of the Subhas and given the title of Ashja-ul-Mulk and eight years later the title of Khan Khanan was bestowed on him. He died in 1790 at a place called Pangal and his body was buried in Aurangabad.

Mohammad Safdar Khan, the records say, was a nobleman who had no equal in firmness and patience, sense of honour, courtesy and fidelity to friends, and benignity and charity. He was also learned and devoted to poetry, and specimens of his verses are given in the Hadi Katul-Alum. He left behind him four sons and two daughters born to him of the daughter of Dargah Kuli Khan Salar Jung, Mofaman-ud-Daula, Mofaman-ul-Mulk, Khan-e-Dofiran, who was Kofwal of Hyderabad and afterwards Subhedar of Aurangabad. The title of Salar Jung was first conferred on Dargah Kuli Khan and was later taken by the descendants of his only daughter, as his sons died without issue.

### DARGAH KULI KHAN'S ANCESTRY

Considering the importance associated with this personage we think it appropriate to give a brief history of the family of Dargah Kuli Khan and a sketch of his life and then proceed with the life sketches of Mohammad Safdar Khan's sons.

The ancestors of the family of Dargah Kuli Khan were Borbon Turks of the tribe of Khans then dwelling in the neighbourhood of Mashdad. Khandan Kuli Khan, one of his ancestors, who died in the reign of Shah Safi, was despatched from Mashdad to Kandahar along with Ali Mardan Khan. But Ali Mardan Khan, dissatisfied with the indifferent treatment accorded to him by Shah Safi left Persia and offered his services to the Emperor



NAWAB DARGAH KULI KHAN. SALAR JUNG  
MofAMAN-UD-DOULA BAHADUR,  
KHAN-E-DOURAN.



Shah Jehan who accepted his offer and granted him the subhedarship of the province of Kashmir. Khandan Kuli Khan, who accompanied AH Mardan Khan to the court of the Emperor, was ordered to stay back and was treated with very great courtesy and consideration by the Emperor and his nobles. After Khandan Kuli Khan's death, his son, Dargah Kuli Khan, received from the Emperor, at the earnest request of AH Mardan Khan, a command, a jagir near Tattah and the office of steward to AH Mardan Khan. After the latter's death, Dargah Kuli Khan was attached to Prince Aurangzeb's staff and followed him to the Deccan. He returned, however, to upper India in his latter days and died there.

His son, Nawaz Kuli Khan, was made the commander of the fort of Dharwar, then a dependency of Bijapur, and breathed his last there. His son Khandan Kuli Khan received a command and a jagir and was enrolled among the officers appointed to defend Aurangabad and in the time of Shah Alum was made the news writer at Samgamnir and Foujdar of the districts there. The Nawab Asaf Jah employed him in his own jurisdiction. It is mentioned that the building of Nizamabad Fort, above the hill of Fardapur, was carried out under his supervision. At the time of Nadir Shah's invasion when Nizam-ul-Mulk proceeded to Delhi, Khandan Kuli Khan accompanied him and rendered devoted and zealous services to his master which were greatly appreciated.

### DARGAH KULI KHAN, SALAR JUNG.

Nawab Dargah Kuli Khan, Salar Jung Bahadur (Khandan Kuli Khan's son) was born in Samgamnir on the 29th of Rajab 1122 Hijri. When he was only fourteen years old, the first Nizam gave him a command and a jagir. In his twentieth year he became one of the Nizam's A. D. C's, a post which he filled with credit. As long as the Nizam lived he continued to bestow favours on him. The Nawab Nazir Jung, Nizam-ul-Mulk's successor, honoured Dargah Kuli Khan as much as his father did and when Salabat Jung ascended the Masnad he raised Dargah Kuli Khan's command to 6000 horse and conferred on him the title of Mofaman-ud-Daula and later the title of Khan-e-Douran. The Nizam held him in high esteem and it is recorded that when Raja Raghunath Bahadur was slain on the banks of the Godaveri and when quarters were taken up at Aurangabad, the Nizam honoured him with a visit to his house, taking his zenana along with him, and stayed with him for a few dayar. He resigned his command on the 1st Rajab 1179 Hijri and on the 5th of Zilhaj in the same year removed from Aurangabad to his jagir in Nizamabad. His services were about to be requisitioned when he died on the 18th of Jamadi-ul-Awal in the year 1180 Hijri. His body



NAWAB KHAN-E-ALAM, SON OF DAKGAH KULI KHAN SALAR JUNG BAHADUR.

was conveyed from Nizamabad to Aurangabad and was there interned in his father's tomb. His death, it is said, occasioned general sorrow as he was a nobleman who was considerate to his servants and generous to all.

Nawab Dargah Kuli Khan left a daughter and two sons. His daughter is recorded to have possessed such excellent qualities of heart and head that she might as well have been called a second Rabia Begum. She was married to Mohammad Safdar Khan Ghayoor Jung Bahadur, the eldest son of Nawab Sher Jung Bahadur. Four sons were born of this union.

The first son was Mohammad Taki Khan, Khavi Jung, Ikramud Daula, Ikram-ul-Mulk, who was chief steward to the Nizam, He died on the 4th of Jamadi-us-Sani of the year 1213 Hijri (1798).

The second son, Nawab Hasan Raza Khan, Munir Jung, Shaukat-ud-Daula, Ashja~ul~Mulk, became the superintendent of the royal culinary department and was subsequently appointed as governor of Aurangabad, He died on the 28th Shaban 1216 Hijri (1801).

The third son of AH Zaman Khan Ghayoor Jung, Munir-ud-Daula, Munir-ul-Mulk, Amir-ul-Umra, was born in 1184 Hijri (1770). He was the most distinguished of his family for ability and culture and received from the Nizam the command of 5000 horse, a flag, a kettle drum, a fringed phalki (all ancient honours) and the office of imperial Dewan of the province of the Deccan. When Ghulam Sayyid Khan, the prime minister, left for Poona, the Nizam appointed him as chief dewan and also entrusted him with the task of supervising the army.

The fourth son, Raza Yar Khan, Hussam Jung, Ameen-ud-Daula, Ameen-ul-Mulk, was the master of the elephant stables. He had three sons and one daughter. The first son was Hasan Raza Khan, Zulficar Jung, Hasan Yar-ud-Daula. The second son was Dargah Kuli Khan and the third son was Jehandar AH Khan. The daughter was married to Gyaz-ud-Daula, son of Shaukat-ul-Mulk.

The present members of the Salar Jung family are directly descended from AH Zaman Khan Ghayoor Jung who married Mir Alum's daughter by whom he had one son, Abdulla Khan Khavi Jung, Ashja-ud-Daula who had two sons and two daughters, Mir Vilayat AH Khan, who, after his father's death, became Khavi Jung and the other Mir Jawad AH Khan Munir Jung was the Nazim of the Irregular troops. He had a son by name Mir Mohammad AH Khan, Zulficar Jung.



NAWAB MOHAMMAD ALI KHAN, SALAR JUNG, SHUJA-UD-DOULA BAHADUK.

The eldest of the two daughters of Abdulla Khan Khavi Jung was married to Sarwar Jung, son of Mukhtar-ud-Daula and the second to Mirza Shamseer Ali Khan, son of Mustakkeem-ud-Daula.

Ali Zaman Khan Ghayoor Jung Munir-ul-Mulk had another son Mir Safdar Ali Khan, Zulficar Jung, Ikram-ud-Daula Ikram-ul-Mulk who was, in fact, the eldest. He had a son Mir Bahram Ali Khan, Ghayoor Jung both father and son were murdered by the Arabs. After the death of his wife Ali Zaman Khan Munir-ul-Mulk married his deceased wife's sister i. e., Mir Alum Bahadur's second daughter.

Here we shall pause to give a brief account of the famous prime minister, Mir Alum Bahadur, whose fame as an administrator and warm-hearted philanthropist is still on the lips of thousands though more than a century has passed by since his death.





NAWAB RAXA YAR KHAN, HUSSAM JUNG, AMFFN-UD-DOWLA,  
AMEFN-UL-MULKBAHADUR.



NAWAB SYED ABUL KASIM, MIR ALUM BAHADUR

# Nawab Mir Alum Bahadur

**S**YED Abul Kassim, Mir Alum Bahadur, was one of the most successful and famous prime ministers of Hyderabad and, in fact, it might be legitimately said that his glory was eclipsed by no one else except his own great grandson, Nawab Salar Jung the first of imperishable memory.

Mir Alum was descended from the Nuria Syeds of Shuster in Persia, who were famous in their day on account of their excellent contributions to Islamic culture and literature. Mir Alum's father, Syed Raza, is said to have been a most accomplished scholar who wrote several learned commentaries on important religious and philosophical books. He is reported to have come to India when quite young and to have resided for many years at Hyderabad where jagirs were bestowed upon him by His Highness the Nizam Nawab Nizam AH Khan Bahadur. It is related of him that he used to pay a visit to the Nizam every Tuesday and had the peculiar privilege granted to him of recommending one individual on the occasion of each of his visits. On Tuesdays, therefore, his residence used to be besieged by persons beseeching his recommendation. He is said to have always promised his patronage to the applicant who came first.

His eldest son was Mir Alum and he was born at Hyderabad in 1752. His other son, Syed Zainulabuddin left Hyderabad at an early age and resided for the rest of his life at the court of Tippu Sultan of Mysore. Mir Alum received a very careful and sound education and the ability and intelligence for which he was subsequently well known displayed themselves early. After his father's death Azim-ul-Umra attached the young Syed to his personal service and during Mr. Johnson, the British Envoy's, visit to Hyderabad in 1784, Mir Alum acted as a Vakil between him and His Highness the Nizam. In 1786 he was sent to Calcutta as a representative of His Highness's Government on a salary of Rs. 5000 per month and an allowance of two lakhs of rupees for his travelling expenses. It was after his return from Calcutta that he was given the title of Mir Alum. And when Tipu Sultan sued for peace, His Highness the Nizam sent Mir Alum Bahadur to the camp of Lord Cornwallis, the Governor-General, to discuss the peace proposals with him. In a letter addressed to the Nizam, Lord Cornwallis says :—

" Having had the pleasure of a former acquaintance with Mir Alum, and at that time having been fully convinced of his abilities and good qualities, of his zeal for your Highness's welfare, and his earnest desire to



strengthen and increase the intimacy between the Company and your Highness's Government, I was made very happy by the choice of Mir Alum as a person of confidence and authority to join me and preside on your part at any congress of deputies that might assemble in order to examine and discuss the claims and pretensions of all parties concerned and to consult on the terms for an honourable and advantageous peace ; since his arrival his conduct has proved the wisdom of your Highnesses selection of him, and by confirming the sentiments I had before imbibed of his warm zeal for the prosperity of your Highnesses Government and of his earnest desire to cement the friendship between us and to promote the success of his present alliance, it has afforded me inexpressible satisfaction."

When, after the capture of Seringapatam, Mir Alum returned to Hyderabad, he was received with great pomp and ceremony. His Highness the Nizam, pleased with Mir Alum's capabilities, sent his own elephant and ordered all the nobles of the city to proceed beyond the gates for a distance of five or six miles to escort him inside the walls with becoming magnificence. His success in his undertakings and his consequent rise to power made many enemies for him and as a result of their machinations he was for a short time imprisoned in the fortress of Golconda on a baseless charge. He was, however, soon released and spent his time in retirement. When Azim-ul-Umra died in 1804 he was made the prime minister and he held this office till his death in 1808. It was during his ministership that Maharajah Chandulal Bahadur was appointed as Peshkar.

That Mir Alum was able to do but little was due to the fact that things were in too much of an entanglement and intrigues were too much in operation for any reforms to be effected in any direction. The situation required the strong hand of a Salar Jung and that hand was to appear later.

It may be mentioned here that it was during Mir Alum's time that French influence at the Nizam's court came finally to an end. While he was still Commander of the Moghul troops, intriguers set afoot a strong rumour to the effect that the Nizam had decided on sending the British Resident away, establishing the French more firmly and concluding a lasting peace with Tippu Sultan. These rumours were very disturbing to the British Resident but Mir Alum silenced all these reports -by remarking " if perchance the island of Great Britain should be swallowed up by the sea, then such a peace would be probable. Till that event takes place, it is impossible.

Here it may be remarked that Mir Alum Bahadur was the first man to recognize and realize the supreme importance of a permanent alliance with the British on account of mere sentimentality, but because he realized that the British being a strong and rising power, straight and honest in their dealings, would afford the Nizam the best security imaginable against internal disintegration and external aggression and harassment, particularly from the Maharattas, on the one hand, and the ever-turbulent Tippu Sultan, on the other. To him must the credit be given of initiating a State policy which the members of his house have consistently followed. During the time of the first Salar Jung the policy first initiated on account of expediency and political necessity took firm root in a soil of friendship. That spirit of friendship was zealously fostered by Salar Jung the second and third, the present representative of the house. Had Mir Alum Bahadur thrown in his weight on the side of the "French Party," which wielded a good deal of power during Nizam Ali Khan's time and he had supported Raymond and Perron, and intrigued against the English, considerable mischief might have resulted. The British Resident would have found it hard indeed to deal with the situation. Mir Alum's policy bore fruit when Tippu's claws were first clipped by Lord Cornwallis and, as a result, the Nizam was not only temporarily rid of an implacable and troublesome enemy on his southern frontiers, but secured an accession to his dominions and war booty as well. Besides this, the Governor General, in pursuance of the understanding arrived at with the Nizam, was continuously using his diplomatic powers against the Maharattas and in favour of the Nizam—in other words, the Nizam was being protected from sudden and disastrous attacks from Poona. In every way the British connection was exceedingly beneficial to the Nizam as he was then situated and circumstanced, weak in military strength and weak in finance. Had he thrown in his lot with the French, he would have disappeared from the arena as an independent prince. Mir Alum's policy brought the Nizam power, prestige and security.

It was with the prize money which fell to his share after the siege of Seringapatam that Mir Alum commenced the construction of the tank—the Mir Alum tank—and in doing so almost impoverished himself. Along with the tank, he also constructed a number of rest houses on the road from Hyderabad to Poona on the one side, and from Hyderabad to Masulipatam on the other. In these days when a man builds a single rest house or caravanserai, his name is lauded to the very skies—and what shall we say of a man who spent a vast fortune on providing a magnificent tank for public use and refreshment and also constructed rest houses on two of the main trunk roads ?

Mir Alum, as has already been said, was a great scholar, notably in Persian—the language of his ancestors of Shuster in Persia. While in retirement and during his ministry he had copies of all his important, not too private State papers and other correspondence collected together in the form of a book entitled "Insha-i-Alum." It was not, unfortunately, published, due, no doubt, to Mir Alum's innate scholarly modesty. Such as have had the opportunity to peruse the manuscripts in Nawab Salar Jung's library, are unanimous in saying that the correspondence is couched in beautiful style and may well be reckoned as veritable specimens.

Mir Alum was of a very prepossessing appearance, of an amiable disposition, and generous and forgiving. Mention has already been made of his wonderful public spirit which manifested itself in great public acts—and for one of which the people still remember him with profound gratitude. I refer to the Mir Alum tank, the waters of which coverino an extent of some eight square miles, with an embankment nearly three quarters of a mile in jength, are still sweet and wholesome and preferred by many to the water available in other reservoirs.

During the days of his life, Mir Alum hurt or injured no man and like a truely great philanthropist thought of the people s greatest need and expended his fortune on meeting that need.

Mir Alum Bahadur had a son by name of Syed Raza, Mir Douran, (born in 1199 Hijri) but he died in the year 1215 Hijn. His first daughter was married to Ali Zaman Khan, Ghayoor Jung, Munir-ud-Daula, Munir-ul-Mulk, Amir-ul-Umra, the third son of Nawab Mohammad Saldar Khan, Ghavoor Jung Bahadur who had married the only daughter of Nawab Dargah Kuli Khan, Salar Jung Bahadur.

Mir Alum died in the year 1808 and was succeeded by his son-in-law Nawab Munir-ul-Mulk Bahadur.



NAWAB ALI ZAMAN KHAN GHAYOOR JUNG, MUNIR-UD-DOWLA,  
MUNIR-UL-MULK, AMIR-UL-UMRA.

## Nawab Munir-ul-Mulk Bahadur,

**S**HAIKH Mohammad Safdar Khan, Munir-ul-Mulk, left four sons of whom the eldest, Mohammad Taki Khan, became in time Khavi Jung, Ikram-ud-Daula, Ikram-ul-Mulk and after serving the Nizam as chief steward died in 1798. The second son, Hasan Raza Khan, Munir Jung, Shoukat-ud-Daula Ashja-ul-Mulk became Governor of Aurangabad and died in 1801. The third son, AliZaman Khan Ghayoor Jung, Munir-ud-Daula, Munir-ul-Mulk, Amir-ul-Umra was the most distinguished of his family. The fourth son, Raza Yar Khan Hussam Jung, Ameen-ud-Daula, Ameen-ul-Mulk, became the master of the Nizam's Elephant Stables.

The present members of the Salar Jung family are directly descended from Ali Zaman Khan, Ghayoor Jung who married a daughter of Mir Alum, the famous prime minister. By her he had two sons and after her death he married her sister.

Ali Zaman Khan, Ghayoor Jung succeeded his father-in-law, Mir Alum, as prime minister, and was the first to occupy this post among the descendants of Shaikh Ovais of Medina and latterly of Bijapur. He died in 1832 leaving behind him, by his second wife,—she also a daughter of Mir Alum—two sons, namely, Mir Mohammad Ali Khan, Salar Jung Shuja-ud-Daula, and Mir Alum Ali Khan, Sher Jung, Siraj-ud-Daula, Siraj-ul-Mulk. Shuja-ud-Daula, the eldest son, died in 1831, leaving behind him an only son, Mir Turab Ali Khan, who became in after life Salar Jung the great.



NAWAB ALAM ALI KHAN, SHER JUNG, SIKAJ-UD-DOWLA,  
SIRAJ.UL-MULK BAHADUR

## Nawab Siraj-ul-Mulk Bahadur.

**N**AWAB Siraj-ul-Mulk was the second son of Ghayoor Jung, Munir-ul-Mulk by his second wife—a daughter of Mir Alum Bahadur. He was born in 1809. On the death of his father who succeeded as prime minister Mir Alum Bahadur, his father-in-law, Nawab Siraj-ul-Mulk was appointed prime minister. At that time the affairs of the state were in a most disorganized condition. Finances were low, revenues came in irregularly and corruption was rampant. Siraj-ul-Mulk was a high-minded nobleman and he saw that to be prime minister he must do his duty. He, therefore, set about introducing reforms and overhauling the administrative machinery but his efforts were so unwelcome that intrigues sprang up around him and prejudice grew strong. Ultimately, even the Nizam, a thorough-going conservative, began to entertain prejudice and in November 1848 insisted on Siraj-ul-Mulk resigning his office despite the earnest advice of the Government of India and the British Resident.

But, after a time, he was called back to office and the condition of the State was worse than ever. The farming system through which the revenue was collected was a miserable failure and entailed the State in serious difficulties. The expenditure exceeded the income by several lakhs and the Nizam was overwhelmed in debt. All that Siraj-ul-Mulk could do was of no avail. Not only the private treasury of the Nizam encroached upon and soon emptied but even some of his jewels had to be sold to pacify the clamours of creditors. It was during Nawab Siraj-ul-Mulk's time that the assignment of the Berars was effected and the treaty concluded on the 21st May 1853 and signed and sealed by the Nizam on the 18th of June following. Siraj-ul-Mulk, as before, was not a favourite with the Nizam and was continually surrounded with dangers which, but for the support of the Resident, General Fraser, would doubtless have overwhelmed him. He had to resign his office and after an interval of two years called back to office again. Matters were not smooth and even his life was attempted. He died on the 26th of May 1853 and was succeeded by his nephew, Nawab Salar Jung Bahadur.

As the life of Nawab Sir Salar Jung Bahadur has been given in full in the first volume under the section headed "Ministers." there is no need for repetition here.



NAWAB MIR TURAB ALI KHAN, SIR SALAR JUNG THE GREAT.

For the life of Nawab Sir Solar Jung the first, the great minister,  
please see page 202 of First Volume.





NAWAB SAADAT ALI KHAN GHAYOOR JUNG,  
SHUJA-UD-DOWLA, MUNIR-UL-MULK BAHADUR.  
( Second son of Salar Junjj the Great. )



NAWAB MIR LAIK ALI KHAN, SIR SALAR JUNG II, K. C. I. K.

## SIR SALAR JUNG II. K. c.,l. E.

**S**IR Salar Jung the Great died in 1883, and his son, Mir Laik AH Khan, succeeded him. He was barely twenty one years of age at that time. He was first appointed Deputy Minister to the Government and later on was made Secretary to the Council of Regency and towards the end of October 1883, the title of Munir-ud-Daula was conferred on him by His Highness the Nizam after which he was popularly styled as Salar Jung the II.

### HIS EARLY EDUCATION.

Young Laik Ali's close touch with his father's life, both personal and public, contributed no little to his success in life. He knew Persian well and English he had mastered sufficiently well to make an effective and clear speech on public occasions, His foreign travels served to broaden his mind and sharpen his vision. In 1882 he was sent to England in the company of his brother Nawab Mir Sacjat Ali Khan, (Nawab Munir-ul-Mulk ) and he was under the guardianship of the Duke of Sutherland. He stayed for a short time at the Duke's Dunrobin castle and came into contact with some of the celebrities of the time and was entertained by such high personages as H. R. H. the late Prince Leopald, H. R. H. Princess Mary of Teck, the Mayor of London and others

### BECOMES MINISTER.

In the year 1884 H. H. the Nizam was invested with full powers of rulership by His Excellency the Viceroy of India. On this occasion the Resident, at the desire of the Government of India, invested Nawab Mir Laik Ali Khan Bahadur with the powers of Minister. Shortly after this an Advisory Council was formed in the place of the Council of Regency and the first member was Salar Jung, the others being Nawabs Khurshed Jah, Bashir-ud-Daula, Vikar-ul-Umra, the Peshkar and others. H. H. the Nizam was its President. The following complimentary passage in a special proclamation of His Highness the Nizam shows how much Salar Jung II was taken into confidence by him:—

" Owing to the minority of the sovereign, and the untimely death of that enlightened and able statesman, Nawab Shuja-ud-Daula, Muktar-ul-Mulk, Sir Salar Jung Bahadur, the State was in the condition of a body without life. I commenced work at once. The first thing towards which I turned my attention and which seemed essential was the appointment of a Minister. I have, therefore, with the concurrence of His Excellency the Viceroy and Governor General of India, appointed Mir Laik Ali Khan

Bahadur, Salar Jung, Munir-ud-Daula, to that responsible post, as He commends himself to me not only by his own personal abilities, but also by virtue of the transcendental services of his father, the late Sir Salar Jung, and his loyalty and devotion to the State."

### AN ABLE ADMINISTRATOR.

Though his administration was short, yet he showed marvellous capacity in handling even the most delicate affairs of State. On the last day of the Mohurrum in the year 1884, a big riot broke out in the city between the Arab followers of Sultan Nawaz Jung Bahadur (who was himself a very powerful Arab chief) and the local City police, during which several of the latter were wounded and killed. Temporarily, the city fell into the hands of the Arabs and preparations were soon set afoot for a thorough exploitation. Matters had become extremely critical and the situation was very threatening. At this stage, Salar Jung despatched messages to the Sultan threatening him with punishment and demanding that discipline and order should be restored at once among his followers. Peace was then restored. The Sultan was tried by a commission of enquiry. He was found guilty of organizing insurrection, his hereditary offices were confiscated and he was banished temporarily from Hyderabad. A penalty of one lakh of rupees was levied on him and this was recovered from his revenues. This is one among the many instances that goes to prove Salar Jung's tact and statesman-like firmness of purpose.

Like his revered father, Nawab Laik Ali Khan Bahadur was unwavering in his loyalty both to the British Crown and to the Nizam. On the 5th February 1886, on the occasion of His Highness the Nizam's accession to the throne, he made an impressive speech. The following extracts will show his breadth of vision and his deep sense of loyalty to his master :—

" With the incidents which occurred outside Hyderabad we have nothing to do, but I may be allowed to touch upon one memorable event which at one time seriously threatened to disturb that peace and security which all of us, from prince to peasant, enjoy under the just and benign rule of the Paramount Power throughout this vast Peninsula. You will at once understand that I am alluding to a time during the last hot weather when the north West Frontier of the Empire was over-hung by dark clouds, and the invasion of Afghanistan was threatened by Russia. The inevitable evils of war would have followed had it not been for the great genius, sagacity and skilful diplomacy of the illustrious nobleman who presides over the Government of India, which alone averted that calamity. And here I may be allowed to state that in touching upon this subject I am not out of

place, because it not only affects these provinces, just as much as it does the rest of India but also, when the rumours of impending war were in the air, His Highness, with that true friendship and loyalty that have ever distinguished the relations between his illustrious house and the British Government, at once proffered the assistance of his own troops for service with those of the Imperial Army on the distant frontier. This offer was not made in a merely complimentary spirit, it was not a nominal offer made simply with a view to showing the British Government the good-will towards them of the first Native Prince in India, but it was put forward after calm consideration and careful thought and in all sincerity and earnestness. other native princes did the same, and their deep loyalty and true devotion met with a most generous and hearty acknowledgment, not only from the Government of India, but from Her Majesty the Queen Empress. This acknowledgment has but recently taken tangible shape in the restitution of the historical iort of Gwalior to its rightful owner, the Maharaja Scindia. This measure has not only been hailed with general satisfaction throughout India but it has also made an indelible impression upon the minds of the different races who inhabit this vast Empire of the good faith, generosity and justice of the Paramount Power. Should unhappily the time ever come—and Heaven forbid that it may—when this fair country is made the theatre of war, I earnestly trust that our humble offers will not merely receive the generous approbation and acknowledgment of our Queen Empress, but that Her Majesty will be pleased to utilise the armies of her Native States. I trust it will not be considered presumptuous on my part to express my opinion on this important question, but I may be permitted to state that it would be wise and politic on the part of the Paramount Power to make use of the armies of the Feudatory Princes of India, instead of letting them eat the bread of idleness, and thus convince them of the confidence and trust that the Queen Empress reposes in their loyalty and devotion. All Native Princes, would, I feel sure, hail this measure with satisfaction, and for His Highness himself I know it would be a source of great pleasure and gratification to him if our Troops were employed side by side with British soldiers in fighting the enemies of England. For, it is our boast that we consider the British Flag as our National Flag of India. I am perfectly justified in saying that we consider the British Flag as our National Flag, for the Queen Empress occupies precisely the same exalted position in India that the Moghul Emperors previously did. Within the last two or three hundred years hardly a Native State existed which did not in a measure owe allegiance to the Moghul Emperor. The analogy is thus complete, but with this difference, that whereas under the Moghul Empire Native States were not secure from external aggression they now enjoy perfect immunity from such a danger.'

## LAST DAYS.

Unfortunately, due to some Court intrigues, some misunderstandings arose between His Highness and the Minister and the situation became so tense that Salar Jung resigned from his Ministership in April 1887. The news was received with dismay by the officials and a large majority of the public who felt that he was irreplaceable.

Salar Jung visited England during the same year. In appreciation of his services and merits and sincere loyalty to the British Crown, Her Majesty the Queen Empress decorated him with the Insignia of the order of K.C.L.E. at Osborne in August 1887.

Every one expected that he would once more take up the reins of administration into his hands and nobly follow in the footsteps of his great father. But Providence willed otherwise. He died on the 7th July 1889, at the very early age of 27 leaving behind him an infant son only one month old. This son Mir Yusuf All Khan, Nawab Salar Jung HI, now represents the great house of Salar Jung.



RAJA RAJAYAN MAHARAJA SIR KISHEN PERSHAD BAHADUR,  
YAMIN-US-SALTANATH K. C., I. E., G. C. I. E.,

# Maharaja Sir Kishen Pershad Bahadur, G. C.I.E.

YAMIN-US-SALTANAT.

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## ANCESTRY.

**T**HE origin of the family of Maharaja Sir Kishen Pershad Bahadur is traced back to Raja Todar Mall who was Finance Minister during the reign of Akbar the Great. Raja Todar Mall belonged to one of the most illustrious families of Northern India. Rai Mulchand was the fifth descendant of Todar Mall. When Asaf Jah Nizam-ul-Mulk invaded the Deccan Rai Mulchand also accompanied him. After the establishment of complete independence by the Moghul Emperor, Rai Mulchand was appointed as the head of the Customs and Excise Departments. When Rai Mulchand died, his son Rai Luxmi Ram succeeded him in the office. Rai Luxmi Ram had two sons, Rai Nanak Ram and Rai Narayan Das. Rai Nanak Ram became the head of the Customs and Excise Departments after his father's death. Rai Narayan Das died in 1776 leaving behind him two sons, Chandu Lai Bahadur and Govind Buksh, both of whom were brought up by their uncle Rai Nanak Ram.

## MAHARAJA CHANDULAL BAHADUR.

CHANDULAL was born in 1776 and in the same year his father Rai Narayan Das died. After receiving a tolerably good education at first he held a subordinate position in the Customs and Excise Departments under his uncle Rai Nanak Ram, and after the latter's retirement was made Head of the Customs and was placed in charge of Mukhtal and some other districts to the south-west of Hyderabad.

In 1797 he resigned the office of Customs in consequence of some new arrangements being introduced into the Department by Azim-ul-Umra Arastu Jah of which he did not approve and he then received charge of Bellary, Goofy, Cudappah and a large portion of the districts which were afterwards ceded to the East India Company by the Treaty of October 1800. Raja Chandulal delivered these districts over to the Company's officers and then returned to Hyderabad where he remained ever afterwards.





MAHARAJA CHANDULAL BAHADUR.

On Mir Alum's appointment as prime minister in 1804, Rajah Chandulal who had gradually won his way to power by diligence and hard work was employed by him as his confidential adviser. He first received charge of the lands assigned for the payment of the Paigah troops under Shams-ul-Umra and in 1806 was appointed Peshkar and Finance Minister to Mir Alum and a couple of years later, on the latter's death in 1808, he became the practical head of the administration, Nawab Munir-ul-Mulk Bahadur having been appointed prime minister under an express provision that he was to be Minister only in name and that all the authority and responsibility of the office were to be vested in Rajah Chandulal under his former designation of Peshkar. He was to content himself with a stipend of about six lakhs of rupees per annum. The authority of the Government was at the same time entrusted into the hands of Maharaja Chandulal who was the principal power in the State and controlled its destiny uninterruptedly for a period of full thirty five years until the day of his resignation—the 6th September 1843.

The following interesting' extract from Eraser's "Memoirs " throws sufficient light on this fact:—

"The new Nizam virtually secluded himself from the affairs of the State and so made the position of the first Minister, our old friend Mir Alum, most onerous and embarassing. For many years this upright and able man was mainly instrumental in preserving amicable relations between the two powers. To our interests he was well inclined, remaining throughout the steady friend of England and loyally attached to the Nizam. But, unfortunately, he was not long spared to discharge the duties of his exalted post. On his death it was conferred on Munir-ul-Mulk. but only as a dignity, Raja Chandulal remaining in possession of all executive power and on the death of Munir-ul-Mulk he became the prime minister. ' ("Memoirs " of General Fraser. R. 35).

### HIS STATESMANSHIP.

It was during a very critical period in the history of British India that Raja Chandu Lai had held the post of Minister for thirty five years, During these years the Mahratta Confederacy had come to an end. Daulat Rao Scindia and Jaswant Rao Holkar were reduced to the state of vassals and the British flag was hoisted in mountainous Nepal and on the fertile soil of Burma. The English people had ultimately the paramount power in India. The Moghul rulers were reduced to mere puppets.

No less a person than Sir Henry Russell, the British Resident in Hyderabad from 1811 to 1820, wrote of him as follows :—

" Raja Chandu Lai is of a middling stature very thin and of a rather dark complexion. The expression of his countenance is intelligent and thoughtful. He has lost his teeth, is much bent and bears a great appearance of infirmity. He is free from ostentation of any kind and is not expensive in his own family or person. He is very well educated both as a scholar and as a public officer. His understanding is sound, his talents quick, his memory retentive, his industry indefatigable and he has great experience and aptitude for all kinds of business from the highest branches to the most minute detail."

" He does everything himself and the labour that he undergoes is almost incredible. He rises early enough to get through his religious observances by daylight. He is then attended by the different officers of the Government with whom he transacts business until about nine o'clock when he goes to the palace, if necessary, otherwise, he continues transacting public business until about noon when he takes his first meal. He then again transacts business until three in the afternoon, when he lies down for an hour, and looks over his domestic accounts. During the afternoon and evening, he sits in public and receives visitors and those who wait on him either out of compliment or on business. At about eight he takes his second meal, and afterwards examines, signs and despatches all the different papers which had been prepared during the day. His only recreations are music and literature. At about midnight, his business is closed, and he is then attended by singers and musicians, and a number of persons who are eminent for their learning, for their skill in poetry, or for any other polite attainment, with whom he converses for about an hour, and then retires to rest."

While holding the ministerial portfolio, Raja Chandulal, was paid for his official duties, a commission of one anna in the revenues of the State, and when he retired from service on the 6th September 1843, in consideration of the great and valuable services he had rendered to the State he was granted large jagirs and a handsome bonus of one crore of rupees, besides a monthly pension of Rs. 3000 by his master, the Nizam. He was convinced that the Nizam's power cannot support itself and he is devoted with unquestionable fidelity to the alliance with the British Government."

How much Maharaja Chandulal's friendship was valued by the paramount power itself will be noticed from the following lines of General Eraser mentioned in the "Memoirs":—



Photo from Painting

Raja Deen Dayal & Sons.

Maharaja Chandulal's Entertainment given in honour of Hon'ble General J, S Fraser, British Resident of Hyderabad. Seated tenth from left are Haja Bala Pershad Bahadur, son of Maharaja Chandulai, the Hon'ble General J. S, Fraser and Maharaja Chandulai. At a Function held in the Baradari of Maharaja Chandulai Bahadur.



" If we but wish the country to remain quiet—which, after all, is something in these disturbed and menacing times—I think this object is secured as long as Chandulal lives, provided that the British Resident be known to remain on friendly terms with him ". (Eraser's " Memoirs " P. 49).

### HIS PHILANTHROPY,

General Eraser in another place records :—" Chandulal, the Minister, is a remarkable man. Above seventy seven years of age, attenuated to a mere shadow, and bent nearly double, he yet has all the active intelligence of earlier life, and the same keen and expressive eye, with that pleasing and benevolent smile that never abandons him ".

Maharaja Chaodu Lai was a true Hindu and he upheld Dharma by practising the tenets of Hinduism throughout his life. Selfishness and egoism he had discarded completely. Even though he had an annual income of three lakhs of rupees, he was always out of pocket. He would give away large sums of money in charity not minding how his household expenses would be met the next day. His name and fame as a benevolent and philanthropic Raja spread far and wide and people from different parts of India used to flock to his court for help. People speak of him even today as the Hathim Tai of India.

He retired from office on 6th September 1843 and spent his last days in close communion with God.

In a letter to the Governor-General, General Eraser wrote :—

" I regret to say that I have this moment learnt that the Minister is unwell. He was complaining during the night and this morning, while at the Muth, (the family place of worship ) fainted ". In a postscript he gives the substance of a note received from Bala Pershad explaining that his father had suffered for some time from a chronic disease of the kidneys and that the case could not be considered altogether exempt from danger.

THE END.

Raja Chandulal died on 15th April 1845, eighteen months after his retirement.

Raja Chandulal married the daughter of Rai Vithal Rai, a nobleman of Burhanpur, in the service of His Highness Maharaja Scindia of Gwalior, by whom he had two sons named Bala Pershad and Nanak Bux, and a daughter.

## RAJA BALA PERSHAD RAJADHIRAJ BAHADUR.

Maharaja Chandulal left two sons behind him, Bala Pershad and Nanak Bux. Bala Pershad was born in 1203 Hijri. Even when he was quite young he used to help his father in his official work and thus gained considerable experience. He was appointed the head of the Customs and



RAJA BALA PERSHAD RAJADHIRAJ BAHADUR.

Excise Departments, but he soon resigned that office. After Maharaja Chandulal's death he was offered the post of Peshkar but he declined it. In his later days the title of "Rajadhiraj Bahadur" was conferred on him by the Nizam with a mansab of Rs. 5000 and a command of 4000 sowars. He died on 28th Rajab 1265 Hijri.



MAHARAJA NARA1N PERSHAD NARAINDRR BAHADUR.



## Maharaja Narain Pershad Narainder Bdr.

**M**AHARAJA Narainder Bahadur was the son of Maharaja Bala Pershad Bahadur. He was born in 1224 Hijri. He was a great scholar in Arabic and Persian and had a fairly good knowledge of English. He was a highly reformed Hindu. His toleration and sympathy for other religious faiths were very admirable. Though he was a Hindu by birth he adopted the tenets of Sufism in his private life. On June 13, 1853, he was appointed Peshkar by His Highness the Nizam Nasir-ud-Daula. On the same day Nawab Salar Jung also was appointed prime minister. His Highness presented the customary Khillats to both of them on the same day.

The title of Raja-i-Rajayan was conferred on him by His Highness Afzal-ud-Daula in the month of Zilhaj 1273 Hijri. The title of " Narainder Bahadur " was conferred on him later on.

When the great Indian Mutiny broke out in Northern India the wave of rebellion had spread to the South also. A conspiracy to attack the Hyderabad Residency was contemplated by the insurgents- It was Maharaja Narainder Bahadur that got scent of it and informed of it at once to Sir Salar Jung ; whereupon the latter had acted quickly and taken all necessary precautions to avert its serious consequences. The British Government recognised Maharaja Narainder Bahadur's service and awarded a silver medal to him in 1877 at a Darbar held at Delhi.

When Sir Salar Jung died in 1883, Maharaja Narainder Bahadur became the senior administrator with Salar Jung II as the junior. One of the notable improvements that stand to the credit of Maharaja Narainder Bahadur is the sanctioning of the Railway from Secunderabad to Bezwada.

Maharaja Narainder Bahadur died on the 14th Ramzan 1306 Hijri leaving behind him no male issue. He left only a daughter. Maharaja Sir Kishen Pershad Bahadur is her son.

# Maharaja Sir Kishen Pershad Bahadur.

ONE may without any exaggeration safely assert that what Sir Salar Jung was to the Hyderabad State during the second half of the nineteenth century, that Maharaja Sir Kishen Pershad Bahadur has been in the first quarter of the twentieth century. Though history has not yet recorded much of his great abilities both as a capable statesman and a successful administrator, yet it can be said without any fear or contradiction that no Hindu statesman in the annals of the history of the Hyderabad State had risen to such eminence both in the eyes of the Ruler and the ruled as Maharaja Sir Kishen Pershad has.

The hero of this sketch, Maharaja Sir Kishen Pershad—to give his full name with titles, Raja-i-Rajayan Maharaja Sir Kishen Pershad Bahadur, Yamin-us-Saltanat, G. C. I. E.—is the son of Raja Hari Kishen Bahadur and the grandson and heir of Maharaja Narainder Bahadur. He was born on the 28th January 1864 (1281 Hijri ).

## HIS EARLY TRAINING.

Considerable attention was paid towards his education by his grandfather Maharaja Narainder Bahadur. Arabic and Persian were taught to him by special tutors and in these languages the young Maharaja attained high proficiency. He received English education at the Madrasa-i-'Aliya. While he was still in his teens he showed a remarkable talent for mystic poetry. Those who know of his official and public life will bear testimony to this.

It was a favourite custom with him to submit the manuscripts of all his poetical compositions to His Highness the late Nizam for approval, before placing them in the hands of printers, as he was accepted to be a pupil of His Highness and was honoured with the title of *Shagirdi-Ras-flsaf Fah* ( special pupil of His Highness ) which according to oriental ideas is considered to have a special honour attached to it and is seldom bestowed by a sovereign on a subject.

On attaining his majority, he took over the management of his jagirs which he had inherited from his maternal grandfather yielding an annual income of several lakhs of rupees a year.

The active habits which Maharaja Sir Kishen Pershad Bahadur acquired in his early life enabled him to manage his estates very successfully. He possesses full civil and criminal powers over his own tenantry who are not amenable to the courts of law under His Highness's Government—a privilege enjoyed only by the highest nobles of the State.

In the year 1892 Maharaja Sir Kishen Pershad Bahadur was appointed Peshkar, or Deputy Minister. In the same year His Highness the late Nizam conferred upon him the title of " Raja Rajayan-i-Maharaja Bahadur".



The Maharaja Bahadur, besides being a great Persian scholar, is an accomplished Caligraphist. The above is a small specimen of his craftsmanship.  
This art which once flourished is fast dying out.

On the 15th November 1902, Maharaja Sir Kishen Pershad Bahadur who had been officiating since the 25th August 1901, was confirmed as Prime Minister by His Highness the late Nizam, and was given the usual Khillats and robes, as well as six jewels of honour which form the insignia of the office. During the fourteen months the Maharaja had been acting as Minister he had won the golden opinions of every one with whom he came into contact. He had thrown himself heart and soul into his work, and surprised every one by the manner in which he approached all questions with an open and impartial mind.

On the 1st January 1903 the British Government conferred upon him the title of Knight Commander of the Order of the Indian Empire. A few months later, he received the title of *2.'amin'Us-Saltanat* from His Highness the late Nizam at the Bakrid Darbar in appreciation of his long, honourable and distinguished career. In the year 1905 it fell to the lot of His Excellency Maharaja Sir Kishen Pershad Bahadur to entertain Their Royal Highnesses the Prince and Princess of Wales, at Hyderabad during their long and

extensive tours in India. His Royal Highness the Prince of Wales being highly impressed with the agreeable and attractive personality of Maharaja Sir Kishen Pershad Bahadur during his personal contact with him while at Hyderabad presented him with a special photograph of his as a mark of special royal favour.

In the year 1907 during the birthday festivities of His Majesty the King Emperor, Maharaja Sir Kishen Pershad Bahadur was honoured for very special services rendered to the State as well as to the Government of India with the insignia of G. C. I. E. This special distinction is unique in its character as no other minister of a Ruling Chief in India has up to now been so honoured, and as a G. C. I. E., the Maharaja Bahadur stands along with many of the most distinguished men of this great Empire.

When His Excellency Lord Hardinge, Viceroy and Governor General of India, visited Hyderabad in October 1911, a few weeks before the ever-to-be remembered coronation of His Imperial Majesty King George V, to condole with His Highness on the loss the State had sustained by the untimely death of his revered father, and also at the same time to congratulate him on his accession, the Viceroy took advantage of the opportunity to congratulate Maharaja Sir Kishen Pershad Bahadur on the very successful administration of the country as well as the remarkable administrative advance made in all directions during the ten years he was in office. In one of his letters he wrote :—

Viceregal Camp, Hyderabad,  
October 19, 1911.

My dear Sir Kishen Pershad,

I cannot leave Hyderabad without sending you a line to say how glad I am to have the pleasure of making your acquaintance, and of discussing with you the general situation. You have had heavy responsibilities in the past, and it rejoices me to think that you had always retained the confidence of His Highness the late Nizam.

\* \* \* \* \*

I hope you will accept the accompanying photograph as a small token of my esteem towards you. With my best wishes for your success and prosperity.

Believe me to be,  
Yours very sincerely,  
Hardinge of Penshurst.

It is gratifying to record that since he assumed in 1901 the heavy responsibilities of the office of Minister until his resignation in 1912 he had thrown himself heart and soul into the work. In every branch of the Hyderabad administration his influence was manifest and the present prosperous financial condition of the State is greatly due to his policy. His uncommon genius, untiring energy and indomitable courage in the introduction of reforms were only equalled by his sincere love of the people, and devotion to the best interests of the State.

Maharaja Sir Kishen Pershad Bahadur resigned his ministry in July 1912, retaining only the hereditary office of Peshkar. When the news of his resignation reached the Viceroy, Lord Hardinge, who had always considered him to be an able statesman, he at once despatched the following letter expressing his warm appreciation of his long and faithful services to the State and to the Government of India, which sufficiently speaks for itself:—

Viceregal Camp,  
July 20, 1912.

My dear Sir Kishen Pershad,

Colonel Pinhey has informed me that you have sent in your resignation of the post of Prime Minister, and that His Highness has accepted it. I feel that I cannot allow this occasion to pass without writing to you to express my warm appreciation of your long and faithful services, and of the assistance that you have always rendered to the Government of India while tenaciously upholding the rights and privileges of your master, the Nizam. I hope and trust that you may have good health and be spared for many years to enjoy your well-earned rest.

Believe me,  
Yours very sincerely,  
Hardinge of Penshurst.

### THE MAN AND STATESMAN.

As is but natural, a short biographical sketch of this type cannot do even partial justice to the life and labours of a public man who, coming from a highly distinguished family, had been himself Prime Minister of our State for a period of no less than twelve years and now occupies the equally eminent position of President of the Executive Council. Except for a few months, the entire ministry of the Maharaja Bahadur was connected with

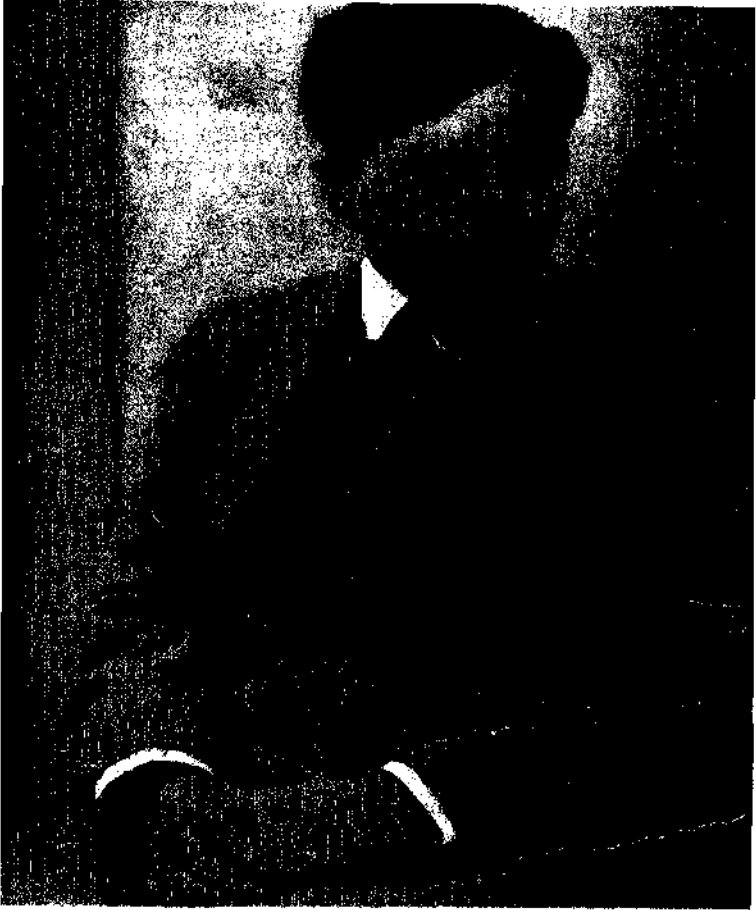
the rule of the late Nizam and it will be generally acknowledged that the Nizam had in him an ardently loyal and personally devoted minister. There is no questioning the fact that Sir Mir Mahbub Ali Khan Bahadur not only had the fullest confidence in him but also held him in the highest esteem.

There are many remarkable characteristics which were common features between the Prince and his minister which might have been noticed by many of the courtiers and officials of the day. These were undoubtedly the fruits of association, and emulation. The Nizam was generous and princely in his generosity—and the man who came next to him was his own prime Minister and "shahgird" in the school of Persian poetry. The Nizam was tolerant, affable and the very embodiment of kindness—and a good second was his minister. The Nizam never consciously set out to harm any one for any cause and the same thing may be said of his minister. The Maharaja reflected his revered master's character and characteristics and nothing that we can write can outweigh this one single remark.

During the Maharaja's ministry it was that the finances of the State were re-organized and placed on a firm and solid basis. Good fortune sent Sir George Casson Walker as Finance Minister and the Maharaja Bahadur who, as is only natural with men of his type, recognizing his great abilities, gave him almost complete liberty to overhaul and re-organize the Finance Department. The Nizam adopted a similar attitude and the best fruits of Sir George Casson Walker's labours are seen by us today in the solvent budgets presented by his successors. But for the foundations laid down then, it would not have been possible by any means to have built the present admirable financial superstructure which has evoked the admiration of even administrators in England.

As a prime minister, the Maharaja was not a conservative as many of his predecessors had been, but a liberal—and so was his august master. They would have performed miracles, as it were, but for the fact that funds were by no means as plentiful as they are today, but, as a matter of fact, there was scarcity. However, the policy pursued was a liberal one and efforts were always made to work along and proceed forward on the lines marked out by that wonderful statesman, the first Salar Jung.

Administrative affairs received fresh impetus and so also civic matters. Some time in 1905 the Legislative Council was formed and during the Maharaja's ministry many fundamental Acts were passed. One other important event which took place during this period was the amalgamation of the City and Chadarghat municipalities.



RAJA KHAJA PERSHAD BAHADUR.

## Late Nawab Khan-i-Khanan Bahadur.

**M**IR Asad Ali Khan, Nawab Nizam Yar Jung, Nizam-Yar-ud-Daula, Hissam-ul-Mulk, Khan-i-Khanan Bahadur, is one of the eleven "Omra-e-Uzzam". That is to say, he is one of the eleven chief nobles of the highest rank in the State and occupies a distinguished position of his own. He is the elder brother of Nawab Fakhr-ul-Mulk Bahadur, who is also an Omra-e-Uzzam. He is one of the few living nobles who had moved intimately with the late Nawab Sir Salar Jung the first, and still beats affectionate respect for the memory of that great statesman. Khao-i-Khanan Bahadur has especial and particular reasons for cherishing and honouring the memory of the late Sir Salar Jung Bahadur. One very cogent reason is that on the occasion of his father's death he was quite a lad, but had the good fortune of being brought up by Nawab Sir Salar Jung Bahadur, who took upon himself the duties of guardian and patron. It needs no saying that when Sir Salar Jung had imposed upon himself such a task he could not but have fulfilled it with his usual conscientious care and keen sense of responsibility. And such had been the case. The young Nawab was given the highest type of general education then prevailing and his training was constantly supervised by Sir Salar Jung. He was taught, quite early in life, Arabic, Persian, English, riding, shoofing, the art of writing poetry and calligraphy according to the decorative styles so vigorously and proudly cultivated in those days in Arabia and Persia. It may be of interest to mention here that in the course of a letter written to Khan-i-Khanan Bahadur, our present Nizam referring to his remarkable achievements in oriental calligraphy, speaks of him as "Imad-e-Sani" which means that in the beauty and perfection of his writing he is second only to the celebrated Imad of olden times. Sir Salar Jung was so deeply concerned with the educational advancement of his young ward that, in order to widen his sphere of experience and to add to his knowledge, he took him to England along with him in the year 1876. While in England he had the honour of being presented to Her Majesty the late Queen Empress who later invited him to lunch along with Sir Salar Jung.

In the same year, after returning from England, the young Nawab accompanied His Highness the late Nizam to the great Delhi Darbar when Queen Victoria was proclaimed Queen-Empress of India. Returning from Delhi the late Nizam appointed him Minister in charge of the Public Works Department and later as Military Minister.



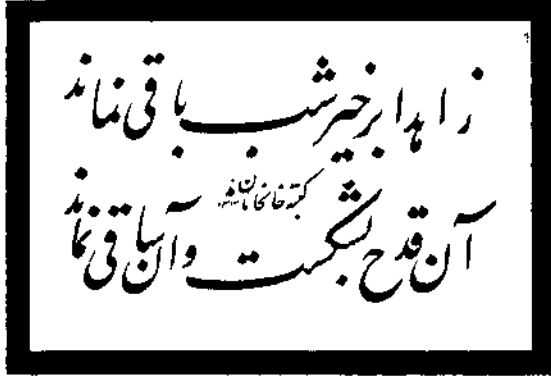
Nawab Khan-i-Khanan Bahadur married twice in the family of the Nawab Ashja-ud-Daula Bahadur of the house of Salar Jung and has only one son, Nawab Mir Kamaluddin Hussain Khan Bahadur who is acquiring administrative experience working as an Assistant Secretary in the Judicial, Police and General Departments. He has had a very good education and has been managing his father's estate with considerable success.

As regards the Nawab's ancestral history, it must be observed that it is a most distinguished one. The original home of Nawab Khan-i-Khanan, was Meshed ( Khorasan ) a province of Persia. Mir Mohi, from whom the family traces its descent, was a descendant of Imam Raza, the eighth Imam of the Fatemite line. He was the " Killeed Bardar ", or keeper of the sacred key of the sacred Roza and estates of the Imam Raza. It was Mir Mohi's son, Meerak Hussain, who was the first to come to India from Khorassan. He arrived in the year 939 Hijri (1532 A.D.) and was well received at the Moghal court and after a time married the daughter of Khaja Shamsuddin, a minister of Akbar the Great, who later favoured him with high and responsible posts with large emoluments attached to them. After his death, his son, Mir Kamaluddin Hussain, was given a post on the staff of Prince Khurram whom he accompanied in his expedition against the renowned Rana of Chitoor. Returning he was given the post of Bakshi of Kofhgir and later of the Deccan' The Emperor appears to have had so much regard for him that he was deputed on an embassy to Turkestan and was always mentioned in royal farmans by the titles of " Sahi-un-Nasab" and " Pasandida Hasab ". Meerak Moin, son of Mir Kamaluddin Hussain Khan, known as Amanat Khan, was appointed as Bakshi and " Vakae Naweess " ( communicator of events) in 1050 Hijri (1640 A.D ). Subsequently, he was sent to invade the Deccan and was appointed on the staff of Dara Shikoh, and later as the diwan of the Deccan.

Meerak Hussain Amanat Khan, son of Meerak Moin, was, during the regime of the Emperor Aurangaz-b, first killadar and dewan of Lahore, later of Multan and Kashmere and port officer of Surat, holding one post after another. The village of Pupala and others were conferred upon him as " Altamgha " jagirs. He was, moreover, the custodian of Abul Hassan Tana Shah, the last of the Golconda kings who was interned as a State prisoner in the fort of Doulatabad. Four of his descendants held the responsible post of dewan of the Deccan without a break.

Mir Abdul Khader, the eldest of three sons, was known as Diyanath Khan I. He was appointed dewan of the Deccan and Governor of the port of Surat. Aurangzeb states in his book "Vaseeyat-e-Alamgir" "Diyanath Khan,

dewan of the Deccan, is better than other king's servants". Mir Abdul Rahman Khan, the second son of Amanat Khan, known as Vizarat Khan, was raised to the diwani of Malwa, Bijapur and the Deccan. Mir Kazim, the third son of Amanat Khan, from whom the present Nawab Khan-i-Khanan Bahadur traces his descent, was appointed Bakshi to Prince Moizuddin and raised to the dewani of Multan and was the recipient of a handstick in open durbar.



Nawab Khan-i-Khanan Bahadur, besides being a great Persian scholar,  
is an accomplished calligraphist  
The above is a small specimen of his craftsmanship

Mir Kazim was honoured with the governorship of Dahroor, Fatehgarh and Aurangabad Jagirs, free of rent, were bestowed on his son Mir Ishaq, known as Mir Tajuddin Khan, in the year 1162 Hijri (1750 A.D.) Later he was appointed commandant of the fort of Sholapur. Mir Abdul Razzack, nephew of Mir Ishaq, known as Shah Nawaz Khan, Samsam-ud-Daula, was raised to the office of Lewan and appointed plenipotentiary in 1169 Hijri (1756 A.D.) Jagirs worth several lakhs of rupees were bestowed on him. He was, unfortunately, killed with his two sons in the fort of Doulatabad by an order of the French General Bussey in the year 1171, thus laying down his life in the cause of his master. His third son, Abdul Han Khan, who was raised to the Diwani of the Deccan with the title of Samsam-ul-Mulk, died while travelling to Kolas with His Highness Nawab Mir Nizam Ali Khan Bahadur. His remains were brought by the Nizam's order to Hyderabad and were interred in his father's garden.

Mir Kazim Ali Khan, son of Mir Ishaq, won great victories over the Pindarees and the Durances. He married a sister of Mir Alum Bahadur, the great prime minister of Hyderabad.



NAWAB KAMALUDDIN KHAN BAHADUR.  
NAWAB KAMAL YAR JUNG BAHADUR

He was awarded the title of Kamal Yar Jung Bahadur in consideration of the family tradition on the occasion of 48th Birthday of H. E. H. the Nizam. He was also privileged to join all the functions connected with the State visits of Lord Willingdon, Viceroy and Governor-General of India, in 1933.

Mir Abbas Ali Khan Bahadur was a nephew of Mir Alum and the son of Mir Kazim Ali Khan. An extract from his life in the " Gulzar-e-Asafia" is given below :—

" During the reign of the late Nizam Ali Khan Bahadur, he was given the title of Nizam Yar Jung Nizam Yar-ud-Daula, and a mansab of Rs. 3000 with three thousand sowars, flag, drum and nowbat. When the Pindarees began to make inroads into the Dominions and openly devastated most of the Taluqs. His Highness the Nizam put him at the head of an Infantry regiment of 5000, with as many horse and ordered him to conduct a campaign against them. With the assistance of some of the Mansabdars, Arabs and Jamadars he marched against the Pindarees and, having tofally routed them, drove them out of the country and thus gained the favour of his master. His Highness Nawab Sikandar Jah Bahadur had a great liking for him even when he was the heir-apparent, and as soon as he succeeded to the masnad, he bestowed on him the title of Hissam-ul-Mulk, Khan-i-Khanan Bahadur and granted him a mansab of Rs. 7000 with 5000 sowars and jagirs yielding a revenue of ten lakhs. Besides this, His Highness entrusted him with the command of an army of Arab sowars and Rohillas. He also enjoyed the honour of being in the Nizam's retinue. He married a daughter of Nawab Ehtisham-ul-Mulk and died at the age of eighty."

Mr. Ghulam Hussain Khan, bearing the title of Fakhr-ul-Mulk I, was the son of Abbas Aii Khan by Rashid-ul-Mulk's daughter. He had a sister, Fakhr-un-Nissa Begum, who was married to Rafat-ul-Mulk who succeeded to all the jagirs of his father. Besides receiving the training then in vogue he acquired the art of transcribing Arabic characters and archery from his uncle. He married the daughter of Mukhtar-ud-Daula and had three daughters. The eldest, Aziz-un-Nissa Begum, was married to Nawab Sir Salar Jung the first and gave birth to two daughters, one of whom was married to Nawab Mukram-ud-Daula and the other to Nawab Bahram-ud-Daula Bahadur. The second daughter of Nawab Fakhr-ul-Mulk I, Haidari Begum, was married to Nawab Imdad Jung Bahadur, the son of Nawab Shah Yar-ul-Mulk. The third daughter, Hussalni Begum, was married to Mir Bahadur Ali Khan, Satwat Jung, whose son is the present Nawab Bahram-ud-Daula Bahadur. The two sons of Nawab Fakhr-ul-Mulk I, are, Mir Asad Ali Khan, Nizam Yar Jung, Nizam Yar-ud-Daula, Hisam-ul-Mulk, Khan-i-Khanan Bahadur and Nawab Mir Sarfaraz Hussain Khan, Safdar Jung, Musheer-ud-Daula, Fakhr-ul-Mulk. Nawab Khan-i-Khana Bahadur died on 19th Aban 1342 Fasli, and the funeral was attended by H. E. H. the Nizam who expressed his condolence.

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## Nawab Fakhr-ul-Mulk Bahadur.

**N**AWAB Safdar Jung Fakhr-ul-Mulk Bahadur is one of the leading nobles of the State and belongs to a family which has rendered meritorious services not only in the Deccan but also at Delhi under the Moghul Emperors, beginning even from the time of Akbar the Great. Their connection with Hyderabad has been exceedingly honourable and the family may well claim to have been the pillars of the State and of the Moghul Government from the very time of its inception.

The ancestors of the family originally belonged to the district of Toos in Persia. They were men of great learning and piety and were the hereditary guardians of the famous shrine of Saint Imam Raza.

The family broke up owing to a difference of opinion having risen between Syed Hoosein and his father, as a result of which the latter proceeded to Khivaf and resided there with Khaja Ala-u-din who appears to have been so pleased with him that he gave him his daughter in marriage. After this event, Khaja Ala-u-din's, son Khaja Shams-ud-din, became a Minister of the Emperor Akbar the Great and Syed Hoosein's son Kamal-ud-din Hassan and his grandson, Mir Hussain, came to India to the court of Delhi.

### MIR HUSSAIN.

Mir Hussain first served for a few years in Bengal under the Emperor's Viceroy and during the war in Kashmir undertaken by Akbar he distinguished himself greatly, but did not live long to enjoy the honours conferred upon him. On his death, Mir Hasan was appointed in his place.

Turning to Kamal-ud-din it must be remarked that he was educated under Sha Mohammad Amin Qadri, a great Moslem saint and came to India at the express request of Khaja Shams-ud-din and was held in great esteem by the, people and the court. Before coming to India he was the Commander-in-Chief of the forces of Balkh and later was Minister of Thattah. His son, Mir Hussain Amanat Khan I, who was a disciple of Sha Mohammad Amin-ud-din Qadri came to India in 1014 Hijri and was with Shahzada Khurram at the battle of Rana. He so distinguished himself that he was made the Commander-in-Chief of the forces and subsequently appointed grand Vazir of the Deccan. It will be thus seen that the Fakhr-ul-Mulk family has long historic connections with the Deccan and preceded even the advent of the Asaf Jahi family.



NAWAB SAFDAR JUNG, FAKHR-UL-MULK BAHADUR



## AMANAT KHAN II.

Mir Moin-ud-din Amanat Khan II was born at a period prophesied by the Saint Syed Sha Mir Qadri. When the child grew up a little, he was adopted by the Saint and after attaining age became the disciple of Shaikh Adam another great Saint who resided at Lahore. In the year 1050 A. H. Mir Amanat Khan was appointed as Commander-in-Chief and Political Agent in the Province of Ajmir. At the time of the Emperor Aurangazebe, he was raised to the status of a Minister for the provinces of Lahore, Multan, Kabul and Kashmir. When Prince Shah Alam was appointed Governor of Multan, Amanat Khan was given the post of Deputy Governor.

It is recorded in the historical work entitled " Mansir-ul-Umra " that he was loyal and true to his allegiance to his sovereign and performed his duties with the utmost uprightness and justice. His honesty, ability and sincerity were so much appreciated by Aurangazebe that he appointed him Commander-in-Chief and Vazir of the Deccan and as well as Nizam of Aurangabad.

Amanat Khan died in the year 1095 Hijri leaving behind him four sons. His eldest son was Mir Abdul Khadir Dianat Khan and his second son, Mir Hussain Amanat Khan. The former was appointed Sarf-i-khas Munshi and the latter as Prime Minister. The third son, Akbar Rahman Vizarat Khan became Minister for the provinces of Malwa and Bijapur. The fourth son, Kazira Khan, was given the position of Minister for the provinces of Multan. Hasan AH Khan, son of Mir Kazim AH Khan, died at the early age of twenty leaving behind him one son by name, Mir Abdur Razack, who was afterwards so celebrated under the titles of Shah Nawaz Khan Samsam-ud-Daula Bahadur.

## SAMSAM-UD-DAULA BAHADUR.

Mir Abdur Razack Shah Nawaz Khan Samsam-ud-Daula Bahadur was born at Lahore on the 29th Ramzan 1111 Hijri and while quite young came down to the Deccan and resided at Aurangabad. His Highness the first Nizam Asaf Jah Nizam-ul-Mulk, while acting as Viceroy of the Deccan, conferred an office upon him and shortly afterwards the Emperor appointed him as minister in the province of Berar. In this capacity he remained for a considerable time and so distinguished himself for integrity and ability that Nawab Asaf Jah Bahadur once remarked that " his acts bear the stamp of glory and faithfulness ".



When, after the death of Asaf Jah, his son Nawab Nasir-ud-Daula succeeded him, he sent for Nawab Samsam-ud-Daula from the Berars and made him his Dewan. He administered the province so ably and judiciously that when the Nizam left for Delhi at the command of the Emperor he left the province in charge of Samsam-ud-Daula and before departing gave him a gold signet ring with the remark " This is the seal of Solomon the prophet".

When Salabat Jung Amir-ul-Mubarik went to Aurangabad, he sent for Samsam-ud-Daula and made him mediator between himself and the Imperial Minister and conferred on him a monthly hereditary honorarium of Rs. 7000 with 7000 horse and 7000 foot to keep up his dignity.

Nawab Samsam-ud-Daula received the command on the 4th Safar 1167 Hijri and for four years he performed the services of principal adviser to the second Nizam. He set the affairs of the State on a better footing and reorganized its finances. He further established an equilibrium between income and expenditure, despite large demands on the treasury and even asserted that he would shortly be in a position to show a surplus balance.

In the year 1168 Hijri, the Nawab accompanied Asaf Jah on an expedition against the Raja of Mysore who paid an indemnity of fifty lakhs of rupees and so bought himself off, as it were. In the same year Alamgir the second conferred on him the honours of Mahi and Maratib which are only conferred on royal personages. In 1170 Hijri, Nawab Samsam-ud-Daula determined on finishing the Mahratta leader Ramchander and accomplished his purpose.

He accompanied Asaf Jah the second to Lahore where he came near losing his life on account of Hyder Jung's machinations. On the 26th Rajab 1171 Hijri he was taken prisoner along with his children and assassinated along with his youngest son on the 3rd Ramzan 1171 Hijri.

### SAMSAM-UL-MULK.

His son Mir Abdul Hye Khan Samsam Jung, Samsam-ud-Daula, Samsam-ul-Mulk was appointed Minister for the Beiers and in the reign of Salabat Jung, Governor and Commander-in-Chief of the fort of Daulatabad. He continued for a considerable time in this office and also acted as minister in the Deccan. He went to Lahore at the request of his uncle, who, with the consent of Mir Askari Khan, appointed him Commander of the fort of Shorapur. He died in 1196 Hijri, leaving behind him three sons. They were Mir Kasim Ali Khan (who was commander of the Nizam's forces);

Mir Kamal-ud-din Khan, and Mir Qazim All Khan. The last had two sons, Mir Ashkar Ali Khan ; and Mir Abbas Ali Khan, Nizam Yar Jung, Nizam Yar-ud-Daula, Hasam-ui-Mulk Hasam-ul-Umrah, Khan Khanan Bahadur.

#### NAWAB KHAN KHANAN BAHADUR .

Khan Khanan Bahadur was a born soldier. When war broke out between Tippu Sultan of Mysore and the Nizam, he served the latter in a most distinguished manner and was latterly sent by the Nizam to punish Mahipat Ram who rebelled against the ruler. When British troops, in accord with an understanding, were sent against Mubariz-ud-Daula, Khan Khanan accompanied them and made his name famous by an act of rare courage. Facing the walls, he determined on scaling them and over-awing Mubariz-ud-Daula in person. Accordingly setting up a ladder against the wall, he scaled it and entered the palace fully armed. Nawab Mubariz-ud-Daula was astonished at the sight of him and admiring his courage saluted him. In recognition of his meritorious services, the Nizam conferred on him jagirs yielding an annual income of twenty two lakhs of rupees. He was present at the battle of Khurla against the Marathas and distinguished himself. The Nizam was not successful as his army was greatly inferior in numbers to the Maratha forces. He died in the same year (1795 A. D.) leaving behind him a son Mir Ghulam Hussain Khan.

#### NAWAB FAKHR-UL-MULK I.

Mir Ghulam Hussain Khan Fakhr-ul-Mulk, Hasam-ud-Daula, Safdar Jung, like his ancestors rendered great services to the State and his sovereign-When the Indian Mutiny broke out he was entrusted with the duty of looking after the safety of all Englishmen. Nawab Sir Salar Jung had the greatest confidence in him and would often consult him on important military problems. By the aid of Fakhr-ul-Mulk Bahadur, the English were safely escorted to the British frontier. He died leaving behind him two sons, namely Mir Asad Ali Khan, Nawab Nizam Yar Jung, Nizam Yar-ud-Daula, Hasam-ul-Mulk, Khan Khanan Bahadur, and Nawab Mir Sarfaraz Hussain Khan, Safdar Jung, Musheer-ud-Daula, Fakhr-ul-Mulk Bahadur.

#### NAWAB FAKHR-UL-MULK II.

The subject of this sketch was born on the 15th Moharrum 1277 Hijri and received his education under able tutors in Arabic, Persian, Urdu and English. Like His Highness the late Nizam he was a very keen sportsman and mingled very freely with British officers. He is a great admirer of the British for their character, manners and customs. He was the first nobleman

in Hyderabad to adopt western ways in domestic matters, and has set an example to others. His Highness the late Nizam treated him as a friend and took him with him to the Imperial Darbar held in Delhi in 1877, later to Aurangabad in 1883, and to Calcutta in 1884 to attend the International Exhibition, and two years later accorded the honour of receiving the Marquess of Dufferin and Ava and to accompany him to Aurangabad.

He was for a considerable time a member of the Council of Regency during the minority of His Highness the late Nizam and, in addition, carried on work as Minister for the Police and later for the Judicial Departments. In recognition of his services the late Nizam conferred on him the title of "Vazir" and his official designation was "Vazir-wo-Moin-ul-Maham-i-Adalat-wo-tlmoor-e-Amah, He was for some time a member of the Cabinet Council of the Nizam's Government and Vice-President of the Executive Council. He was also in charge of the Court of Wards by direct orders of the late Nizam.

Nawab Fakhr~ui-Mulk Bahadur has served the State long and loyally and well deserves his period of retirement in which one wishes him all contentment and peace coupled with the consciousness of having done his duties nobly and well during a long period of public life.

He has five sons, Nawab Fakhr Jung Bahadur, Subedar of Gulshanabad Division, Nawab Rais Jung Bahadur, Director of Veterinary Department and Nawab Rais Yar Jung Bahadur Deputy Military Secretary. They are zealous Moslems and highly respected in private and public life.



NAWAB MIR DAWAR ALI KHAN, BEHRAM JUNG. BBHRAM-UD-DOWLA BAHADUR.

## Nawab Behram-ud-Daula Bahadur.

**N**AWAB Mir Dawar Ali Khan, Behram Jung, Behram-ud-Daula, is one of the eleven leading noblemen of the State who are considered to constitute the body of Umra-e-Uzzam, who, in rank, come next to the members of the royal family and those that are immediately connected with it by blood. He is related on the one side to the family of Nawab Khan-i-Khanan Bahadur and Nawab Fakhr-ul-Mulk Bahadur, and, on the other, to the family of Nawab Salar Jung Bahadur, whose aunt, the daughter of Sir Salar Jung Bahadur the first, the Nawab married. His family is related also to the family of the late Nawab Mukram-ud-Daula Bahadur, one of the Azim-ul-Umras. Thus, we see by his own rank and connections, Nawab Behram-ud-Daula Bahadur holds one of the highest positions in the ranks of State nobility and enjoys an esteem and regard which is heightened by the respect paid to his exemplary character and religious life.

The Nawab's immediate ancestor was Syed Imam Ali Khan, Behram-ud-Daula, a nobleman in the service of the Delhi Emperor. He was one of the four Muhammadan nobles who accompanied Asaf Jah Nizam-ul-Mtilk to the Deccan. Thus it is seen that the political connection of the Behram-ud-Daula family with the State of Hyderabad goes back to the early days of Asaf Jah's Subedarship of the Deccan and is on that account a particularly honourable one entitling it to special respect.

Syed Imam Ali Khan's native place was Sirsee in the Moradabad district where he enjoyed a great reputation, being known as "the great Syed" or "Barhan". After his death, his son Syed Zainulab-ud-din Khan, succeeded him and was granted the village of Saresgaon in the Berars as a jagir. He was subsequently created Behram-ul-Mulk and made Governor of Ellichpur and then Qilladar (Commandant) of the fort of Nirmal with the command of three thousand Cavalry.

The next in line of descent was Syed Akil Khan who held the jagir of Kulpak. He was, it is stated, held in so great an esteem by his sovereign, Nawab Secunder Jah Bahadur, the third Nizam, that, besides bestowing fresh jagirs yielding a revenue of a lakh of rupees yearly and a mansab of

Rs. 7000, he was privileged to have " Palki Jhalدار", " Nakkara<sup>>f</sup> and " Alum ", together with the command of three thousand horse. He was a nobleman and as amiable as he was brave, but rather given to display and ostentation, though he was a very religious-minded man and strict in his adherence to traditions. It was his unbroken custom to solemnize the Mohorrum " Majlis" on a grand scale every year at his palace which " Hussaini Mahal " was, on the marriage of his daughter to the Nawab Shahab Jung Bahadur, given away in dowry. This nobleman passed away in 1232 Hijri.

His son, Syed Akil Khan Bahadur, succeeded him to all his possessions and honours. It is recorded that he was a man of dauntless courage and prodigious physical strength. He was the person who was mainly instrumental in suppressing many of the rebellions of that period led by turbulent zatnindars, several of whom were apprehended and imprisoned. Kistna Reddy, one of the most notorious of free-boofers, was slain by him in a hand to hand encounter at the battle of Rakhapur. He died of apoplexy when returning from a pilgrimage to Mecca and was buried near Secunderabad by the side of his son-in-law Mustakim-ud-Daula Bahadur.

His son Syed Zainulabdin Khan, then succeeded him at the age of fifteen and later received from the Nizam the title of Sarwar Jung along with a mansab. Like his father he was an exceedingly courageous man and was passionately devoted to sports. He was an intrepid big game hunter and had a few thrilling encounters with tigers and other ferocious animals of our jungles. He married the sister of Sir Salar Jung the first, who was then Prime Minister. He passed away in his forty eighth year.

He was succeeded by his son, Mir Bahadur AH Khan Sarwar Jung, who was a simple good hearted man and a general favourite among his brother peers. He married a sister of the present Nawab Fakhr-ul-Mulk Bahadur and met his death while out shooing with his brother-in-law. His gun slipping from his hand, fell on the boftom of the howdah and the bullet came out on account of the impact and struck him fatally. This melancholy tragedy created profound sorrow in his family circles and was mourned by his brother peers who, as has been already said, had deep affection for him for the simplicity of his character and entire absence of pride.

His son, Mir Dawar AH Khan, who succeeded him is the present Nawab Behram-ud-Daula Bahadur. He was born in Hyderabad on the 11th August 1865.

He was a pupil at the Noble's school, studying along with the two sons of Sir Salar Jung. After completing his studies there he was sent to England where he remained for some years receiving a very liberal education in English, Arabic and Persian. Returning to Hyderabad, he married Sir Salar Jung's younger daughter, This was during the Ministry of Sir Salar Jung the second and the event was celebrated with unusual pomp and splendour and is still remembered by many.

Nawab Behram-ud-Daula did not enter State service with any ambition to shine or succeed in it. It may be said that he was more or less forced into it by Sir Salar Jung the second who appointed him Secretary in charge of Miscellaneous affairs. He later officiated for a time Judicial Minister. On the death of his brother-in-law, Salar Jung the second, the Nizam appointed him as President of the Committee of management of the Salar Jung Estates. That position he filled with credit. Like Nawab Sarwar Jung he performs the Majlis ceremony on a grand scale and from five to six thousand people used to assemble at his palace to hear the addresses.

Of good physique and robust build the Nawab is a great lover of all manly sports and runs an annual cricket tournament which is very popular in the Deccan. In his younger days he was a keen tennis player and a great hunter, showing the intrepidity and dauntless courage of many of his ancestors. The Nawab is a keen and zealous adherent of Islam and on this account is greatly honoured by all. In social matters he is both a conservative and a liberal, adhering to beneficent and honourable ancient traditions while not hesitating to go forward, if the cause was good and circumstances justified.

The Nawab has four sons and four daughters.

The former are:—Syed Turab Ali Khan, born 3rd December 1885. Syed Zainulabdin Khan, born 23rd October 1889, Syed Riaz Ahmed Khan, born 18th September 1899. Syed Mohammad Arnin Khan, born 18th October 1901.

All these young noblemen are in Government service, except the second son who is managing the Mukram-ud-Daula estates. The youngest son who is a Bachelor of Science is a member of the higher staff of the Transportation Department of the G. I. P. Railway. Of the other two, one is in the Revenue and the other in the Judicial Departments.



THE LATE RAJA SHEORAJ DHARMWANT BAHADUR.



## The late Raja Sheoraj Dharmwant Bdr.

**T**HE early history of the illustrious family of Raja Rajman Raja Sheoraj Dharmwant Bahadur, noted banker and jagirdar of the Hyderabad State, is only obtainable in a skeleton form on account of a tragedy which befell the family when some years ago their old house in Shajahanabad in the United Provinces collapsed (it is conjectured through an earthquake) burying in the debris all the inmates except the infant Raja Sagar Mull. However, from the few old records available it can be safely stated that the family was directly connected by blood with the Raja Raghunath, the famous Grand Vazir of Delhi during the regime of Emperor Aurangzeb. This information is also based on certain statements contained in the "Mushahir-ul-Umra". The infant orphan Raja Sagar Mull was brought up by no less a person than the great Asaf Jah Nizam-ul-Mulk, the first Nizam, *who was then a Minister of the Moghul Emperor*. Asaf Jah showed the helpless and orphaned infant so much paternal care and kindness that he was regarded as one of his own sons. When Nawab Asaf Jah Bahadur came to the Deccan he obtained Imperial sanction to take Raja Sagar Mull with him. This is the reason why the term "Asaf Jahi" which means followers of Asaf Jah is affixed to the names of the members of this family and is found in the seals of the Raja and his successors.

When he reached the years of maturity Raja Sagar Mull proved to be a man of such sound sense and calm judgment that his patron and foster-father, Nawab Asaf Jah Bahadur, appointed him as "Moharrir" (Mir Munshi) in the Daftr-i-Dewani (the Minister's office of the six Subadharis of the Deccan) and then was entrusted with the responsible office of "Sar Daftar" (head of the office) of the same Department. In this important office he continued till his death, discharging his duties and fulfilling his responsibilities with conscientious zeal and loyalty to his great master. It is a historical fact to be noted that no less than seven hundred "Musadies" (clerks) of high rank worked under him and carried out the clerical work of the Government under his direct control and supervision (vide Gulzar Asafia—page 253).

After the death of Raja Sagar Mull, his elder son Bhawani Das was vested with the hereditary titles and given the high office held by his father. This gracious act was due to Nawab Nizam Ali Khan Bahadur, the second

Nizam. Raja Bhawani Das discharged his duties as efficiently as his father and was so faithful and loyal that His Highness was pleased to grant him the hereditary title of " Dharmwant Bahadur" He was also presented with costly jewels and a mansab. His services to the State were eulogised by His Highness in a "Parwana Set-esh-Nama" (Royal letters patent) under the royal seal and signature. This " Parwana " is still preserved by the family and greatly cherished as a precious heirloom.

His younger brother Raja Durga Das Dyawant was appointed in 1199 Hijri to the honoured post of " Peshkari Bakshi-ul-Mulk " which he faithfully discharged to the entire satisfaction of his master. In appreciation of this the Nizam made rich presents of jewellery and costly dresses and bestowed on him a mansab of Rs 3000 with permission to have a Cavalry of 2000 horse and with an Alum and Naqara befitting his position.

Raja Bhawani Das died in 1213 Hijri and was succeeded by his son Raja Keval Kishen who faithfully walked in the footsteps of his illustrious father. But during the regime of Nawab Sikandar Jah Bahadur, on account of his ill health, his official duties were discharged by Raja Kushal Chand, son of Raja Durga Das, his uncle. He died in 1228 Hijri.

Raja Kushal Chand, son of Raja Durga Das, discharged very ably the official duties of Daftar-i-Dewani in the life time of Raja Keval Kishen. One of the most important points to be remembered in connection with his services is the satisfactory manner in which he carried out the work of Daftar-i-" Mai ". His wide experience was occasionally availed of by the Madar-ul-Maham (Prime Minister) to whom he acted in many cases as adviser. In recognition of this he was presented in 1332 Hijri with five jewels of great value. He died in 1245 Hijri and was succeeded by his eldest son Ujigar Chand. He had four sons.

Raja Ujigar Chand was granted the title of Rai Bahadur. His splendid services to the Nizam, Navab Sikandar Jah Bahadur, earned for him a rich jagir and a mansab of Rs. 7000 with a right to have a cavalry of 2000 horse with " Alum " and " Naqara ". He effected many reforms in the system of " Mai " which increased the revenue during the regimes of their Highnesses Nawab Sikandar Jah and Nawab Nasir-ud-Daula Bahadur. As a further mark of favour and honour he was granted the highly coveted office of " Watan Qanungoi " of Subah of Mohamedabad, Bidar, in 1246 Hijri. On his death in 1262 Hijri his brother, Raja Ram Pershad Lala Bahadur, came in possession of his estates.

Raja Ram Pershad Lala Bahadur further enhanced the dignity and reputation of his family. He was granted the " Watan " of Qanun-goi Suba Hijduabad in 1250 Hijri and appointed to the hereditary post of Sar Daftar-i-Mal in 1293. After the suspension of Raja Ram Buksh from the Peshkari and Nawab Siraj-ul-Mulk from the Dewanship, His Highness the Nizam Nasir-ud-Daula was graciously pleased to order him to look after all the duties of these posts. He discharged the duties of both the Peshkari and Madar-ul-Maham from the 2nd Zilhaj 1266 Hijri to the 28 Shaban 1268 Hijri, till the re-assumption of office by Siraj-ul-Mulk. After the death of Nawab Siraj-ul-Mulk Bahadur he recommended to His Highness the appointment of Nawab Mukhtar-ul-Mulk, Salar Jung I for the Prime Ministership and Raja Narainder Bahadur for the Peshkarship and assured His Highness of their efficiency. His Highness the Nizam held him in high esteem for his unflinching loyalty and the two noblemen were ever grateful for his assistance and advice, which he from time to time gave them. The untimely death of his young son having deprived him of that energy for and interest in public affairs which he formerly showed, he gave a large share of his work to his nephew, Raja Indarjit Bahadur, the elder son of Raja Ujigar Chand.

#### RAJA INDARJIT BAHADUR.

Raja Indarjit Bahadur succeeded to the post of Qanungoi in 1275 and was honoured with the office of Sar Daftar-i-Mal in 1278,

Raja Indarjit Bahadur acquired the knowledge of the work within a short time and his intelligence, sagacity, courtesy and loyalty made him popular before long. He was a scholar in Persian and Sanskrit, and was acquainted with accounts and office work, and made a splendid study of English along with Nawab Salar Jung I. Many learned Pandits and Moulvies found in him a liberal patron of culture. He gave large grants of jagirs, donations " navvarath " and " sadabarh " to temples. He died in 1292 leaving behind him four sons, Raja Sheoraj Dharmwant Bahadur, Raja Ram Raj Bahadur, Raja Murli Manohar Bahadur and Raja Lochan Chand Bahadur; the eldest of whom Raja Sheoraj Dharmwant Bahadur succeeded him.

#### RAJA RAJMAN RAJA SHEORAJ DHARMWANT BAHADUR.

Raja Rajman Raja Sheoraj Dharmwant Bahadur was born 1264 H. He possessed all the talents and merits of his ancestors. He knew English and was a scholar in Persian and Sanskrit. His father Indrajit Bahadur took special care in training him in Government work over which he acquired a mastery in a brief space of time. He introduced many reforms



RAJA RAMPERSHAD, LALA BAHADUR ASAF JAHI



both in revenue and judicial affairs. His faultless disposal of intricate and delicate cases, his wonderful capacity for work and his sound judgment at once raised him high in the estimation of Nawab Salar Jung Bahadur I, who praised him for his rare qualities in terms of high appreciation in durbars and in private letters to the Raja's father at his jagir town of Tadikunta. On the occasion of his marriage His Highness the late Nizam honoured him with the present of a costly "sarpench" and "har". The title of Raja Bahadur was bestowed on him in 1291 Hijri and the next year, on the death of his father, a mourning dress consisting of a costly "dushala" was sent to him by His Highness the Nizam. On the 7th Rabi-us-Sani 1297 Hijri he was given full powers over his ancestral jagirs together with the "Daftar-i-Shahi" and according to custom, "Anan", "Chanwar", "Jhalardar Palki", "Aftabgiri", "Chuthar", "Natibath", and "Roshan Chowki" were granted to him befitting his dignity. In 1300 H. the Sanad of Qanungoi was granted to him in perpetuity. In 1312 Hijri the title of Raja-i-Rajman and in 1315 Hijri that of Dharmwant Bahadur were bestowed on him with the present of a pearl necklace and a "Sarpench". In addition to being the head of the "Daftar-i-Mal" he was also the Sheristadar of "Mansabs", Jamiath of Dewani Ilaqa and "Asham" of SarM-khas. The office of "Mansabs and Titles" was also under him.

It was through him that Jagirdars and holders of Samasthans were presented to His Highness the Nizam and the Prime Minister. Whenever princes, chiefs or noblemen of British India or of foreign countries visited Hyderabad, it was his hereditary privilege to receive and entertain them on behalf of His Highness the Nizam. He had his own law courts, police and other departments of State and his decision in cases concerning the people of his jagirs was final. He would be found at his work from morning till late in the evening, minutely studying all cases that went up to him for decision. He had a retentive memory and remembered almost every important detail of cases decided. When Lord Ripon, the Governor General and Viceroy of India, returned from Hyderabad, after installing the Nizam on the throne, a deputation of grandees and noblemen of Hyderabad waited on His Excellency in Calcutta and the Raja was, by an order of His Highness the late Nizam, appointed leader of this deputation. When Sir Salar Jung I appointed a committee for deciding important cases relating to local noblemen, he made the Raja as its chairman.

The Raja took a deep interest in educational matters. In memory of the installation ceremony of His Highness the late Nizam he started a school at his own expense at Enkral, one of his jagir towns. Another school, viz:

the Dharmwant Anglo-Vernacular school, where English, Sanskrit, Persian and Urdu are taught, was established by him near his residence about thirty years ago. It has in recent years so flourished that it has on its rolls at present upwards of 200 boys, whose work is directed by a staff of able and efficient teachers. Another school, the Dharma Pracharak Patasala was started by him in the city of Hyderabad. The soundness of the principle of imparting free elementary education was realised by him as long ago as thirty five years, and instruction in all his schools is given free. There are many other schools of this type in his jagirs and all of them are worked at very great expense. He was a supporter of many institutions outside Hyderabad State, the most important among them being the Central Hindu College of Benares and the Kayastha Patasala of Allahabad. He had, besides, instituted many scholarships for the benefit of poor and deserving students at several centres of education.

The Raja had travelled throughout the length and breadth of India, and wherever he went he left behind him a permanent memorial to his name by awarding donations to institutions and granting mansabs and dargahs. His " biradari " people (caste men) and relations in Hyderabad, who number over four hundred, were all supported by him. other public causes, such as the founding of hospitals, relief funds etc. always received his warm and unhesitating support. He died in the year 1343 Hijri, leaving behind him his widow, and Raja Inder Karan, Raja Dharam Karan and Raja Mahboob Karan, the three sons of his second brother, the late Raja Murli Manohar Asif Nawazwant and Raja Manohar Raja, son of his younger brother, the late Raja Lochan Chand Bahadur. His estates are now administered by a CQmmittee appointed by His Exalted Highness the Nizam.

The Raja had only one son, Raja Shanker Raj Bahadur, who predeceased him. He was born in 1314 Hijri. He passed the Hyderabad Middle School Examination at an early age and received higher education under the charge of university men of repute. He was an intelligent young nobleman who sought every available avenue of acquiring knowledge and received training in " Sarkari work " under competent men. On the occasion of the Silver Jubilee of His Highness the late Nizam he was honoured with the title of Raja Bahadur. He had the honour of presenting to His Exalted Highness the Nizam with a casket on behalf of the subjects of the Dominions. He gave ample evidence of a worthy successor to his illustrious father. He died of typhoid fever in the month of Shaban 1338 Hijri to the great regret of his family. He left no children but a young widow to bemoan his loss.

# Late Raja Rao Rambha Jayawant Bdr., Nimbalkar.

**I**T must be stated at the outset of this biography that at the moment of writing there is no legally recognized male representative of the house, to bear the traditions and titles of the family of the first Raja Rao Rambha Nimbalkar Bahadur. If there be one he would rank as an Azim-ul-Umrah, and counted as one of the eleven chief nobles of the state coming next to the Paigah nobles who are allied, by matrimony, to the reigning house. The last member of the house, the third Raja Rao Rambha Jayawant Bahadur, the only son of Raja Khande Rao Bahadur, passed away in 1334 Fasli leaving behind him only two daughters, Gojra Bai and Tara Bai who are now married. The Rani, Gora Bai died a year .

The Jagirs are under the administration of the Court of Wards by order of His Exalted Highness the Nizam.

The ancestors of the last Raja Rao Rambha Bahadur, who were Kshatriyas of the Suraj Bansi clan of Maharashtra, lived in a place called Nimbala near Delhi and were consequently known as Nimbalkars. They were related to the family of the first Raja Sivaji Chhattapathi Bhonsle of Nagpur whose eldest daughter was married to one of the Nimbalkars.

The Nimbalkars being Maratha Kshatriyas were warriors and always nursed the militant spirit and were loyalty and devoutly attached to the person of their chiefs.

The first Raja, Rhambaji Baji Rao, was born at the court of the Raja of Sagnapur. Being a posthumous child his education and upbringing were undertaken by the Raja He became not only learned but acquired the science of war and was counted as one of the most reliable leaders of men. His achievements excited the envy of the Sagnapur courtiers who intrigued against him and eagerly awaited an opportunity to tarnish his reputation and bring about his downfall. When an opportunity did present itself they



immediately seized it and the result was that the young Raja was imprisoned at Shahjahanabad during the time of the Emperor Shah Alam. It is related that close to the prison there was an "Imam Bara " where "Alams" were installed and the unhappy prisoner on seeing them made a vow that should he escape, or be freed, from prison he would celebrate Moharrum yearly, although a Hindu. It so happened that the very next day the Emperor ordered him to be set free and brought before him. Returning home he



RAJA RAO KAMBHA JAYAWANT BAHADUR I.

bought " Alams " and performed all the necessary ceremonies in fulfilment of his vow made in prison. We are informed that since then the family of Nimbalkar has been observing this ceremony and spending Rs. 1200 every year over illumination and the feeding of the poor during the ten days of Moharrum.

The Emperor, it is stated, presented robes of honour to Rhambaji Rao and conferred on him the title of " Raja Bahadur ", granting him at the same time Jagirs bringing in an annual revenue of fifty two lakhs of rupees.

After his death, his son Raja Janoji Jaswant Rao succeeded to the Jagirs, but owing to the disturbed character of the times he thought it best to accompany Asaf Jah Nizam-ul-Mulk to the Deccan. While in Hyderabad he won the esteem and regard of Asaf Jah Bahadur by the soundness of his



RAJA RAO RAMBHA JAYAWANT BAHADUR II.

learning, heroism and excellence of conduct. On his death he was succeeded by his son, Raja Anand Rao, who was a brave soldier and always took part in military enterprises.

### RAJA RAO RAMBHA.

Raja Anand Rao's only son, Raja Baji Rao, otherwise known as Raja Rao Rambha Jayawant Bahadur, who was then in residence in Aurangabad came to Hyderabad by a command of His Highness the Nizam. Like his forefathers he gave a good account of himself as a soldier. It is stated that when once the Nizam was seated on his *Masnad*, an intractable buffalo

rushed into the court and made for the dais. The Raja who was near His Highness had the presence of mind to draw his sword and bury it deep into the heart of the beast. He died at the ripe age of 104, respected and honoured by all.

By his Rani he had only one son, namely Raja Khande Rao Arjun Bahadur who died in 1857 A. D. leaving two sons, namely, Raja Baji Uao Raja Rao Rambha Jayawant Bahadur and Raja Anand Rao Bahadur. The former passed away issueless in 1298 Hijri.



RAJA RAO RAMBHA JAYAWANT BAHADUR III.

His younger brother Raja Anand Rao's son, Raja Kande Rao Jayawant Bahadur, succeeded to the jagirs after his father's death. As he was a minor, his jagirs passed under Court of Wards administration and were released in 1895 A.D. during the prime ministership of the late Sir Vicar-ul-Mulk Bah



RAJA MAN SINGH RAO SINDHE ALIAS BABA SAHIB

By a farman of H. E. H. the Nizam the Jagirs were equally divided between the two daughters. Raja Khande Rao died and Rani Gaura Bai also passed away. After the demise of these two, the Jagirs and the profec-tion of Rani Tara Bai came under the Court of Wards. On the 16th Aban 1339 F. at the initiative and personal influence of Maharaja Sir Kishen Pershad Bahadur, Rani Tara Bai's marriage took place with Raja Man Singh Rao Sindhe, younger brother of the brother-in-law of Maharaja of Kolhapur. The latter family is wellknown and highly reputed in Kolhapur. The estate yields an annual income of Rs, 70,000 per annum.

King Kofi,  
1st Jamadi-uUawal 1352 Hijri.

FIRMAN MUBARAK.

After perusing the Arazdasht of the Revenue Department dated 29th Zilhaj 1551 H. (25th April 1933), in connection with succession of the late Jagirdar Khande Rao Ramhha the 3rd

In accordance with the opinion of the Committee of Atyat and Sadar -e-Azam Bahadur, the succession of the deceased is granted in the name of his elder daughter, Gajara Bai, the younger daughter Tara Bai, being granted the Shikmidari of equal share, having 5% Haquai Malikana of the Government, and out of the accumulated amount Rs. 10,000 should be ear-marked for Tara Bai's marriage and the balance of the amount distributed equally between the two sisters.

His son Raja Rao Rambha Bahadur succeeded to the estate and received the title of "Jayawant Bahadur". He was a well educated man, just and generous and held in the highest esteem by Hindus and Muslims. He lived a very retired and quiet life and passed away in 1334 Fasli, his Rani following him the next year. She left behind her no male heir. Her two daughters Gajra Bai and Tara Bai, who are now married, are contesting ownership of the estates which are under the Court of Wards.



SIVAJI RAO, 1st SON-IN-LAW OF  
RAJA RAO RAMBHA JAYAWANT BAHADUR.

### RAJA SIVAJI RAO.

Raja Sivaji Rao, who married Gajara Bai, the eldest daughter of Rao Rambha, belongs to the Thorati Dinkar Rao family of Maharashtra, which commands a position and dignity of its own. He was educated at the Rajkumar College at Rajkofe and like his father-in-law is very kind and courteous.



NAWAB MEHDI JUNG BAHADUR

# Nawab Mir Mehdi Ali Khan, Mehdi Jung Bahadur

**N**AWAB Mir Mehdi Ali Khan Bahadur, son of the late Nawab Shah Yar Jung Bahadur, is one of the ninth Umera-e-Uzzam of his time, greatly loved and respected, belongs to a very old and distinguished family of Hyderabad, and is related by blood to the Nawab of Banganapalli' an independent ruler of a small state in the Madras Presidency.

Records go to show that the ancestors of Shah Yar Jung's family belonged to Persia and some of them occupied eminent positions there. One of them was Prime Minister in Tabriz and it was after his death that his younger son, Syed Tahir Ali Khan, turned towards India and landing on the western shores of India travelled stray: to the capital of the kingdom of Bijapur, while his elder brother, Syed Gulam Ali Khan, succeeded his father as Prime Minister. The king of Bijapur, Ibrahim Adil Shah, received him with courtesy and extended to him all the hospitality of his court commensurate with the dignity of the guest's rank and ancestral history in Persia.

Tahir Ali Khan married Khattoona Begum, the only daughter of Syed Asad Ali Khan Lori, the Prime Minister of Bijapur.

After the Syed's death, the king of Bijapur offered the Dewanship to his son-in-law, Syed Tahir Ali Khan, who accepted the generous offer and discharged his duties with considerable tact and ability. He had two sons, Muzaffar Ali Khan (alias Wali Saheb) and Syed Muhammed Ali Khan, who was popularly known as " Naqdi " or prompt paymaster. He married the daughter of Muhammed Beg Khan Lung (nephew of Mobariz Khan, the Prime Minister of Shah Alam) and ruler of Banganapalli, and, by her, had two sons, named Syed Hussain Ali Khan Nawab Bahadur and Syed Asad Ali Khan.

Fazal Ali Khan, son of Muhammed Beg Khan, had no children and, therefore, adopted as his heir and successor his nephew Syed Hussain AH Khan. And Syed Hussain Ali Khan in time became the ruler of Banganapalli State, which is still in the hands of his descendants. Syed Husain Ali Khan, being of martial turn of mind and an opportunist, offered his services to Hyder Ali of Mysore at a time when the latter was at the height of glory.,



Hyder Ali, who was a warrior himself and always took the command in the field, recognising Syed Hussain Ali Khan's abilities appointed him as the Commander-in-Chief of his armies and entrusted him with all affairs connected with re-organization, regulations and general upkeep of the army. After serving faithfully for some years, and well Hyder Ali and his son, the famous Tippu Sultan, Syed Hussain Ali Khan died and Tipu Sultan, who mourned his death asked Asad Ali Khan, the brother of the deceased, to select some one from his sons to succeed him as Commander-in-Chief. Asad Ali Khan, however, did not relish the idea. No reasons are recorded, but it is not difficult to conjecture that Asad Ali Khan, an able and farsighted man began to entertain doubts as to the possible permanency of Tippu's rulership over Mysore and the conquered territory and decided that the best thing would be not to accept the offer of the appointment of Commander-in-Chief for any of his nephews and involve his family in difficulties. Without giving any definite reply to Tippu Sultan, he left for Hyderabad, taking with him his two nephews, Ghulam Ali Khan Mansoor-ud-Daula, and Mustafa Ali Khan Shah Yar-ul-Mulk. His Highness the Nawab Nizam Ali Khan Bahadur was then on the masnad of Hyderabad, and Nawab Arastu Jah Bahadur, the Prime Minister. Under instructions from the Nizam, Arastu Jah Bahadur arranged for a fitting reception for the incoming guests and sent his own brother, Noor-ul-Umra, to receive them at a distance and himself went as far as the city gates to welcome them. After the guests had stayed in Hyderabad for some time, the Nizam conferred on Syed Asad Ali Khan the title of Muzaffar-ul-Mulk and placed him at the head of his armies.

Asad Ali Khan soon had occasion to justify his selection. Warring against the Marathas he defeated them in a pitched battle. Along with him were his nephews who distinguished themselves as well as their uncle. Nizam Ali Khan was so pleased with the success attained that he gave the uncle and nephews all the plunder gathered on the field of battle and also presented them with the colours of gold cloth captured in battle which are still in the family. Luck did not attend him in a subsequent battle which was fought at Khurdla. He met the enemy who was superior in number and showed his prowess. He sent for reinforcements which unfortunately did not arrive in time. This mishap turned the scale of the battle against him and he was vanquished. Asad Ali Khan as a warrior proved his mettle in many a battle which he fought alongside of the English against Tippu and the Maharattas. His nephew, Mustafa Ali Khan Shah Yar-ul-Mulk, received the jagirs of Alipoor, Ausa, Adki, Tandoor, Chittapur and Pudmal, out of which Tandoor and Chittapur are still in the possession of the family. His elder brother, Ghulam Ali Khan Mansoor-ud-Daula, went back to Bangana-

palH and stayed there. Syed Fazal Ali Khan, the present Nawab of Banganapalli, is his descendant.

Nawab Mustafa Ali Khan Shah Yar-ul-Mulk, married the daughter of Mali Mian, the only son of Arastu Jah Bahadur; thus he became brother-in-law of His Highness Sikandar Jah Bahadur. In other words Nawab



NAWAB SHAH YAR-UL-MULK BAHADUR I.

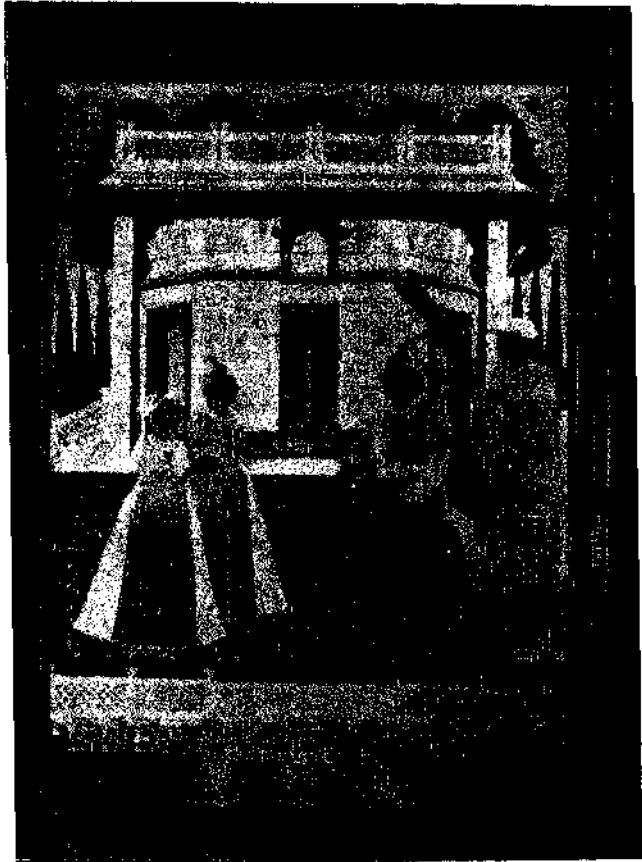
Sikandar Jah and Shah Yar-ul-Mulk married sisters. His rank and nobility in public and private life won for him the highest honours which the Court could bestow on him as the following portrait depicts. He had two sons, named Ronuq Ali Khan (Shah Yar-ul-Mulk II) and Abbas Ali Khan.

The late Nawab Suraiya Jung Bahadur was the descendant of Nawab Abbas Ali Khan Bahadur, whose two sons, Syed Ahmed Ali Khan and Syed Saadat Ali Khan, are still alive.



NAWAB SHAH YAR-UL-MULK BAHADUR II

Nawab Ronuq Ali Khan Shah Yar-ul-Mulk's marriage was solemnised with great pomp and His Highness Nawab Sikandar Jah Bahadur, the Nizam, graced the occasion with his presence and gave several valuable presents to the bridegroom. When His Highness Nawab Nasir-ud-Dowla Bahadur, was Nizam the office of Dewan fell vacant, and among the nominees was Nawab Shah Yar-ul-Mulk Bahadur II proposed by Hon'ble the Resident. He was strongly recommended to the Nizam. Two sons were born of him, Syed Mehdi Ali Khan Shamsheer Jung I and Syed Hussain Ali Khan Imdad Jung. The latter had no issue.

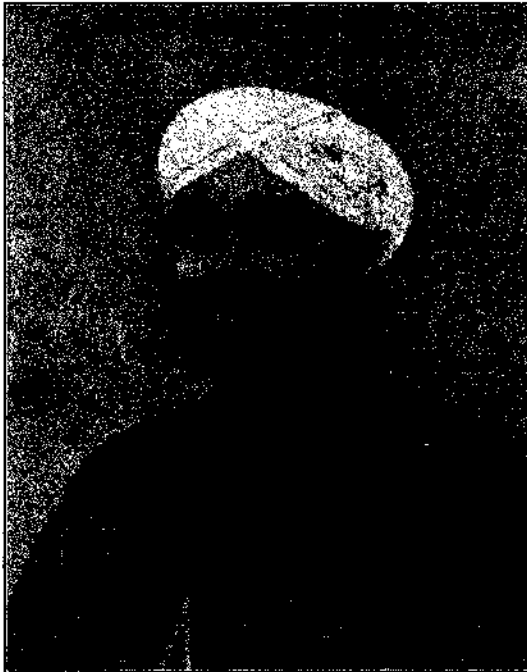


H H. THE NAWAB SIKANDAR JAH BAHADUR  
NAWAB SHAH YAR " JUNG BAHADUR, is seated behind.



H. H. THE NAWAB SIKANDAR JAH BAHADUR THE III NIZAM  
AND FAMILY MEMBERS OF NAWAB MEHDI JUNG BAHADUR

Shamsheer Jung I was an excellent organizer and in the early days of the late Nizam, Nawab Sir Mir Mahbub Ali Khan, was appointed with the nobles of Paigah as an attendant on him and accompanied him to Delhi on his first visit. He was one of the four ministers under Nawab Sir Salar Jung Bahadur who mentioned his name in his speech at the royal banquet in England, the particulars of which are given in "Murakka-e-Ibrat". He worthily occupied a seat in the Council of State. He had two sons namely Syed Abdul AH Khan Shah Yar Jung and Syed Ali Muhommed Khan Shamsheer Jung II.

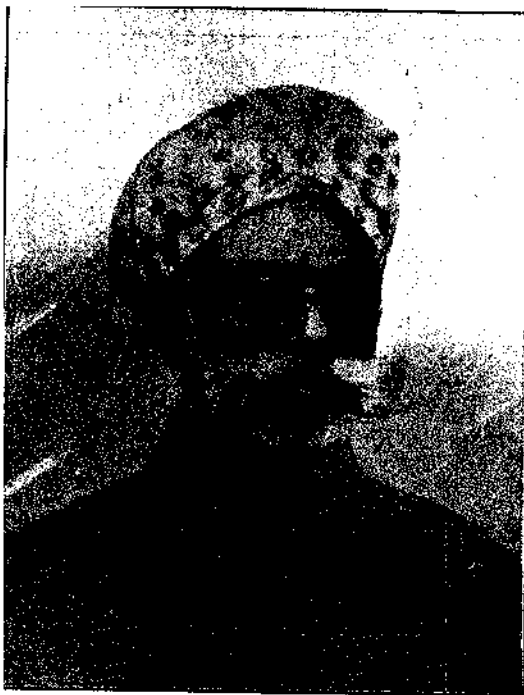


NAWAB SHAMSHEER JUNG BAHADUR

After the death of Shamsheer Jung, his son, Syed Abdul Ali Khan, succeeded him and managed the affairs of his jagir under the direction of his uncle Nawab Sir Mahbub Ali Khan Bahadur. While staying at Maula Ali during the urs he visited the residence of Nawab Imdad and accepted nazar. Nawab Abdul Ali Khan went to Iraq and after staying there for a few months returned with a splendid string of horses. Soon after his

arrival His Highness the Nizam Sir Mir Mahbub Ali Khan Bahadur, paid a surprise visit to Shah Yar Jung's palace and inspected the horses which pleased him much as he was himself an excellent iudge of horses of all breeds. He accepted a nazar on that occasion also.

On the occasion of the Silver Jubilee celebrations, His Highness the Nizam conferred on the Nawab the title of Shah Yar Jung Bahadur. Being fond of travelling, he visited England twice and toured all over Europe and while there showed especial interest in the arts and also industries and on



NAWAB SHAH YAR JUNG BAHADUR

returning from his last visit founded an institution called " Sanat-i-Hind ". He continued to show his interest in the Sanat-i-hind and all local industries and productions in the realm of art and took a genuine delight in all forms of sport and study. He was very simple in his habits of life and in his will gave explicit instructions that no pomp should attend his funeral. He married a daughter of Nawab Fateh Ali Khan, ruler of Banganapalli, and left behind him two sons, Nawab Mir Mehdi Ali Khan

Bahadur and Nawab Syed Hadi Ali Khan Bahadur, besides two daughters, the elder of whom is the wife of Nawab Zawar Ali Khan, a direct descendant of Nawab Mansoor-ud-Daula, the younger being the wife of Nawab Sultan Ali Khan, great grandson of Nawab Noor-ul-Umra, the brother of Arastu Jah. His son is named Nawab Arshad Ali Khan. He died in 1347 Hijri honoured and respected by all.

His eldest son, Nawab Mir Mehdi Ali Khan Bahadur, was educated locally and also at Madras, Bombay and Aligarh. For twenty years he managed the administration of his estates under the direction of his father and now the burden is entirely on his shoulders. He succeeded his father five years ago and during this short period of his regime he successfully effected many substantial improvements in the management of his jagir and is constantly engaged in devising new methods to increase the well-being of the peasantry of his estate. He has installed an electric power plant in Tandur and the whole town is lit with electricity. Among the Jagirdars, he is the only one who has provided this modern amenity of life for the residents of his headquarters. He is greatly interested in the promotion of industries in his Jagir. The many factories which owe their origin and development to this Nawab's initiative and business acumen. His brother and sister admire him for his zeal with which he is managing the estate. He is especially fond of sports and fine arts and is himself a good painter in oils and water colour. He married a daughter of Nawab Khan Khan Bahadur, one of the nobles, and has three sons by the marriage, Nawab Syed Mahmud Abdul Ali Khan, Nawab Syed Masood Abdul Ali Khan and Nawab Syed Muksood Abdul Ali Khan. He has also two daughters. He is a nobleman and worthily upholds the traditions of his illustrious family. He is held in such high esteem in Hyderabad State that he was honoured with a visit at his residence by His Exalted Highness the Nizam on the Ramzan Id day in 1351 Hijri. On the 49th Birthday of the Nizam, His Exalted Highness was graciously pleased to confer on him the title of Nawab Mehdi Jung Bahadur. The honour he richly reserves in view of the high and distinguished family traditions.





NAWAB SYED HADI ALI KHAN BAHADUR

## NAWAB SYED HADI ALI KHAN BAHADUR.

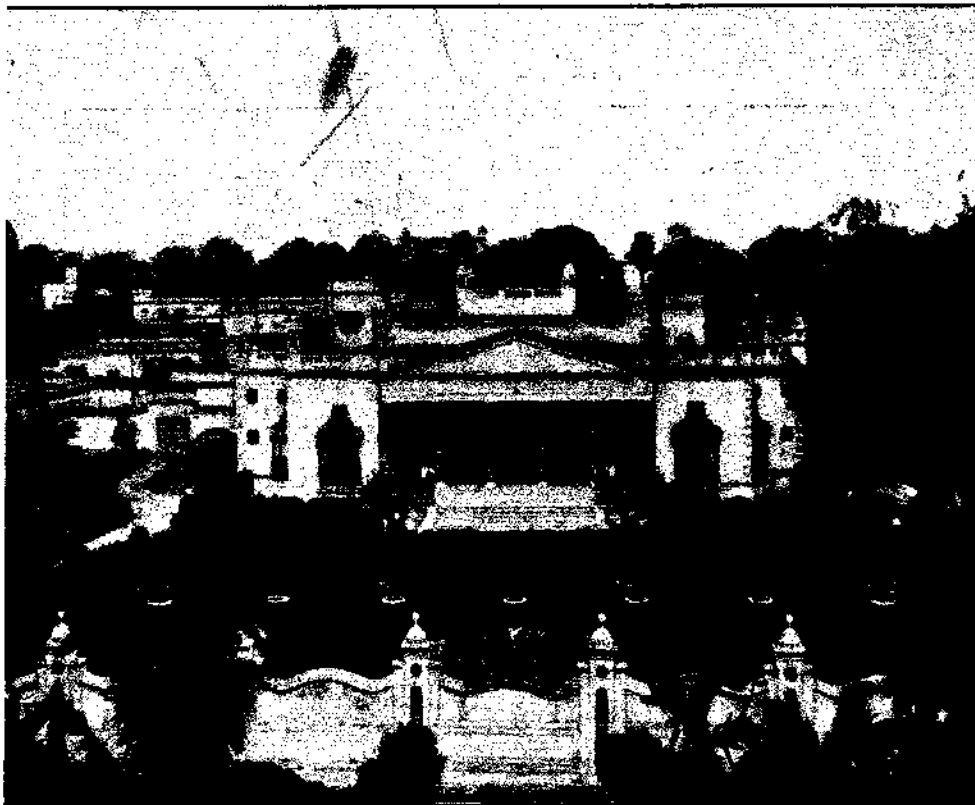
Nawab Shah Yar Jung Bahadur placed great stress on a liberal education of his children. His second son, Nawab Syed Hadi All Khan was at first placed under Moulvi Syed Hyder AH Saheb, lately Professor of Arabic in the Nizam College. In his tenth year his uncle, Hon'ble Nawab Mir Asad AH Khan Bahadur, second son of Nawab Fateh Ali Khan, Nawab of Baiganpalli, took a lively interest in the lad's education and placed him in the Madrasa-i-Azam in Madras. He prosecuted his general education there with great success. His conduct and demeanour in the school was exemplary and he was an ideal student, loved by his masters. He freely mingled with other students and took a prominent part in games. After that he went to Aligarh. He was subsequently a student and boarder of Madras' Alia and Nizam College. He was interested in fine arts. Even as a student he dexterously used his pencil for light sketches. He sat for the Bombay Government Drawing Examination and passed the Elementary and Intermediate grades with distinction. His taste for architecture was equally irrepressible and discovering his talents his Principal, Mr. K. B. Burnet and Mr. P. F. Durand, his house master, advised him to take a course in architecture in England. But he could not get the chance of going there, The elegant building, that stands opposite the Grammar School, and adorns the main Road bears evidence of the Nawab's architectural skill.

The Nawab Sahib is a gentleman of polished manners and high principles. He is a lover of nature, and draws an inspiration from flowers and trees. He is fond of agriculture and horticulture and devotes a fair share of his time to them. Being well brought up, his religiosity is of a high order.

In 1349 Hijri he married the daughter of his uncle Nawab Hussain Ali Khan, third son of Nawab Fateh Ali Khan, Nawab of Baiganpalli. Now, he has a son, named Nawab Syed Tajummal Abdul Ali Khan and a daughter.



NAWAB SYED TAJUMMAL ABDUL ALI KHAN  
SON OF NAWAB SYED HADI ALI KHAN BAHADUK



"KASANA ISHRAT",  
NAWAB SYED HADI ALI KHAN'S BANGALOW



NAWAB SHAUKAT JUNG HISSAM-UD-DOWLA BAHADUR

## Nawab Shaukat Jung Bahadur

**N**AWAB Shaukat Jung, Hissam-ud-Daula Bahadur, is one of the leading nobles in the Dominions and ranks among the eleven Umrah-i-Uzzams of the State (nobles of the highest distinction) who, in rank, come after the chief Paigah nobles who are connected with the Asaf Jah family.

The ancestors of Nawab Shaukat Jung Bahadur were residents of Ispahan in Persia and the first of the family to come to India was Muhammad Moin Khan. It is stated that he came to Hyderabad during the Viceroyalty in the Deccan of Nawab Mubariz Khan Bahadur. He brought with him three hundred slaves wearing gold belts.

Entering the State service he proved himself so capable and honest that the Viceroy appointed him Talukdar of Gain Patyal in the district of Khammamet. When Asaf Jah Nizam-ul-Mulk Bahadur became Subedar of the Deccan Mohammad Moin Khan was given the title of "Khan Bahadur" and a Jagir yielding Rs. 7,000 a year by the Emperor himself at a Darbar held at Delhi, the Emperor being Muhammad Shah.

After Moin Khan's death, his eldest son, Nawab Jaffer Ali Khan Bahadur, earned still greater distinctions under Asaf JSh Bahadur, who honoured him with the titles of Shaukat Jung, Hissam-ud-Daula, Moin-ul-Mulk Bahadur and, along with other distinctions, granted him hait hazari mansab, haft hazari Jawans, Alam, Naqara, Mahi-Maratab, Palki-jhalder etc. and a jagir bringing in an annual revenue of Rs. 75,000. He was also given other jagirs to be held on feudal tenure. In addition, he was appointed to the posts of Talukdar of Warangal and Khammamet and Subedar of Chicacole and Rajamundry. When Salabat Jung succeeded Asaf Jah as Nizam, he confirmed Moin-ul-Mulk in all these posts. He latterly became Prime Minister, succeeding Shah Nawaz Khan, who w<sup>n</sup> killed in the fort of Daulatabad at the instigation of the French General Bussy.

Hissam-ud-Daula Moin-ul-Mulk had, besides the feudal forces, an army of his own consisting of 15,000 men and 80 elephants and on several occasions had the honour of leading the State army against the Marathas and the French under Bussy. He brought his distinguished career to a close by dying on the battlefield while fighting bravely against the Marathas at Rakashbhawan. He died in a cavalry charge of his regiment known as the "Chandawala".

This illustrious noble was succeeded by his eldest son, Nawab Abtil Hasan Khan Zargham Jung Hissam-ud-Daula Moin-ul-Mulk Bahadur, who was Prime Minister to Nawab Salabat Jung for a certain time. Nawab Salabut Jung confirmed him in all his possessions and honours.

On his demise, he was succeeded by his eldest son, Nawab Jaffer AH Khan Shaukat Jung Hissaam-ud-Daula Moin-ul-Mulk Bahadur, who received from the Nizam a panch hazar mansab and a panch hazar sowar and other distinctions. He was Talukdar of Customs in Hyderabad and was also one of the Aides-de-camp to the Nizam.

After his death, all the sanads were renewed in favour of his eldest son, Mohammad Abul Hasan Khan Baynazir Jung, Zargham-ud-Daula, Moin-ul-Mulk. To add to the distinctions of his ancestors he was granted the Qiladarship of Khammamet. During the reign of His Highness Sikandar Jah Bahadur, when Mir Alum Bahadur was Prime Minister, Abul Hasan had the honour of being deputed to the Residency to enquire on behalf of the Nizam's Darbar into the health of the Resident. So great was the confidence reposed in him that Abul Hasan Khan was the officer appointed by the Nizam to enquire into the Wahabi disturbances. The orders for his appointment were issued at the request of General Eraser, the British Resident.

When he passed away, his eldest son, Mohammed Kasim Ali Khan, Shaukat Jung, Hissam-ud-Daula, succeeded him to the estates and all traditional honours. He was for a considerable time president of the City Sowcars Arbitration Committee and carried out this honorary work with great tact and wisdom. He was also the Mir Majlis of the Kofajath of the Nizams.

Nawab Shaukat Jung Bahadur is a very good scholar in Persian, Arabic and Urdu and is also acquainted with English. Being public spirited, he spent a good part of his early life as Commissioner and Vice-President of the City and Chadarghat Municipalities and for a long time a member of the Legislative Council, where his extensive knowledge of public affairs and civil, criminal and revenue laws, which he had privately studied and mastered, were found to be of the highest value. Had Nawab Shaukat Jung Bahadur entered the State service he would most assuredly have risen to a high position.



NAWAB KAZIM ALI KHAN BAHADUR.





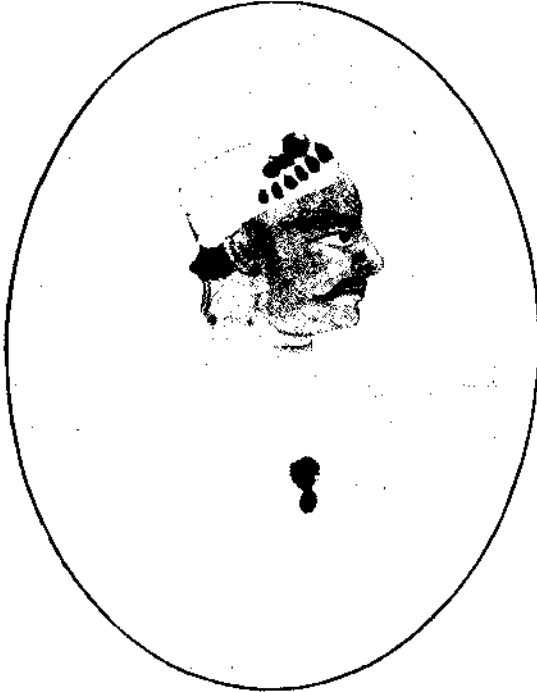
NAWAB JAFFKK ALI KHAN BAHADUR.



NAWAK ABUI. HASAN KHAN, BAINAZIR JUNG,  
ZAKGHAM-UD-DOWLA, MOI.VUL-MULK BAHADUK



The Nawab has two sons, namely, Nawab Mohammad Kasim Ali Khan, and Navvab Jaffer Ali Khan, both of whom received their education at the Nizam College and are exceptimally good at English and Urdu. The



NAWAB JAFFER ALI KHAN, SHAUKAT JUNG,  
HUSSAM-UD-DOWLA MOIN-UL-MULK BAHADUR.

former is a graduate of the Madras University and is now holding the post of a Divisional Officer in the Revenue Department. He having passed the Departmental tests, while the younger son, after passing the Revenue and Judicial tests, has entered the Customs Department.



RAJA SHAM RAJ, RAJWANTH BAHADUR.

# Raja Sham Raj Rajwanth Bahadur.

**R**AJA Sham Raj Rajwanth Bahadur, son of Raja Rai Rayan Bahadur, is one of the highest nobles in the State and his family comes next in rank to the family of no less a person than Maharaja Sir Kishen Pershad Bahadur, the Peshkar, Some of the ancestors of Raja Shamraj Bahadur were themselves Peshkars to the Nizams and still earlier Treasurers and Accountants of the Exchequer to Shah Jehan, the Moghul Emperor. They were great friends of Asaf Jah Nizam-ul-Mulk and it was due to him that they came to the Deccan and founded an almost new and honourable family here. Their connection, therefore, is with the Moghul Emperors on the one hand and with the Asaf Jahs on the other and from this can be judged the dignity of the family of the present representative of the first Raja Rai Rayan Bahadur.

## ANCESTRY

Records are in existence to show that the founder of the family was one Krishnaji Pant who was surnamed Bhalarao. He was a Watandar and a Mutalaq of Deogarh (Daulatabad) and a native of Namkgaon and Veeramgaon in the taltiqa Takli which was in the beginning of the seventeenth century under the circar of Daultabad in the suba of Aurangabad. In the year 1065 Hijri he had the good fortune to have the audience of the Emperor Shah Jahan which resulted in his being made Court Mansabdar. He served in this capacity for no less than thirty five years. His fidelity, honesty, and intelligence so pleased the Emperor that he took a personal interest in him and saw to it that he suffered from no private embarrassments. The Pandit died in the year 1688 A. D. at the age of 80 leaving two sons, namely Rai Moro Pant, aged 15, and Rai Naro Pant, aged 12. By an express order of the Emperor these lads were brought up in the court and when they reached man's estate, the Emperor increased his interest in them and doubled his favours which excited considerable envy all around and some harm might have happened to them but for the protection of Providence. Nawab Asaf Jah Bahadur who was then at Delhi took an especial liking for the young men and seldom allowed a day to pass without sending for them and keeping them in his company. When Nawab Nasir Jung, the son of Asaf Jah Nizam-ul-Mulk, who was acting as Viceroy in the absence of his father, rebelled against him, and Nawab Asaf Jah returned to the Deccan to punish his recalcitrant son, he brought these two young men along with him. And here they settled down and made their new home.

Moro Pant, the elder of the two brothers, was installed in the post of Peshkari in 1163 Hijri, but he served for two years only, death cutting him off in 1750. His brother Naro Pant who survived him succeeded to the post and continued in it till his death in 1751 A. D. He left two sons, namely, Rai Shankerji Pant, aged 38 and Rai Herbaji Pant, aged 33.

Rai Shankerji was appointed as the principal Recorder of the State during the reign of Nawab Salabat Jung but he died suddenly due to cholera and his two sons, Rai Dhondoji Pant and Rai Nanaji Pant were appointed as joint record-keepers of the State.

### RAI DHONDOJI PANT

After a short time Rai Dhondoji Pant was installed in the post of Peshkar, replacing Raja Gajdar. He was honoured with the title of Raja Rai Rayan Bahadur and given a mansab suited to his rank. Shortly afterwards the additional title of Diyanatwant was conferred upon him.

In the year 1781 A. D., when Aithesam Jung, Qilladar of Bodhen, rebelled against the Nizam, the Nizam commanded Rai Dhondu Pant to march against him and quell the rebellion. Dhondu Pant succeeded in his attempt and also quelled other minor rebellions at the same time. The Nizam was extremely pleased with his success and honoured him with the sarpesh and Ali Band and as a special favour His Highness also presented him with his own sword and promoted him to the commander of 2,000 horse with the title of Raja Diyanatwant.

Although under the Nizam the brothers were still honoured by the Emperor at Delhi who gave them the qillat with maash and lavazinath others received Imperial qillats on the recommendation of these two brothers. Dhondoji Pant died in 1783 A. D.

### RAI NANAJI PANT

Rai Nanaji Pant Nanak Ram Amanatwant, the brother of the deceased Raja, was given the hereditary rights and dignities and he and Dhondoji's three sons were honoured by the Nizam by the gift of mourning robes. Nanaji Pant, after an uneventful career died in 1785.

### RAI OMAKANT RAO

The eldest son of the deceased Raja Dhondoji Pant was then given the hereditary dignities of his father, but he did not live long to enjoy them.

## RAJA SHAM RAJ

Raja Omakant Rao's second brother was then given the hereditary rights of his father and on the 5th December 1783 received the title of Raja Rayan and allowed the honours of Alum, Naqara, Aftabgiri, Moarchal



RAJA SHAM RAJ

and Umbaree. He also received the maash and watan of Sirdeshpandgiri over all the suburbs of the Deccan and also Sirdeshpandgiri in the pargannas



of Medak, Gulbarga, Nanded etc. and Sirdeshmukhi of Partabpur and Jagirs such as Jatjagir and Ijaj Jagir, Imam Altamgah, Nigah Dasht Jamiat Tafri dasht Tankah. In 1785 he was given the title of Dyanatwant and Izafa doh Hazari, mansab, 2,000 sowar and jewellery. A little later he was further honoured with the title of Shamraj and given a mansab of Rs. 5000. He subsequently became Peshkar and officiated as prime minister during the absence at Poona of Azim-ul-Umrah Arastu Jah Bahadur. Raja Sham Raj was of a religious turn of mind and setting aside his honours proceeded to Rameshwaram where he stayed for no less than six years. Returning to Hyderabad, he died in May 1822 at the age of 59.

### RAI APPA RAO

Rai Appa Rao, the third son of Dhondoji Pant, enjoyed the title of Dyanat Ram, receiving in 1793 the title of Maharajwant Bahadur. He had Jagirs yielding an annual income of eleven lakhs of rupees for nighadasht Jamiat with Paigah Khas, i. e. control over European and Indian officers and soldiers in the infantry and cavalry. He died in 1798 at the early age of 33.

[ note—The life of Raja Sri Kishen, the first son of Raja Sham Raj is wanting. nothing is stated as to whether he predeceased his brother Bawani Shanker or died after the latter was appointed Peshkar. ]

### RAJA BHAWANI SHANKER

Raja Sham Raj Bahadur left two sons by his first wife, namely, Raja Sri Kishen Rao and Bhawani Shanker Bapuraj. Even during the life time of Raja Sham Raj, Btikshi Begum Saheba, the wife of His Highness Nawab Nizam Ali Khan Bahadur, sent for the boys and kept them in the palace fearing that from a step-mother they would not receive proper treatment.

They were extremely well looked after, the Nizam and his Begum acting as father and mother, and when the boys reached their age, His Highness gave them the title of Raja Bahadur and Raja Amanat Rao with a mansab of Rs. 2000 each. Raja Bhawani Shanker was appointed Peshkar of the State and was honoured with the distinctions of Bapuraj and Bahadur. He did not long fill the post as he died at Bidar, whither he had gone for a change of air, at the early age of 25. He left no children.

## CHIMNA RAJA RAM

The third son of Raja Shamraj and step-brother of Bhawani Shanker Bapuraj was given his father's hereditary rights by His Highness Nawab



RAJA CHIMNA RAJA HAM BAHADUR

Sikandar Jah Bahadur, but he did not live long to enjoy these honours as he died at the very early age of 23. He left no issue.

## RAJA JAI RAM RAO

Raja Jairam Rao a nephew of Raja Chimna Raja Ram, was recognized



RAJA JAI RAM RAO BAHADUR

as the heir by the Nizam and installed as Raja Rai Rayan Bahadur. He led an uneventful life and died at the age of 34.

## RAJA NARHAR RAO.

Raja Narhar Rao, a cousin of Raja Jiram Rao, ascended the gadi as Raja Rai Rayan at the age of 16. He was installed with jewels and all the



RAJA NARHAR RAO BAHADUR

hereditary dignities and jagirs were allowed to him. But, he too died young at the age of 32, leaving one son.

## RAJA SHANKER RAO.

Raja Shanker Rao succeeded his father and in 1273 Hijri was given the title of Raja Rai Rayan, Qillats and jewels, were also given to him by His Highness Nawab Afzal-ud-Daula Bahadur. He proved a faithful servant



RAJA SHANKER RAO RAI, RAYAN, AMANATWANT BHDR

to his master and who always zealous of the Government's interests. not having any issue and his own Rani being always in a delicate state of health they both agreed to adopt his uncle Khande Rao's son and they did so. Raja Shanker Rao died in the month of November 1886,

## RAJA LAKSHMAN RAJ BAHADUR

RajaLakshmanraj, the adopted son of Raja Shankar Rao, was born on 15th February 1874. Being a minor when he succeeded to the estate, His Highness the late Nizam took him under his profection and guarded his



RAJA LAKSHMAN RAJ BAHADUR

interests with due care. For the management of the estates several appointments were made and in 1887 a special committee under the head of Colonel Marshal was constituted to look after the property.

He had his early education in Madrasa Aliya under Mr. H.P. Hudson, the then Principal of the Nizam College. The young Raja made good progress in English and distinguished himself as a bright student; winning many prizes for proficiency in various subjects. In 1888 when the late Nizam himself gave away the prizes, he specially congratulated Raja Lakshmanraj for topping the list in several subjects and for good sportsmanship.



RAJA TRIMBAK RAJ, ( Second son of late Raja Rai Rayan Bahadur)

He was a skilful in horsemanship and in 1891 the Resident awarded him a big silver cup for the successful exploits of his favourite horse " Eclipse ". Sir Asman Jah also presented him with the " Universe " for his skill in tent-pegging.

His marriage took place in 1892, the invitations being issued over the signature of Nawab Sir Vikar-ul-Umra Bahadur on behalf of the Government. His Highness personally presented a floral wreath on the auspicious occasion and honoured him with costly jewellery during a public Durbar.

In 1895, full control of his estates was given to him and Raja Lakshman Raj immediately set himself to the task of administering the Jagirs to the satisfaction and welfare of his subjects.

He lived a very clean and religious life and went on pilgrimage to all the Hindu holy places of India. His extensive travels in India enabled several members of his staff to acquire first hand knowledge of things and gave them a breadth of vision which they used while dealing with intricate questions in connection with the estate management.

Raja Lakshman Raj always acknowledged a deep debt of gratitude to the late Nizam for his paternal care and wielded great influence both with the public and the noblemen of the State. In 1323 Hijri (25th Rajab ) when the late Nizam's Silver Jubilee was celebrated, Raja Lakshman Raj Bahadur



RAJA DHONDIRAJ ( Third Sor, of late Raja Rai Rayan Bahadur)

had the unique honour of presenting an Address to the Nizam on behalf of the Brahmin community. On several occasions, he was the recipient of personal awards of distinctions from the Nizam, the last being on Wn Jamadi-us-Sani 1330 Hijri, when 4 thans of jamewar, a costly kind of Indian clofh, were presented. He received the title of Raja Rai Rayan Amanatwant Bahadur on 4th October 1898.

He died in 1914 leaving three sons and five daughters all of whom have fortunately imbibed the simplicity of their father's life and have endeavoured to maintain the fair name and esteem of the family.



## RAJA SHAM RAJ BAHADUR

Raja Shamraj Rajwant Bahadur, the eldest son of Raja Lakshman Raj is the present head of the illustrious family. He was born on the 15th August 1898, and as he was only sixteen years old at the time of Raja Lakshman Raj's death, the estates were taken under the control of the Court of Wards.

Raja Lakshman Raj Bahadur took special care and evinced great interest in the up-bringing of his children and kept them ail under the able and vigilant supervision of Mr. W. J. Prenderghast, the then Vice-Principal of the Nizam College. Raja Sham Raj had his early education like his father of happy memory in the Madrasa Aliya and fulfilled the high expectations of his father and his professors by finishing the high school course successfully. He usually stood at the top of his class and cultivated lofty ideals and high principles, as the result of sound and liberal education.

Raja Sham Raj Bahadur took some training in the Revenue Department and picked up sufficient experience in revenue work

Soon after getting the estates in his charge, by a Firman of His Exalted Highness the Nizam on the 12th Shaban 1346 Hijri, the young Raja cleared a large amount of arrears of office work and systematised it properly under his own supervision. He familiarised himself with the traditions of his illustrious father by studying old records and night day he kept himself busy organizing his affairs on a satisfactory basis.

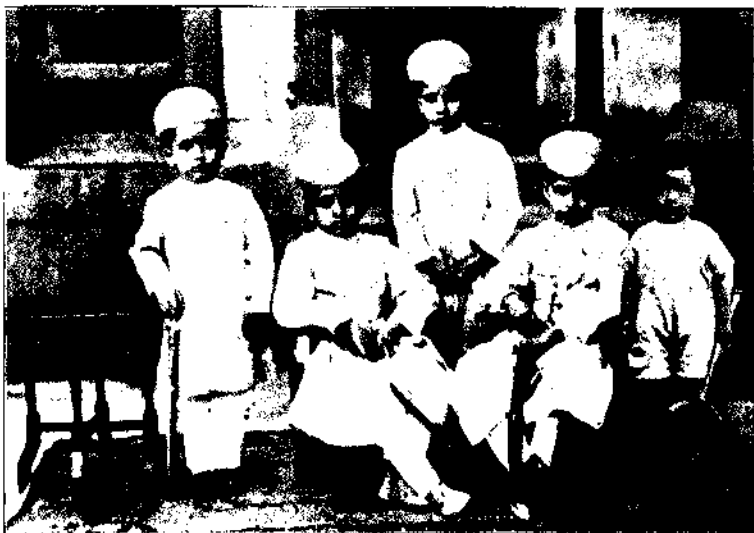
With the welfare at his heart of his tenants he has provided Primary Schools and medical help in various places of his jagirs. He does his best to improve the conditions of his people and helps them in all possible ways in times of famine and pestilence. He gives concessions to tax-payers in times of epidemics and adversity and assists the poor at times of scarcity by giving them liberal wages for nominal work. Thus he has endeared himself to his subjects whom he constantly visits.

Raja Sham Raj is a pattern of a thorough gentleman, keeping before him those great types of manhood depicted in the ancient scriptures of the country.

His Exalted Highness continues to bestow the same personal interest on Raja Sham Raj Bahadur as the late Nizam showed for Raja Lakshman Raj and he often honours Raja Sham Raj and his brothers Raja Trimbakraj and

Raja Dhundi Raj with gifts. On 28th April 1913 Raja Sham Raj received a feroja ring and a gold watch ; while on 10th Rabi-us-Sani 1348 Hijri all three brothers received a couple of rings each at the hands of His Exalted Highness the Nizam.

On the birthday of His Exalted Highness the Nizam in 1930, He honoured him with the unique title of " Rajwant<sup>11</sup>". This is an evidence of the esteem and favour with which His Exalted Highness regards this family.



SONS OF RAJA SHAMRAJ, RAJWANT BAHADUR  
(Eldest son died )

Raja Trimbak Raj, the second son of the late Raja Lakshman Raj, and Raja Dhundi Raj, the third son, had both been sent to England for the benefit of a liberal education. Raja Dhundi Raj graduated there and has since been called to the Bar. At present he is an honorary Magistrate and it is expected that after getting the necessary experience he will prove himself a valuable member of the Judicial service of the Government.



NAWAB MUSHEER JUNG BAHADUR

## Nawab Musheer Jung Bahadur.

**N**AWAB Musheer Jung Bahadur is another scintillating star in the canopy of Hyderabad nobility. He is the son of Nawab Tahavar Jung Bahadur, and grandson of Nawab Rukn-ud-Dowla Bahadur, a Persian nobleman, who traced his geneology from Prophet Mohammed.

### ANCESTRY.

Nawab Rukn-ud-Dowla Bahadur and his brother Sharf-ud-Dowla accompanying their father, Syed Mohammad, a Persian nobleman, came to India early in the eighteenth century. His Highness the Nizam appointed Nawab Rukn-ud-Dowla to the command of an Artillery division as well as Minister of Police and afterwards Prime Minister. He also enjoyed other privileges such as a liberal mansab, alam (Standard), nakhara (Drum) mahi maratib and jhallardar palki (Palanquin) in dark green colour and also State colour which is dark green. After the death of Nawab Rukn-ud-Dowla Bahadur the Nizam showed special favours to the members of the Nawab's family which needed succour. They were all-granted liberal monetary assistance as well as jagirs which were valued at twelve lakhs of rupees. Nawab Rukn-ud-Dowla's remains were interred *at* the foot of the Moula AH Hill, ten miles from the Hyderabad City. Further details of this nobleman will be found in the Chapter on Prime Ministers in the first volume, page 185.

Nawab Sharf-ud-Dowla Bahadur, his brother, was a man of inestimable character, was honoured with the title of Sharf-ul-Umra and succeeded to his brother's estates, honours and emoluments. After leading a life of purity and holiness he departed from this world at the age of 58 leaving behind him two sons, namely Davar-ul-Mulk and Yawar-ud-Dowla. Nawab Davar-ul-Mulk, the elder, who succeeded to the estates, after leading a life of virtue, charity and benevolence died young at the age 33 years leaving behind him three sons namely Ashraf-ud-Dowla, Mohkam Jung and Tahavar Jung.

Nawab Ashraf-ud-Dowla who was widely known for his kindheartedness and learning died at the age of 48 leaving an only son, Mir Musa Khan Bahadur, who died in his 28th year leaving a son, Nawab Ashraf-ud-Dowla II,

who died in the year 1842 aged 53 years leaving three sons namely Nawab Tahavar Jung, Nawab Arsalatn Jung and Nawab Ashraf Jung. To maintain a link between the biography of Nawab Rukn-ud-Dowla and that of Nawab Musheer Jung Bahadur we briefly refer to the life of Nawab Tahavar Jung Bahadur.

### NAWARTAHAVAR-JUNGBAHADUR.

He was born in the year. 1855 and when he attained his age he was drafted into service of the State. He acquitted himself so well under four successive Nizahis that they honoured him with the titles of Khan Bahadur, Tahavar Jung, Ashraf-ud-Dowla, Rukn'-ul-Mulk and Khan-e-Douran Khan Bahadur, fte was also the guardian and tutor to Sahibzada Nawab Sir Mir Osjrfan All Khan Bahadur, the present Nizam, who was then aged about 7 years. This exalted office he continued to hold for a period of nearly 10 years until the appointment of Sir Brian Egerton, K. C. I. E. as his tutor. The Nawab Sahib, was held in great regard as one of the leading nobles of. His Highness Dominions, Being one of the oldest nobles of Hyderabad he had a place of honour at all important State and Residency functionsytwo of them being the special Durbar held by His Excellency Lord Ripon in the year 1884 for 'installing His Highness Sir Mir Mahboob Ali Khan Bahadur as the Ruler and' that on the 1st January 1903 held at the Hyderabad Residehcy to celebrate the Coronation of His Imperial Majesty King and Emperor Edward VII, and the present Nizam's installation, at which Nawab Tahavar Jung Bahadur was 'one' Of the tweleve nobles who were invited by the Honourable the Resident at Hyderabad.

Nawab Tahavar Jung Bahadur proceeded in 1920, when he was 87 years of age to-Karbela and after leading a quiet life of devotion for a period of teh months died there on December 4th 1920 anil was buried in the vault of lamm Hussain the celebrated Muslim Saint. He was the founder, of the Jagirdar's Association- and President as long as he was alive ;the,present President of the above" Associotion. being Nawab Salar Jung Bahadur

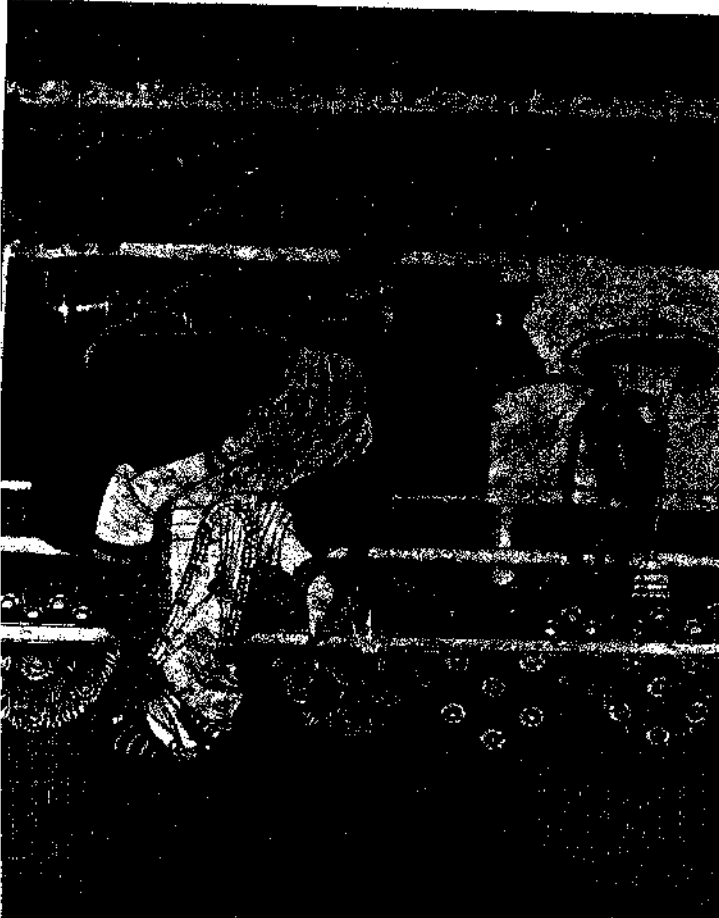
### NAWAB,MR MOHAMMED KAZIM, KHAN BAHADUR MUSHEER JUNG BAHADUR.

Nawab Tahavar Jung Bahadur left two sons, Nawab Musheer Jung Bahadur and Nawab Inayath Jung Bahadur. The elder Nawab who was born on the 7th July 1885, was given the title of Musheer Jung. He was



**NAWAB RUKNUD-DOWLA BAHADUR**

NAWAB SHARFU-UMRA BAHADUR



FAMILY GROUP OF NAWAB MUSHEER JUNG BAHADUR





educated at St. George's Grammar School and even in his father's life time he was privileged to manage the family estate, so that when his beloved father died he assumed complete charge of the jagirs and ran the affairs with great diligence. Nawab Musheer Jung is a great traveller. He has seen all important cities and places of interest in India, Burma and Mesopotamia. He is a sportsman. As a Poloplayer he won a number of prizes. The Nawab Sahib is member of the Hyderabad Legislative Council and of the City Improvement Board.

He is also a keen businessman and owns a ginning mill, a rice mill and an oil mill in Sirkonda, the headquarters of his Jagir.

Nawab Musheer Jung Bahadur married Nawab Sarum Jung Aziz-ud-Dowla Itasam-ul-Mulk's daughter and has four sons and four daughters, the former being Nawab Khursheed Hussain Khan, Nawab Mir Mumfaz Husain Khan, Nawab Mir Shasawar Ali Khan and Nawab Mir Kasim Husain Khan. These lads are studying in Jagirdar College. They are also sportsmen and fond of outdoor games.

The younger brother of Nawab Musheer Jung Bahadur, Nawab Inayat Jung Bahadur, received his education at St. George Grammar School and Nizam College. He evinces great interest in religious matters and is extraordinarily kind to poor and destitutes. He recently toured in Europe and other countries. Now he is working in the City Municipality as a Deputy Commissioner. He is very popular in official circles and loved by his friends for his polished manners.

JAGIRDARS.

## Origin and History of the Jagirs.

**T**HE Nizam's Dominions, covering an area of about 82,698 square miles, with a population of fourteen and half millions, are divided into three distinct portions- They are :—

(1) Government lands. The revenues from these go to the State coffers. They are entirely under the Minister's control. It was to these that Sir Salar Jung's revenue reforms were chiefly confined.

(2) Feudal Tenures. These are the lands forming about one-third of the Dominions which are called Jagirs or landed estates. These were given by the Nizam at different times to different persons for special or distinguished services rendered to the State. The Jagirdars pay nothing to the State in the shape of annual tribute.

(3) Scattered portions of territory known as the Sarf-i-khas or Crown lands. The revenue goes to the Nizam's private coffers. The State has nothing to do with them.

The first allotment of jagirs was made by Asaf Jah Nizam-ul-Mulk to his generals and to those nobles and officials who accompanied him. The nobles and his generals were to render military aid when called upon to do so and their troops to be maintained from the revenues derived from the jagirs. In this way the Nizam was able to raise when necessary an army numbering as near as 300,000 men, a very enormous army indeed in those days.

There is one important point to be noted in this connection. It is this. While the privilege bestowed on and duty expected of the Jagirdars of maintaining large bodies of troops made them a sort of menace to the rulers as some could become turbulent if they chose to; yet, on the other hand, the centralization and concentration of powers in the hands of a single commander was a greater menace than that involved in the other system.

The Jagir system, it is stated, can be traced to Tamerlane who ordered the whole of the revenues of the country to be parcelled out into different amounts which he recorded on a royal assignment, called "Yurlegh"

The assignments were brought to the *Vewankfiana* and each of the *Gomrafis* obtained one of these assignments. If the ryots were prosperous the Jagirdar, continued in possession; if the case was otherwise the grant was rescinded and the Jagirdar kept out of his possessions for three years.

The jagirs assigned by His Highness Asaf Jah, as soon as he established himself as ruler of the Deccan, or by his successor, at various times, to the ancestors of the present holders either in return for distinguished service or talents, or as a special mark of royal favour, were of three kinds:-

(1) "Altankah" or perpetual and hereditary grants. These Jagirdars paid no revenues and were not expected to supply troops.

(2) Personal jagirs. Jagirdars in such estates were expected to maintain and provide troops.

(3) "Tankah" Jagirs. These were lands assigned in lieu of the State's debt; or to meet the salaries due to the grantees for services rendered or for the pay of the official military establishment.

The income of these jagirs vary from a few thousands to several lakhs of rupees annually and the owners pay no rent of "peshkush" to the Government or to the Nizam personally.

The jagirdars, for the most part, reside in Hyderabad and are divided into two classes, namely, major jagirdars and minor jagirdars. The major jagirdars consist of the paigah nobles and a few others who hold extensive jagirs in the State. All jagirdars, great or small, are expected to conform to the ordinary State laws in their administration of justice. But the major jagirdars are exempt from the interference of State officials and of the Police except in the case of occurrences of serious offences within the limits of their jagirs.

With the above reservations, large jagirdars who possess sovereign rights in their own jagirs, exercise their civil and criminal powers almost independent of the Government. They maintain a complete system of private government with their own courts of justice and their own police.

Small jagirdars, on the other hand, only exercise such judicial powers, as have been conferred upon them by order of Government. They may exercise such powers either directly by themselves or through their agents. The powers so conferred on small jagirdars vary considerably according to

their status and the income of their jagirs. Cases beyond their powers, whether relating to civil or criminal matters, are sent to the competent Dewani courts for disposal.

No jagirdars, large or small, can exercise any jurisdiction within the city or suburbs, although he may own bazars or other property situate there. Cases against jagirdars can and must be tried in Dewani courts but the decisions in such cases require the confirmation of Government

As these jagirs which are based, as already stated, on a system of feudal tenure, carry with them, in many cases, not only exemption from taxation but also special monopolies, such as the sale of stamps and other privileges which act as impediments to the moral and material progress of the State ; while some of them carry with them an obligation to support bodies of troops, while the Sovereign has absolute right to resume the jagir whenever he likes.

As a great many of these jagirdars obtain a decent subsistence without any labour in these days, they often lead a life of indolence and ignorance and have not the usual motive for exertion Most of these jagirdars are unacquainted with the English language and have not seen any place outside the Dominions, while some of them have taken European degrees and are quite modern and up-to-date in their style of living and outlook.

Whatever it may be, almost all the jagirdars of the Dominions prefer town life and spend a large part of the year in their town residences which most of them consider an indispensable adjunct to their existence. They sometimes spend large sums of money in vain displays. They visit their estates occasionally for purposes of sport and during the rest of the year they live in Hyderabad, and, though embarrassed by heavy expenses, vie with one another in building costly mansions and entertaining persons on a princely scale.

During the last one hundred years, owing to failure of heirs or for other causes several jagirs had been gradually resumed through relapse. The total revenue from these amount to more than a crore of rupees.

The views expressed by the great Sir Salar Jung I in one of his administration reports are very interesting of which an extract is given below:—

"A great many reforms are required in respect of jagirdars. The right to the possession of a jagir rests on one or other of the facts or points namely ancient nobility, distinguished ability and talents. Many persons hold

sanadfc who possess no jagirs, while many have large jaglrs who possess neither qualities nor abilities befitting their rank and position. One serious evil exists in regard to jagirs in general which does not seem to have occurred to any of my predecessors. I refer to the division of a jagir among the children or next of kin on the death of a jagirdar. The results are detrimental to the members of the family. The dignity attached to the estate is reduced, and as each person obtains a subsistence without any labour or exertion, he leads a life of indolence and ignorance and has not the usual motive for exertion, and the family in the course of one or more generations, owing to the partitions and sub-divisions of the property, is reduced to a state of poverty and destitution".

The remedy for this rests with His Exalted Highness the Nizam. Before passing a rule on this subject, it will be necessary for His Exalted Highness to order a searching enquiry to be made into the claims of every jagirdar and an order to be issued to the effect that the right of such as are of ancient family and rank or possess distinguished qualifications should be respected, and, if necessary, in certain cases reduce the value of jagirs to military men according to their rank and qualifications, and to civilians in proportion to the dignity and importance of their office. The present incumbents may not be disturbed in the extent of their present holdings, whether on account of loyal services or other reasons, but the above rule should be applicable to their successors. The rule of partition should be abolished and a law passed securing to the eldest son the whole of the jagir or real estate making an equal division of only the personalty of the deceased among all the other children- The head of the family should constitute guardian of the younger members and see to their maintenance and education till they attain their majority. The enactment would not be opposed to any Mahomedan law as in Royal Grants also division is not allowed.

#### THE SARF-I-KHAS OR CROWN LANDS.

These are distinct from the Dewani or State lands. They cover an area of about ten thousand square miles consisting of an entire district of seven talukas known as the Atraf-i-Baldah (surrounding the city of Hyderabad) and eleven talukas in the mofussil distributed in the districts of Aurangabad, Parbhani, Bidar, Bhir, Gulburga and Osmanabad with a total population of about one lakh. They are the private property of His Exalted Highness the Nizam, the revenues of which, go into His Exalted Highnesses privy purse. Formerly the diwani revenue officials were also responsible for the revenue collection of the Sarf-i-Khas lands within their jurisdiction but during the time of His Highness Nasir-ud-Dowla Bahadur

certain territories were detached from the Dewani and taken under his personal management. The reason for this was the great irregularity that used to occur in making payments from the treasury, which, owing to the system of revenue collection at the time, was never regular. The lands thus reserved by His Highness for His personal use were called Sarf-i-Khas. "Sarfikhas" is a compound word of Arabic origin and means literally a personal, or private expenditure. The nature of the Sarf-i-khas talukas is the same as that of crown lands of European sovereigns. Additions were also made from time to time. His Highness Nasir-ud-Dowla purchased some lands and added to these talukas. When Begums of the palace and relations of His Highness who had purchased makthas and held lands died without leaving any heir such property was also added to the talukas.

During the reigns of their Highnesses Nawab Nasir-ud-Dowla and Nawab Afzul-ud-Dowla Bahadurs, the Sarf-i-khas talukas were under their immediate management. Amirs and other influential persons were appointed Taluqdars who received fixed proportions of revenue for supervision beside contingent charges. They deducted their dues from the revenues of the talukas and remitted the balance to the Sarf-i-khas Treasury.

On the demise of His Highness Nawab Afzul-ud-Dowla Bahadur in 1869 Nawab Sir Salar Jung I the regent and the late Amir-i-Kabir, Nawab Rafee-uddin Khan Umdul-ul-Mulk Shams-ul-Umra Bahadur as co-regent, handed over the estates for management as a temporary measure to the Dewani officers. During this period two districts were formed out of the Sarf-i-khas talukas namely Atraf-i-Baldah surrounding the city of Hyderabad and Palam. Sir Salar Jung introduced in them the system which he had already established in the Dewani districts.

When His late Highness Sir Mir Mahboob Ali Khan Bahadur ascended the gadi on the 5th February 1884 His Highness issued orders to the Sarf-i-khas Secretary that papers connected with the Sarf-i-khas, which used to be submitted to the Prime Minister should be submitted for orders to himself as was the practise during the previous Nizams.

A Sarf-i-khas Board was formed on the 10th October 1885 and His late Highness became President on the 26th December 1885. As His Highness was not only the President of the Board, but also the owner of the Sarf-i-khas estate His Highness had power to sanction proposals submitted to the Board in their entirety or in a modified form or to reject them altogether. His Exalted Highness who is taking an increasing interest in the administration of the Dominions examines and revises the financial statements and personally supervises the administration of the Sarf-i-khas districts.

The Sarf-i-khas territories thus formed yielding at present an annual revenue of a crore of rupees or more are administered by a special officer known as the Sadar-ul-Moham working directly under the orders of His Exalted Highness. The revenue receipts are not deposited in the Government Treasury nor are accounts submitted to the Accountant General. All the cash remittances from the districts on Sarf-i-khas account go to the Superintendent of the Sarf-i-khas, a special Sarf-i-khas official, who controls the disbursements under orders. The Sarf-i-khas stamps are separate and all Sarf-i-khas accounts are submitted through the Sarf-i-khas Secretary.

For administrative purposes the Sarf-i-khas Department is divided into two sections or sub-departments viz receipts and expenditure of these two sections, the first, as already stated, is incorporated, to all intents and purposes, with the general administration of the country there being special officer only for the Atraf-i-Balda District.

The other section, expenditure, is administered by a special Sarf-i-khas official, and it was this branch of the Sarf-i-khas administration, that the late Sir Salar Jung I contemplated placing under a Board of which His Highness was to be chairman the members being selected from among the principal nobles of the city.

#### ARMOURIES.

There are two armouries, one is those of old weapons which His Exalted Highness wears on the occasions of durbars etc. Some of these were presented by the Moghul Emperors ( and *treasured as relics*,) One amongst these is a sword called "*the Fehangir lasund* " a sword prized by Jehangir. It is said to have been given as a present to His Highness Asaf lah, the first Nizam It is a French sword and its blade is very slightly curved. It is said that the steel of the blade costs Rs. 100 per rathe—a rathe being equivalent to two grains.

#### JAGIRS AND SAMASTHANS UNDER COURT OF WARDS.

Of the five hundred jagirs and Samasthans that are scattered over the Dominions of His Exalted Highness the Nizam about ninety three or so are now under the control of the Court of Wards.

When a Jagirdar or ruler of a Samasthan dies leaving a minor son, the estate concerned comes under the Court of Wards of His Exalted Highness' Government and is administered by it till the minor attains his age and is able to take charge of it.



The estate of minors and insane persons are under the special care of Government in the Court of Wards. At first such estates were administered under the direct control of the former Nizams but in 1302 Fasli, the duty was delegated to the Assistant Minister of the Judicial Department. In 1306 Fasli the Department was placed under the charge of the Judicial Secretary. By Act V of 1307 Fasli the Court of Wards was legally constituted and the Act laid down in detail the powers and duties of Government and the powers of the Court of Wards. In 1311 Fasli the Department was by command of His Highness transferred to the Revenue Department under a Nazim, working under the orders of the Secretary and Director General of Revenue.

There were in 1336 Fasli 93 estates of minors under the Court of Wards of which 66 were directly managed by the Court and 14 through honorary Superintendents and 9 under temporary Control of the Court. The total income from these estates during 1336 Fasli was Rs. 2,69,902 and the expenditure including administrative charges, repayment of debts, and new investments amounted to Rs. 86,353 leaving a balance of Rs. 1,72,093 to the credit of the estates. The percentage of expenditure to the total income was 65'19. During the year 6 new estates were added and 10 were released, leaving 89 at the end of 1336 Fasli.

The practice of borrowing money from outside individuals and institutions at high rates of interest was put a stop to by the order of Mr. Wakefield in 1327 Fasli. Loans are now as far as practicable arranged internally, that is to say, the surplus money of well-to-do wards is invested at a reasonable rate of interest in loans to other wards requiring money. As the estates of the lender and borrower are both under the Court management and loans are made with due regard to the probable period of Court management, the transactions are safe. The most important step that has been undertaken in the Court during 1324 Fasli (1914-15 A. D ) year is the establishment of a Boarding House managed on the best English lines, where the physical, mental and moral well-being of the wards is carefully attended to under competent and reliable house-masters and instructors. The establishment has lately been strengthened and administrative circles have been created and put in charge of competent men with adequate salaries and powers.

Besides, the Court has also made special arrangements for the educational advancement of the wards under their management by the opening of a College called Jagirdars College, where instruction is given to them on modern lines.

These landed aristocrats of Hyderabad are particularly grateful to the Government of His Exalted Highness for the special benefit they have derived and the many advantages which are directly or indirectly traceable to the wise management of their estates by the Court of Wards.

There were altogether 139 Wards (104 boys and 35 girls) under the guardianship of the Court. Of these 12 boys were reading in the Jagirdars College, 24 boys attended religious institutions; the remaining were with too young or too old for education and some were insane. Besides this there are three special Wards also, which had been originally under the supervision of the Court of Wards of placed in 1330 Fasli, under a special and independent Nazim, working directly under the orders of the Secretary and Director General of Revenue.



NAWAB TILAWAT JUNG BAHADUR.

# Nawab Tilawat Jung Bahadur.

( SAHIBZADA MIR TILAWAT ALI KHAN, B. A. )

**N**AWAB Tilawat Jung Bahadur, who was Born on 3rd Ramzan 1298 Hijri is a descendant of the junior branch of the Ruling Family of Hyderabad. The Nawab Sahib, as a mere boy showed marked aptitude for learning the three R's, a characteristic which is rare among boys of such high birth. From elementary stage he proceeded to secondary grade of education with such ability that he gave promise of obtaining a University degree with ease. So, his scholastic career was so brilliant that he took the Bachelor of Arts degree of the Punjab University. Thanks to his liberal education, his outlook in life widened. He seemed to have a new vision of men and matters. After graduating the young Nawab joined the Home Secretariat as an assistant. There he had an insight into the administrative affairs and made himself familiar with every branch of the Secretariat. His next appointment was Inspector of Schools at Hyderabad and in that capacity he, it may be said to his credit, made some reforms and added impetus to the efficient administration of both Government and aided schools. He was at the same time a nominated member of the Hyderabad Municipality. Next, as Nazim of the Sarf-i-Khas troops, Nawab Tilawat Jung proved a success. His imposing personality was an asset in the command of the troops. Among the other Departments over which he presided as a minister we may mention the Public Works, Medical, Sarf-i-Khas and Revenue. As a member holding the above portfolios he had the privilege of being an Executive Councillor. He is well-versed both in Urdu and English and his ability and experience combined with a vast knowledge of State affairs is unique and above all his devotion and loyalty to his sovereign are proverbial in Hyderabad. His services to the State are manifold and his contribution to the improvement of various departments may be briefly stated as follows :—

1. The introduction of service stamps and Money Order system in the Postal Department.
2. Conducted the case on behalf of the Sarf-i-Khas in the Paigah dispute.

3. Completion of the Kazipeth-Belharshah Railway line which has linked up the Nizam's State Railway with the Delhi and Madras Chord Line.

4. Prevented the extension of the contract with N. G. S. Railway Company to 1954. This made it possible for the Nizam's Government to acquire and take over the control of the Railways from the Company in 1930 on fairly advantageous terms.

5. His strong note of dissent on the scheme for an Electorate on a quasi-communal basis.

6. His strong note against the deforestation of a vast area in Adilabad.

7. His communique to the Press on the Khilafat Agitation which was a most important service rendered not only to his sovereign but also to the Empire at a critical time.

8. His advice to the Ruler on the desirability of the appointment of a British officer as Inspector-General of the District Police.

The Nawab Sahib has prematurely retired from State service and is leading a quiet and contented life still enjoying the favour of his sovereign.

He has two sons, the Elder Sahibzada, Mir Feroze Ali Khan a graduate of the Muslim University, Aligarah and the younger Sahibzada Mir Akbar Ali Khan a graduate of the Madras University is a State scholar studying for Law and Economics Tripos at the Trinity College Cambridge.





SAHIBZADA NAWAB MIR FERUZ ALI KHAN BAHADUR, B. A.  
ELDER SON OF NAWAB TILAWAT JUNG BAHADUR



SAHIBZADA NAWAB MIR AKBER ALI KHAN BAHADUR, B. A.  
YOUNGER SON OF NAWAB TILAWAT JUNG BAHADUR

## Nawab Qudrat Nawaz Jung Bahadur.

**N**AWAB Qudrat Nawaz Jung Bahadur is one of the leading members of our aristocracy, connected as he is with the royal house on the one hand, and, on the other, being himself the representative of a very ancient, distinguished and honourable house. The Nawab has inherent and acquired virtues and is distinguished for his learning, nobility of character and aristocratic manners of the true oriental type. He is, in truth, one of the " grand seigneurs " of Hyderabad and is looked upon and respected as such by none more deeply and sincerely admired than by those who are often brought into intimate contact with him, whether in a business or a social way.

Looking over the family and ancestral records of this distinguished nobleman, we find that the first of his ancestors to come to India was Khaja Abdulla Khan who, desirous of seeing the world, fond as he was of travel, left Bokhara, in Central Turkestan, in the year 1118 Hijri and came to Kabul. Bokhara, as may be generally known, was one of the chief cities of the world in those days and had a university which was very famous in the East and was not outrivalled by even the great educational institutions of Baghdad and Cairo and even of Spain. At the time of the arrival of Khaja Abdulla Khan to Kabul, Shahzada Mohammed Azam was governor there and he received him in open darbar and granted him a mansab of Rs. 400 per month. Khaja Abdulla Khan continued to stay at the Court and when some disturbance took place in the Khyber area he volunteered his services and within a short time and without much loss of men and material subjugated the insurgent tribal clans and restored peace and order. Caravans now enjoyed peaceful and undisturbed passage and the Shahzada in appreciation of the Khan's services gave him the titles of Khani and Bahaduri receiving for the grant the cordial permission of Mouzzam Shah. He was also given, at the same time, the command of three hundred horse. Coming down to India, he took part in the subjugation of the Maharba Deccan and was awarded a robe of honour that is Jagai Almas and Kilat Charoarcha with *neem asteem*, and was appointed Governor of Machlibunder and its suburbs, along with other jagirs, with full civil and criminal powers. For his services Moizuddin Jahandar Shah presented him with an emerald ring with his own hand and Farukh Siyar Padsnah confirmed him in his office and presented him with a sword and a royal horse. He remained Governor of Machlibunder till the time of Emperor Mohammed Shah, i. e. 1132 Hijri.





NAWAB QUDRAT NAWAZ JUNG BAHADUR .

When Asaf Jah Nizam-ul-Mulk Bahadur first came to the Deccan to punish Mubaraz Khan, the turbulent and recalcitrant Subedar of the Deccan, the Nawab Khaja Abdulla Khan accompanied him with an infantry force of 500, a cavalry strength of 5000 and four pieces of Artillery. After the defeat of Mubaraz Khan and the orderly settlement of the Deccan and adjoining territories he was appointed to the post of Diwani and a Councillor to Asaf Jah. He remained in this honourable and distinguished post from 1152 Hijri till his death in 1157 Hijri. He was Asaf Jah's most trusted man and was in his entire confidence and when Asaf Jah went twice to Delhi at the invitation of the Emperor Mohammed Shah, the Nawab officiated for him as Subedar. Under Asaf Jah he managed, along with his other duties, the provincial affairs of Bijapur and Arcot and proved himself as capable an administrator as he was a commander and councillor. He passed away after a long period of honourable and memorable service in the year 1157 Hijri leaving behind him eight sons.

One of them Nawab Khaja Sadullah Khan Bahadur was the foster son of Asaf Jah Bahadur who carefully trained him in State affairs, diplomacy and administration. Nizam II appointed him a member of his Court and Councillor and the Prime Minister, Nawab Azam-ul-Umra, Musheer-ul-Mulk, had so great a regard for his wisdom and integrity that he often consulted him on important matters connected with Government of the State and its foreign relations.

Nawab Khaja Sadulla Khan Bahadur left one son, namely, Nawab Khaja Ali-ullah Khan Bahadur Sagum Jung Hyder-ud-Dowla Hyder-ul-Mulk who married the neice of Nawab Sikander Jah Bahadur, the third Nizam. The lady was Sahebzadi Vazir-un-Nissa Begum, the daughter of Nawab Faridoon Jah Bahadur. He was given some jagirs and dowry and when Nawab Nasir-ud-Dowla Bahadur, the fourth Nizam, became Nizam he appointed Hyder-ud-Dowla as tutor to his son. He appears to have acquitted himself so well in his post that when his pupil became Nizam with the title of Afzal-ud-Dowla Nizam V, he rewarded his tutor with the title of Hyder-ul-Mulk and gave a body-guard from the Sarf-i-khas Mubarak. The Nawab died in 1218 Hijri leaving behind him two sons and one daughter by Sahebzadi Vazir-un-Nissa Begum, the niece of Nawab Sikander Jah Bahadur. The sons were Nawab Rafi-ud-Dowla Hyder-ul-Mulk Bahadur II and Nawab Intizam-ud-Dowla Bahadur and the daughter Hamdat-un-Nissa Begum. She was married to Mohammed Budruddin Khan Moiezzaam-ul-Mulk, the eldest son of the Amir-e-Kabeer I.

Nawab Syed Mohammed Sadullah Khan Faridoon Jung Rafi-ud-Dowla Hyder-ul-Mulk, the eldest son of Hyder-ul-Mulk was born in 1236 Hijri and from his very childhood was brought up and trained with the Nizam's son, Nawab Afzal-ud-Dowla Bahadur Asaf Jah V. Afzal-ud-Dowla gave the title of Faridoon Jung at the same darbar in which he awarded the title of Hyder-ul-Mulk to his father. He later gave him the title of Rafi-ud-Dowla and presented some jagirs as well together with a body-guard from the Sarf-i-Khas Mubarak. The Nizam in order to further honour him gave him in marriage Hussaini Begum, the niece of Nawab Nasir-ud-Dowla Bahadur Nizam IV and the daughter of Nawab Shamsh-ul-Mulk Bahadur I. Nawab Afzal-ud-Dowla Bahadur had great regard and affection for Rafi-ud-Dowla Bahadur and consulted him often on important State matters.

When His Highness Nawab Mir Mahboob Ali Khan came to the Masnad he appointed Nawab Rafi-ud-Dowla Bahadur as private tutor to the heir apparent, the present Nizam. This was a duty which the Nawab carried out with special zeal and energy and in his pupil he found not merely a student as students are but a real genius who was destined in later times to give of his best to his State and his people. The Nawab passed away in 1316 Hijri leaving behind him two sons, Nawab Hyder Jung Hyder-ud-Dowla and Nawab Muzzaftar Jung who died in 1326 Hijri.

Nawab Mir Khusru Ali Khan Hyder Jung Hyder-ud-Dowla was married to Sahebzadi Rahat-un-Nissa Begum, a daughter of Nawab Nasir-ud-Dowla Bahadur, Nizam IV, and by this marriage he had a son named Jahangir Ah Khan Jahangir Jung Bahadur who died in 1333 Hijri leaving behind him a son and a daughter. The daughter, Sahebzadi Azam-un-Nissa, Begum is the wife of our Nizam, Sir Mir Osman Ali Khan Bahadur, and the mother of the heir apparent, Nawab Azain Jah Bahadur, and his brother, Nawah-Moazzam Jah Bahadur.

Nawab Qudrat Nawaz Jung Bahadur, the present representative of the house of Hyder-ul-Mulk, was born in 1313 Hijri and from boyhood was given a sound grounding in Persian and Arabic and also in English. After his instructional period he was appointed director of the Nazm-e-Jamieth of the Sarf-i-Khas Mubarak and later transferred to the customs Department as an Assistant Commissioner. At present he is the director of the Nazm-e-Jamieth. The Nawab is one of the trusted officers of His Exalted Highness the Nizam who often takes him along with him on his

tours and is especially gracious to him. The Nawab is a model of courtsey and politeness and is affable to rich and poor and his subordinates hold him in great respect for his justice, kindness and considerateness. To his learning, the Nawab adds sound knowledge of administration and military skill and for his special gifts is much valued by his august master.

The Nawab has three sons and three daughters. The sons are being carefully brought up and there is no doubt that they would ever worthily strive to uphold the digvrty and traditions of their house.



NAWAB DOST MOHAMED KHAN

# Nawab Dost Mohammad Khan Bahadur,

## NAWAB OF ZAFFERABAD.

**N**AWAB Dost Mohammad Khan Bahadur, son of the late Mohammad Ibrahim Ali Khan Mahmoodzai, the immediate founder of the family, belonged to an illustrious family of ancient origin. Coming down from the north during the days of Bahmani Kingdom, before, out of one monarchy, five small kingdoms sprung up, Dost Mohammad Khan's great grandfather, Nawab Aydal Khan Bahadur, took service under one of the Bahmani kings and in time rose to a position of rank and power. Among other things, he founded and peopled two villages, one of which Aydalabad, some ten miles from Hyderabad, is named after him, and the other is situated on the bank of the Wardha up on the borders of Nagpur.

After his death, his five sons Mattay Khan, Ismail Khan, Ghalib Khan, Sikandar Khan and Fateh Khan held responsible posts in the Bahmani kingdom. Fateh Khan had three sons named Kisar Khan, Bahadur Khan and Ali Khan. Ali Khan occupied a high position in the Moghul Court, while his eldest brother Kisar Khan was the recipient of a jagir (Naldrug) from an Adil Shahi king. After his death, Emperor Aurangzeb, at the request of Ali Khan, conferred on the three sons of the deceased (Nawabs Dawood Khan, Sulaiman Khan and Ibrahim Khan or Bahadur Khan, as he was popularly known) the title of "Bahadur Khan" and also a mansab of Rs. 4000 each.

Nawab Dawood Khan had an eventful career. He was Naib Foujdar of Hyderabad for some time, then of the Carnatic and Bijapur. He later became the Subedar of the Deccan and Burhanpur. During the reign of Shah Alam, Emperor of Delhi, he was appointed in 1121 Hijri, Subedar in the place of Mohammad Murad Khan. On the auspicious occasion of the Emperor's Coronation, he was honoured with lavish presents. During the reign of the Emperor Farukh Siyar some more honours were showered on him. Under his control came the provinces of Ahmedabad and Gujerat. In 1118 A. H. when he was Subedar, the East India Company obtained permission to organise a Mint of its own where English coins were struck in the name of the Company for the first time in India. Then again, the Company was given the ijara of three villages—Yagmoor, Burshampak and Nadyaver in the taluka of Ponmalli. This was due to the efforts of Dawood Khan.

During the time of Aurangzeb, Dawood Khan's services were very well known. When the Emperor in 1116 Hijri desired to lay siege to the famous fortress of Wagaon, he summoned Dawood Khan, along with Zulfikar Khan, for advice and guidance. Dawood Khan came and remained

with the Emperor in the thick of the fight and rendered such signal service on the field that the Emperor amply rewarded him by granting several jagirs and also a mansab of Rs. 7000.

Dawood Khan died near Burhanpur on the field while fighting bravely against Amir-ul-Umra Husain Ali Khan who waged war against Farukh Siyar in the beginning of Ramzan 1127 Hijri. The death of Dawood Khan caused great sorrow to the Emperor.

Dawood Khan left no sons and his brother Nawab Ibrahim Khan (known as Bahadur Khan) took the jagirs in his own hands. He did not enjoy them long as he was soon murdered in cold blood in 1127 near Sakerki nala. When the news of his death reached the Emperor, he was overcome with grief and sent a black robe ( Doshala) to Alaf Khan, son of the late Bahadur Khan, and addressing him as his cousin, wrote to say that he (Alaf Khan) was appointed Foujdar of Kurnool.

After Alaf Khan, his son, Himat Khan, became the Rais of Kurnool. After the death of Nawab Himat Khan, Nawab Munawar Khan Muqram-ud-Dowla became the Rais, Later on, after Munawar Khan, his younger son Alaf Khan, succeeded to his father's masnad.

In 1178 Hijri Nawab Mohammad Azam Khan, (Ibrahim Khan) eldest son of Nawab Munawar Khan, was sent to the Court of Nawab Nizam Ali Khan Bahadur with whom he had an interview. When Sikandar Jan Bahadur, then heir apparent, proceeded to the Court of Tippu Sultan, Azam Khan accompanied the Prince. The Prince was very much pleased with his company and brought him back to Hyderabad. Nawab Nizam Ali Khan Bahadur was also pleased with him and presented him with the jagir of Zaffernagar (Zaffarabad) as an Inam-ul-tunkah yielding an annual revenue of Rs. 1,21,559 and the necessary Sanad was issued in 1181. On the 21st Safar 1201 Hijri another jagir, Pargana Ashti (Rs. 1,25,639), was granted to the Nawab. In the same year two sanads were issued separately, and the Pargana Chincholi jagir was given which yielded an annual income of Rs. 6,52,092 and annas 12 for the maintenance of a standing army.

Death occurred at Kurnool on the 28th Rabi-ul-Awal 1207 Hijri of Nawab Ranmast Khan, Rais of Kurnool. Asaf Jah II was pleased to place the jagirs in the hands of Nawab Azam Mohammad Ibrahim Khan, son of the late Nawab, and presented him with a black robe ( Doshala ). Ibrahim Khan being the successor of Ranmast Khan, Azam Khan requested the Nizam to send an Amir along with him. In compliance with his request, Musheer-ul-Mulk Arusto Jah wrote to Amin Khan at Kurnool thus :—Nawab Ranmast Khan is dead. His eldest son, Nawab Muhammad Ibrahim Khan, the bearer of this letter, should be placed on the masnad.

In the meanwhile, Alaf Khan, the younger son of the late Nawab of Kurnool, took possession of Kurnool and accepted Nazars from his subjects. On hearing that a farman had been issued in his brother's name, he hastened to Amin Khan and asked him to delay the execution of the order till the time he returned from Tippu Sultan whither he was going for assistance. In this connection we might mention that Alaf Khan had already formed an alliance with Fateh Hyder Sultan through his son, and gave him to understand that his father in his life time had intended that he (Alaf Khan) should succeed him. In support of his argument he mentioned that the "Peshkush" Sultani was sent through him. Now that the Nizam was desirous of acting contrary to his father's wishes, Alaf Khan said that he had come over to him to seek help.

After the arrival of Nawab Azam Muhammad Ibrahim Khan, Amin Khan told him to wait till he received a reply to his petition ( Arzdasht). In the meanwhile he sent word to the Nizam that Nawab Ranmast Khan had made Alaf Khan his successor in his life time. The Afghans were all on his (Alaf Khan's) side. He was therefore afraid that in case of contrary orders war might break out at any moment. He believed it was a matter of expediency that Ibrahim Khan should not succeed his father. Besides these, he added, Ranmast Khan was a Kirajguzar to three Governments—the Nizam, Tippu Sultan and Seri Vent. For that reason he thought it advisable to select a Rais for Kurnool unanimously.

The Nizam agreed to this proposal and wrote to Ser Vent Balaji Rao and Tippu Sultan to abide by his decision of placing Ibrahim Khan on the Masnad of Kurnool. The former agreed while the latter differed, and Ibrahim Khan became a refugee at Paktoor. The Nizam called Ibrahim Khan to Hyderabad and lavished on him favours and bestowed upon him some jagirs.

Alaf Khan became the Rais of Kurnool. He soon came to a compromise with his brother, by which the masnad of Kurnool came to be recognised as Alaf Khan's and the jagirs bestowed by the Nizam on Ibrahim Khan remained with him,

Thus Ibrahim's connections with Kurnool were entirely severed and he quietly came down to Hyderabad and led a retired life in the service of his master and new country.

In 1206 the blind Emperor, Shah Alam, showered on him some more favours and honoured him with the title of Saif-ul-Mulk Amin-ud-Dowla Roshan Jung with a mansab of Rs. 5000.



Ibrahim's services to his country are too numerous to mention here. The localities like Ranmast Pura and Bahadur Pura and a Pura at Aurangabad are the living monuments to his public work and are still in the possession of his descendants.

Ibrahim Khan had two sons—Nawab Muhammad Dawood Khan and Muhammad Kizar Khan ( Rasool Khan). Both of them were recipients of jagirs from the Nizam and they are in their respective possessions. Dawood had five sons, all of whom were greatly honoured by the Nizam, and the titles of "Jung and Dowlah" were conferred on them all on the happy occasion of Jeshan-i-Nowroze in the year 1246 Hijri,

Nawab Mohammad Azam Khan the second Roshan Jung Shahnawaz-ud-Dowla's meritorious services are made mention of in his biography written under the instructions of Sir Salar Jung Bahadur. His son Nawab Inbasat Ali Khan alias Dawood Khan who was deputed by Sir Salar Jung to adopt measures for the prevention of the seditious spirit in Hyderabad and to seek and destroy the bands of mutineers which were in the stage of formation, succeeded in saving Hyderabad from the clutches of the rebels.

Nawab Dawood Khan had only one son, named Nawab Anwar Khan who had no children.

Nawab Muktar Jung had no children. Nawab Mustafai Jung had a son Fiaz Ati Khan who died issueless. Nawab Baibaha Jung who married the daughter of Nawab Kush Rakam Khan, tutor to Nawab Ali Jah Bahadur had an only son named Nawab Ibrahim Ali Khan who married Sultana Khatoon, the only daughter of Nawab Istaqament Jung. Nawab Dost Muhammad Khan is the son of Nawab Ibrahim Ali Khan who is the rightful inheritor of Dawood Khan's jagirs. He was only eleven years old when his revered father died in 1320 Fasli. As he was then a minor, his estate came under the control of the Court of Wards, and his education was undertaken in the Boarding House under the direct supervision of that great friend and well-wisher of Jagirdars, Mr. Wakefield, who was at that time Director General of Revenue. Under him he received a physical and military training. He is fond of reading and can speak extempore on any subject. With the kind permission of the then Prime Minister Nawab Salar Jung III he was married to the grand daughter of Nawab Mansoor Yar Jung Bahadur. He has now one son named Ashraf Ali Khan and two daughters.

His estate was released by a Farman which was issued in 1346 Hijri, and since then he is busy with the work connected with his estate and spends his leisure hours in study and intellectual amusements.

The estate of Nawab Dawood Khan has been restored along with Jamiath by the Royal Firman on the recommendation of the members of Athi Yarn and the President of the Executive Council. The present Revenue Member, Sir Richard Chenevix Trench, is to be congratulated on the successful issue of this case.

Nawab Dost Mohamed Khan is an enlightened gentleman and of independent outlook who not only lives to make his estate matters better but also takes a lively part in public affairs. He is interested in the welfare of the Jagirdar class. He led many deputations, and took part in many committees. He was also elected to represent the Jagirdars in the Legislative Council. There he executed his assigned work satisfactorily. During his membership on the Municipality the Hyderabad City Corporation Act was passed. He took a lively part in the reservation of seats for the Jagirdars. Now he is holding responsible posts in the Jagirdai's Committee and in the Nobles Club. He had the honour of taking part in the volunteer gaurd of honour at the time of Princess Walashans' return from Europe after marriage. He is made a courtier by the Royal favour. His loyalty to our Gracious Master and love for his tellowmen are wellknovvn. He is always simple in his lite. He is interested in religious and charitable matters. He pays much attention to the welfare of his subjects of the estate. Conscious of the economic depression, he is one of the first Jagirdars who, after Governments' decision, deemed to make a remission of the land-revenue which the Royal Master and his Government viewed with favour.

To improve His Estate he has allotted sums of money for the settlement of parts of his Jagirdar, to construct roads, offices, post oifkes, hospital, and school.

The construction work will begin very shortly. He has arrangements for Judicial, Police of Revenue, administration of his Jagir. By the introduction of the Registration and the Post Offices, the public have facilities.

He personally looks alter the works of his Jagir.

He has constructed at the seat of his Jagir a Recreation Club for the elite of the town.

He is a member of various clubs in Hyderabad and Anrangabad. He is very popular in societies. He visits places of historical and archaeological importance. His hobby is gardening. He is well up in current affairs of the world.



NAWAB ASHRAFF ALI KHAN BAHADUR

# Nawab Mohammad Noor Ali Khan.

**T**HE family of Noor-ul-Mulk Noor-ul-Umra was famous in the past, particularly in the days of Highness the Nizam Nawab Nizam Ali Khan Bahadur. Time and its many vicissitudes affected the fortunes of the family and the members of it do not play at the present day as great and prominent a part as their forefathers did in the days gone by. What the future has in store we do not know ; but this much we can say that the descendants of the great Noor-ul-Umra have not lost their family pride or cast away their traditions and in times of need may be adjudged worthy of great responsibilities.

The founder of the family, Nawab Noor Mohammad Khan, Noor-ul-Mulk Noor-ul-Umra, originally belonged to the Punjab and was in service under the king of Oudh, Nawab Shuja-ud-Dotila Bahadur. He was a descendant of Nowsherwan, the just, of Persia and accordingly styled himself Mandai and Nowsherwan. His grandfather and maternal grand father, were Mohammad Kasim Khan Bahadur and Mohammad Azim Khan Bahadur. These were in their days not only famous generals and commanders of armies but still more famous builders of forts and fortifications. The historic forts of Azamgarh, Murtazapur, and Timangarh, which are the handiwork of Mohammad Kasim Khan, still stand as imperishable memorials to his genius as a military engineer who combined theory with practice. He was not only famous as an engineer but also as a strategist and there was no one comparable to him in arranging an army on the battle field. He was a supreme master of disposition. He possessed numerous villages and had under his command large bodies of infantry and over 5000 cavalry—a regular army, in fact. Shuja-ud-Daula Vazir-ul-Mulk appreciating his ability summoned him to Shahjahanabad and appointed him as Commander-in-Chief of his forces, granting him an allowance of several thousands of rupees per month, His special charge was the safeguarding of the frontiers and he fulfilled his charge with vigilance and care.

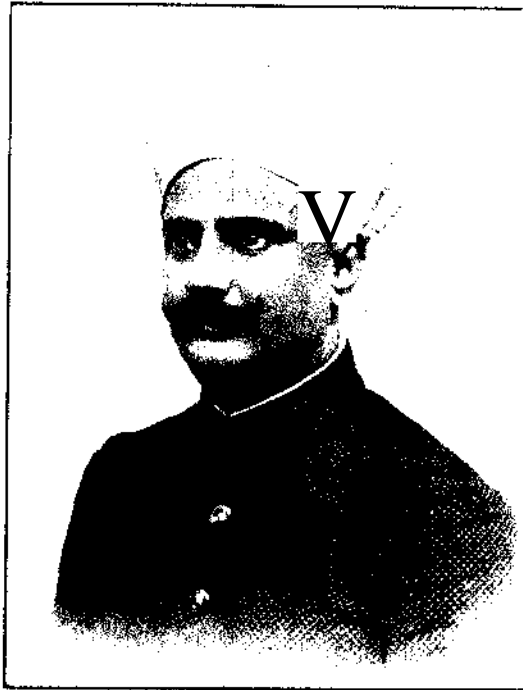
After his death, his son, Ghulam Kamal Khan, was appointed by Shuja-ud-Daula as his minister and after his death his son, Mohammad Noor Khan Noor-ul-Mulk Noor-ul-Umra was appointed to succeed him. During the time of Asaf-ud-Daula, he was raised to the rank of Governor and Commander-in-Chief and had in his charge the territory extending from Hardwar to Nazirabad. His loyalty was so great that Asaf-ud-Daula had a



NAWAB MOHAMMAD NOOR ALI **KHAN** BAHADUR.

special regard and affection for him and honoured him in several ways. Owing to the unsettled character of the times, the fort of Azamgarh fell into the hands of the Sikhs and Noor-ul-Umra lost a considerable portion of his lands.

After the death of Asaf-ud-Daula, Noor-ul-Umra planned an attempt to regain his lands but his cousin, Arastu Jah Bahadur, Prime Minister of Hyderabad, sent word to him advising him to refrain **from** the attempt.



NAWAB MOHAMMAD KAMAL ALI KHAN.  
(Second son of Nawab Shujaat All Khan Bahadur.)

The minister used the expressive sentence. " It is possible for you to regain your territory but it would be difficult to retain it and bloodshed and unrest are sure to continue for a long time " By order of His Highness Nizam Ali Khan Bahadur, the second Nizam, Arastu Jah sent five lakhs of rupees to Noor-ul-Umra asking him To come to Hyderabad. He had previous summons from the Nizam but could not leave Oudh as Asaf-ud-Daula was exceedingly kind to him and would not let him go.

At Arastu Jah's request Noor-ul-Umra came to the Deccan and arrived at Aurangabad at the time of the betrothal of Sikandar Jah Bahadur, the heir apparent, to the daughter of Male Mia Saif-ul-Mulk, the son of Arastu Jah. On his arrival the Nizam received him with special honours and conferred on him the titles of Sulaiman Yar Jung Dilawar-ud-Daula Noor-ul-Mulk Noor-ul-Umra. He was also granted a jagir yielding several lakhs of rupees per annum.



NAWAB MOHAMMAD SULTAN ALI KHAN.  
(Third son of Nawab Shujaat Ali Khan Bahadur)

After the death of Arastu Jah, when Mir Alum became Prime Minister, the fortunes of Noor-ul-Umra began to take a bad turn. He was not on good terms with Mir Alum and had to leave Hyderabad and reside at Aurangabad. When Sir Henry Russell was appointed British Resident, he persuaded Noor-ul-Umra to leave Aurangabad and reside in Hyderabad, but his jagirs were not of the same extent as before. After his death they suffered in size and income still further. Owing, however, to the munificence

of the Nizam's Government, the family is still in possession of many jagirs which bring in a considerable income though in no way comparable to the income derived in the old days.

Noor-ul-Umra left four sons, namely, AH Yar-ud-Daula, Kannab-ud-Daula, Yawar-ud-Daula and Dilawar-ud-Daula. Dilawar-ud-Daula had three sons, Mohammad Fazilat Ali Khan Sulaiman Yar Jung Ali Yar-ud-Daula, Mohammad Vizarat Ali Khan Ali Yawar Jung and Mohammad Shujaat Ali Khan.

Mohammad Shujaat Ali Khan is the father of the present four Nawabs representing the Noor-ul-Umra family they are Nawab Mohammad Noor Ali Khan, Mohammad Kamal Ali Khan, Nawab Mohammad Sultan Ali Khan and Nawab Mohammad Fiaz Ali Khan. All the first named three are married and have children. Nawab Shujaat Ali Khan, their father, was an ideal soldier like his great grandfather and was exceedingly attached to all manner of sports and games. He lived in his jagirs and held himself aloof from all political affairs of the State and even in household matters he interfered but little. He was greatly respected by his people and died honoured and mourned by all.





NAWAB MOHAMMAD VALIDAD KHAN BAHADUR MUNDOZI.

## Nawab Mohammad Validad Khan Bdr.

**N**AWAB Validad Khan Bahadur comes of a respectable family belonging to the Afghan section of the Mohammadan community of Hyderabad. He is a staunch follower of the sunnat sect. His home of origin is Siri Dadar, Ghazm. Malik Miran Khan, the founder of this family left Siri Dadar in Ghazm about 1540 A. D. in the reign of Sher Shah Soori.

For nine generations, it appears, the family was at Karoon in Patiala State. Hasan Khan Mundozi, the tenth in descent from Malik Khan, immigrated to Hyderabad during the reign of Nawab Secunder Jah, Nizam III. He was admitted into the Nizam's service and honoured with a responsible post. Since then the prosperity of the family has been on the increase due no less to its honesty, integrity and faithfulness than to its high qualifications.

In 1258 Hijri when Moulvi Abdul Karim Khan was murdered at Mandi Meer Alum in Hyderabad, Hasan Khan, eldest brother of Daryam Khan, was also murdered. For a detailed account of these murders reference may be made to Gulzar Asafia 3rd chapter, Saulat Afghan, 4th chapter and Mahbub-ul-Sulasim. The members of the family bear the family title of Mundozi. Kayam Khan brother of Daryam Khan and Husain Khan were killed in the battle of Kurdla fought together with Nawab Nizam Ali Khan Nizam of Hyderabad against Mahratta Daulat Rao in 1209 Hijri.

Kumruddin Khan son of Dayam Khan was given lakhs of rupees worth of jagirs and was entrusted with an army. He laid out a beautiful garden and built a nice house which is still in existence.

Mohammad Validad Khan Mundozi, the subject of this sketch, is the son of Ghulam Ahmed Khan Mundozi. He was born on the 22nd day of Mohurum 1315 Hijri. His father took every care to give him sound education as the result of which Mohammad Validad Khan is well up in Persian, Urdu, Hindi and English.

Having well equipped himself mentally he entered the service of His Exalted Highness the Nizam as Jamadar and inherited his forefather's jagirs. He satisfactorily discharges his duties and is consequently well spoken of.



NAWAB GHULAM AHMED KHAN BAHADUR MUNDOZI.

He married in his own family and has a daughter. He has succeeded in keeping up the good name of his family. He has made considerable improvements in the ancestral property and as a result thereof the income of the Estate has nearly doubled. Nawab Validad Khan, is a sportsman and won several cups and shields. He is kind hearted to destitutes, takes deep interest in the cause of Muslim education and also in literary matters.

## Nawab Dawood AH Khan Bahadur

**N**AWAB Dawood AH Khan Bahadur, son of the late Nawab Mirza Sabit Ali Khan Bahadur, comes of an old and respectable Moslem family in Hyderabad. He traces his descent to Nawab Abul Hassan Khan Mujahid Jung Shah Nawaz-ud-Daula Bahadur, who came to Hyderabad from Delhi with the great Nizam-ul-Mulk Asaf Jah, the first Nizam. Shah Nawaz-ud-Daula Bahadur was a staunch adherent of Nizam-ul-Mulk and stood by him through thick and thin and his services were always highly appreciated by that great statesman and ruler. Many members of his family held high and responsible offices in the State and one of them, Nawab Talibud Daula Bahadur was, for many years Kotwal



NAWAB TALIB-UD-DOWLA BAHADUK  
( The first Kotwal of the City Police. )



NAWAB DAWOOD ALI KHAN



H. H. the Late Nizam in a Procession from Nawab Dawood AH Khan's  
Garden at Moula Alii



H. E. H. the Nizam Nawab Sir Mir Osman Ali Khan Bahadur, paid a visit on 2nd Shawal 1352 Hijri.  
to Nawab Dawood AH Khan's Bangalow at Naraymguda



NAWAB SHAMSHUDDIN KHAN BAHADUR ALIAS ABBAN SAHIB





**NAWAB MIRZA SABIT ALI KHAN BAHADUR**

( Commissioner of City Police ) and, in this capacity, he happened to serve Nawab Nizam Ali Khan Bahadur and Nawab Secunder Jah Bahadur, the second and third Nizams; The Nawab's services as Commissioner of Police in those turbulent days were highly valued by the rulers who conferred upon him jagirs and mansabs as a mark of their royal favour.

The life of Nawab Dawood Ali Khan Bahadur's grandfather, Nawab Mirza Shamsuddin Khan Bahadur, popularly known as "Abban Sahib", is given in extenso in a work of local history entitled Gulzar-i-Asafia. A brief reference may, however, be made here to say that Nawab Mirza Shamsuddin Khan Bahadur, after the death of his father, Nawab Abdul Fazal Khan Bahadur, struck new ground for a member of the aristocracy and commenced to engage in commercial occupations. What with his knowledge of the business, his study of the markets, and his transparent honesty in all his dealings, he soon acquired a great reputation and established the beginnings of a fortune. Soon after his entering trade he had occasion to accompany Nawab Shujat-ud-Daula Bahadur, son of the Nawab Munir-ul-Mulk Amir-ul-Umra Bahadur, on a trip to Bombay and, while there, he earned a good name for his honesty.

After the death of Nawab Munir-ul-Mulk Bahadur, Prime Minister, Maharajah Chandulal Bahadur, acting as Dewan, took Nawab Shamsuddin Khan Bahadur into his confidence and elevated him to a taluqdarship. Subsequently, when the revenue districts of Aurangabad, Berar and Balaghat were delegated to him for administration, he brought them to a high pitch of efficiency and increased their prosperity by his good management and business ability.

He was a very philanthropic nobleman and spent quite a considerable amount of money on works of public utility. His loyalty to the ruler, he manifested in a practical manner by building an Abdar-Khana in the midst of an extensive garden in Kohi-Mohalla in the eastern suburbs of the city where the Ruler stays during the time of his visit to the Moula Ali Uroos. Among his philanthropic works, a canal and a ghat stand out prominent. The former is in Khuldabad and was constructed anew out of the traces of a dilapidated canal of very ancient times. The ghat was almost impassable for travellers but as it could provide an excellent exit to Burhanpore, Berar, Balaghat and North India, he incurred a heavy expenditure in levelling it and rendering it easily passable. It is now known by the name of Nizam Ghat. In addition to these he built many Abdar-Khanas and Serais which serve as memorials to his name.

After him, his son, Nawab Mirza Sabit Ali Khan, took up his father's philanthropic works and added further lustre to the name of his family. He left only one son behind him, Nawab Dawood AH Khan Bahadur, the present head of the family, who faithfully maintains the traditions of his family and is one of the most popular members of the younger generation of Hyderabad aristocracy.

Inheriting the business ability of his grandfather and father, he manages his jagirs with wisdom and efficiency and sees that the revenues are kept up to the mark. He is himself no spendthrift though generous and liberal minded. He takes a special delight in the relief of the poor and the needy. He has a special taste in art and architecture and the various transformation that his building "Dawood Manzil" at Narayanguda, has undergone shows how keen he is on designs. He is sociable and easily accessible and we wish him all prosperity and happiness in life.

## Late Raja Mohan Lai

**R**AJA Mohan Lai, son of Raja Nand Lal, belongs to a very old and respectable family that came to the Deccan along with the great Nawab Asaf Jah Bahadur L. He was born on the 24th June 1890. His forefathers had the honor of being the trustworthy favourites of the Ruling Princes, and therefore they had the proud privilege of possessing mansabs and Sirishtas from the very beginning'



LATE RAJA MOHAN LAL BAHADUR.

His great grandfather, Rai Ragho Ram, acted as the Vakil (Ambassador) of different samasthans or petty principalities under the Nizam. The meritorious services rendered by Rai Ragho Ram in safeguarding the interests of the samasthans and the Nizam procured the titles of Raja Bahadur and jagirs for the family, but being a man of ascetic tendencies, he did not accept the sanad of the grant for himself but for his two sons, Raja Dilsukh Ram and Raja Raglumath Ram. Rai Ragho Ram was known to one and all as a noted philanthropist of his days. He believed in the doctrine of Gupta-dan or anonymous giving. He used to wander about

the streets and lanes of Hyderabad at night and place near the sleeping mendicants a blanket in a corner of which he used to tie a 'lota' full of money. This unique form of charity has won for him from the poor the remarkable title of 'Kamal-wale Raghoram' (Ragho Ram the blanket distributor).

According to the selfless desire of their father, Raja Dilsukh Ram and Raja Raghunath Ram were granted the jagirs and the titles. Both the brothers were, like their worthy father, very God-fearing men and had a great admiration and reverence for saints. The colourlessness of this family in religious matters can be illustrated by the fact that Raja Dilsukh Ram possessed a profound respect and regard for a Muslim saint by name Hazrat Piran Shah Saheb. The Raja built a durgah on the tomb of the saint and procured a jagir from the then Ruler of Hyderabad in order to defray the daily and annual expenditure. The younger brother, Raja Raghunath Ram, was entrusted with the management of the famous Kishen Bagh Temple, built by Rai Ragho Ram of holy memory. And for the convenient management of the same the Raja got jagirs to which he and his two sons, Raja Girdhar Lai and Raja Nand Lai added their own quota in the form of endowments and lands.

Raja Eknath Pershad, the only male heir of Raja Dilsukh Ram, died during the lifetime of his father and left no male issue. His jaoirs were to be inherited by Sunder Lai, the grandson of Raja Girdhar Lai, but as he also died young and without any male heir the jagirs passed to one of the daughters of Raja Dilsukh Ram.

Raja Raghunath Ram had six sons:- Raja Girdhar Lai, Raja Nand Lai, Lai Pershad, Ghansham Lai, Sham Lai and Raja Gyani Lai. Like their forefathers Raja Girdhar Lai, and Raja Nand Lai were also fortunate enough to earn more jagirs, which are now in possession of Rai TrimakLal, son of Raja Mohan Lai, as the senior, member of the family.

As the severest stroke of misfortune Rai Mohan Lai lost his father at the tender age of nine months. Needless to say that he had to face innumerable difficulties and undergo many a hardship before he could ascertain his rights and claims to the estate. Notwithstanding the various hindrances he received a fairly good education which nourished his innate qualities and moulded him into a man of noble character. He took a keen interest in almost all the activities of Hyderabad life. A true friend of the poor and needy, this worthy scion of Raja Ragho Ram rendered great help in the form of supply of food and medicine to the sufferers during the influenza epidemic of 1919. He was deeply interested in matters religious

and educational. His munificent gift of one thousand rupees to Professor Karve's Women's University, Poona, bears testimony to the fact that his love of education did not allow him to confine himself only to the cause of male education. In addition, the monthly and annual grants that he offered to various institutions stand to his credit. It was chiefly due to his religious fervour that the annual car festival of Shree Krishna Murli-Manohar Swamy at Kishen Bagh Temple used to be a grand success. Like the former members of the family Rai Mohan Lal also inherited a Sirishta of the Irregular Forces. He had a very wide circle of friends and was much loved and esteemed by all as a true friend. He was an all round sportsman.



RAI TRIMAKLAL AND, HIS YOUNGRR BROTHERS.

He did much and wanted to do more according his well-laid plans for effecting a further improvement in his estate and would certainly have brought it to a high state of prosperity had not death claimed him quite suddenly at the early age of thirty eight, on the 1st Thir 1338 Fasli, equivalent to 6th May 1929. He has left behind him a large family of three sons and four daughters besides the widowed Rani. All his sons and daughters are very well brought up. His eldest son Rai Trimak Lai, aged nineteen years, is an tinder-graduate studying in the Nizam College with his younger brothers Nand Lai and Lok Raj.



RAJA NARSING RAJ BAHADUR.

## The Raja Bansiraj Family.

**R**AJA Narsing Raj and Raja Mahbub Raj, the two surviving sons of the late Raja Girdari Pershad Bansiraj Mahbub Nawazwant, belong to the old and highly respectable Kayastha family of Northern India. One of its members, named Daulat Rai, was among the officers and officials who accompanied His Highness Nizam-ul-Mulk Asaf Jah, the first Nizam, from Delhi to the Deccan, in the early years of the eighteenth century and settled down here.

Shortly after the arrival of Asaf Jah, Daulat Rai was appointed Superintendent of His Highness' household and he continued in this office till his death, His son, Rajaram, was then given that post by His Highness Nawab Nizam Ali Khan Bahadur and he, like his father, served in this post till his death, which occurred some forty years after his assumption of office.

His Highness Nawab Secundar Jah Bahadur then appointed his son, Swamy Pershad, to succeed him as Superintendent of the royal household. At his death he left behind him three sons, namely, Rai Narhari Pershad, Rai Narsing Pershad and Rai Narayan Pershad.

His Highness Nawab Nasir-ud-Daula Bahadur appointed Rai Narhari Pershad to succeed his father and also made him Serishtadar of the Sarfi-khas and presented him with the jewels, killats etc. attached to the office. In 1860 the title of Rai was conferred on him and a mansab of Rs. 500 per month also given. After serving the Sarkar loyally and faithfully Rai Narhari Pershad died in 1882 leaving two sons, Rai Girdari Pershad and Rai Khubchand.

### RAJA GIRDARI PERSHAD.

Raja Girdari Pershad was born in 1826 and, thanks to the zeal of his father, received sound education in Persian, Arabic, Urdu and Hindi. He had a special aptitude for study and before many years he obtained high proficiency in all these languages and was generally and rightly considered a brilliant and widely read young man. In the year 1867, while his father was still alive, he took charge of his father's duties on account of his old age and fulfilled his responsibilities so well that even the duties connected with the royal household were relegated to him.

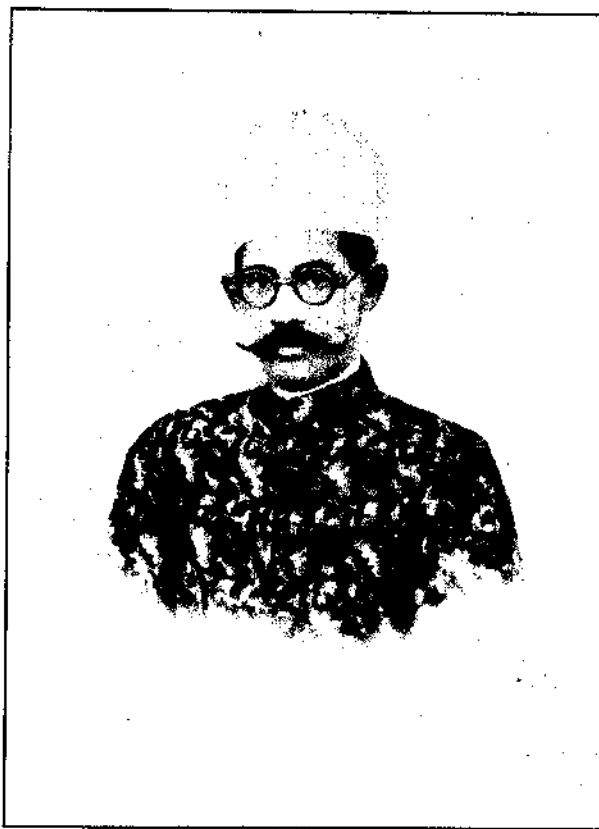


A few years afterwards, when Nawab Sir Salar Jung Bahadur was acting as Regent on account of the minority of the Nizam, Mir Mahbub Ali Khan, Rai Girdari Pershad was appointed as His Highness' tutor. This important appointment was due to the Regent's ability to judge persons and to his appreciation of Rai Girdari Pershad's sound learning.



RAJA GIRDHARI PERSHAD BANSIRAJ MAHBOOB NAWAZWANT BAHADUR.

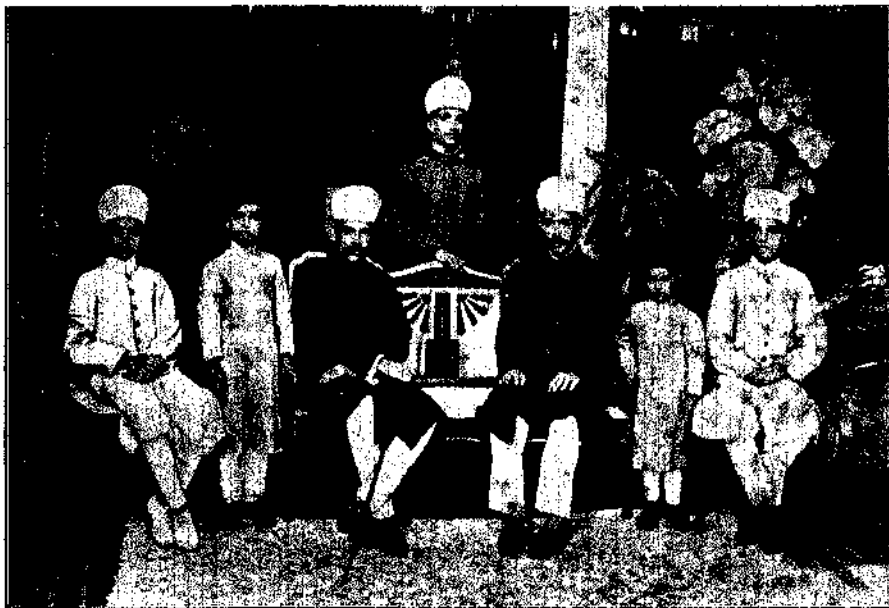
After His Highness ascended the Masnad Raja Girdari Pershad was entrusted with the work of organizing two regiments known by the names of Goshamahal Troops and Jamiat Nazam Mahbub, now forming part of the Nizam's Regular Forces. In consideration of his abilities he was made a Serishtadar of the Regular and Irrugular Forces on a consolidated salary of Rs. 650 and given a bonus of Rs. 3000 with the honours of 2000 sowar, Umbari Nowbath, Roshan Chowki etc. About this time Rai Girdari Pershad organized three factories or Karkhanas, one for the making of country paper, the other for the manufacture of country rifles used by the army in those days, and third for the manufacture of gun-powder. The last mentioned is still working.



LATE RAJA MAHBOOB RAJ BAHADUR



Rai Girdhari Pershad was a great Persian and Hindi poet and produced several original works. He translated the Bhagwat Gita and the Ramayana into Persian and the Keshav and Shamboo Puranas in Hindi. Being a devoted Hindu he restored several old and ruined temples, the chief of which being those at Chanaraiguta near Falaknuma known as Malawant Kishkunda.



FAMILY GROUP

In appreciation of his long and faithful services, His Highness Mir Mahbub AH Khan Bahadur entrusted him with the honoured duty of presenting attar and pan during Viceregal visits and the visits of other high personages, during Darbar and other ceremonial occasions.

The Raja died in 1899 at the advanced age of 70 years leaving two sons, namely Rai Narsing Raj Bahadur and Rai Mahbub Raj Bahadur. After the death of the Raja, His Highness the Nizam conferred upon his eldest son, Rai Narsing Raj, all his honours and titles, and appointed him to his father's post. He is also one of the members of the Religious Inquiry Committee to settle disputes between Hindus and Muslims. Rai Mahbubraj was given the Serishtadarship of Sarf-i-khas and also that of the Irregular Troops at Zuffarghat in the Warangal district.

Rai Narsing Raj Bahadur has three sons, namely Rai Narhar Raj, Rai Shamraj and Rai Ramraj. Both the brothers, Rai Narsing Raj and Rai Mahbub Raj are living together in the family residence in Hussaini Alum and take deep interest in the cause of education, while Rai Mahbub Raj has founded a Co-operative Society for Kayastha Mansabdars.

# Nawab Bahadur Yar Jung Bahadur

Nawab Bahadur Khan Bahadur Yar Juno Bahadur hails from an ancient Afghan family which, in the golden days of the Moghal rule, migrated to India in search of pastures anew. The family settled down in the Pargana of Bora Bast of Jaipur dominion. Mohammad Daulat Khan was



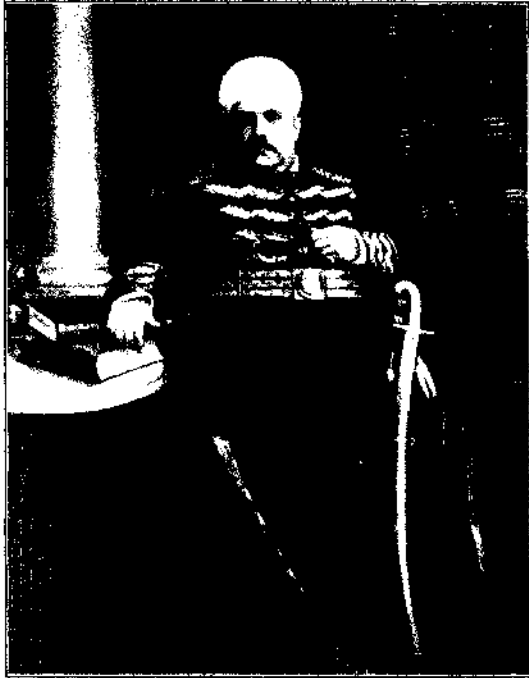
NAWAB BAHADUR YAR JUNG BAHADUR

the pioneer. He with his three sons, namely Mohammad Naseeb Khan, Mohammad Mandour Khan and Mohammad Bahadur Khan moved south in U35 H. when Nawab Sikandar Jah was in power. The migrants found favour with the ruler, who being a man of a benevolent disposition invested the eldest son of Nawab Daulat Khan with great honours, namely two

hundred Cavalry, seventyfive naghar servants of bar and barkandaz, five elephants, Palki, Myana, Aftab Giri and a salary of Rs. 701. He gave promise of great Military prowess when Golconda was beseiged and in appreciation of his gallantry Nawab Nasar-ud-Daula Bahadur, the Governor of the Deccan personally dressed the Nawab Naseeb Khan with qilat Sarapai; decorated him with such honours as Khani, Bahaduri, Ambari, Nawbat, etc. and granted him the Jagir of Kandoor and Akatpalli, besides a thousand Cavalry, two thousand Mansab and the revenues of Sarolipath and Banyasari for the maintenance of his troops. Nawab Naseeb Khan died on the 29th Rabi-us-Sani, 1271 Hijri, leaving only son Nawab Doulat Khan.

During the minority of Doulat Khan, his uncle, Mohammad Mandoor, Khan, managed the estates. He was a prudent, well-mannered and intelligent Amir. He died in 1282 H. After his death, Doulat Khan became head of the family having inherited all the possessions of his father. He was a model to other Amirs of his day. He was so studious in search for knowledge that he was a student all his life. Moulvi Shamsi of the O. U. College once remarked " I was 25 years of age and he (Doulat Khan) 60 years and yet he took regular lessons with me in " Hadis " as a true Mohammadan. Doulat Khan died in Ramzan 1323 H. leaving behind him four daughters and one son, named Mohammad Naseeb Khan, who inheirted the property, titles and honours. He became Naseeb Yar Jung on 1st Zikad, 1323 H. and died suddenly in his forty eighth year (7th Rabi-us-Sani 1341 Hijri.) He had three sons, Mohammad Bahadur Khan, Mohammad Mandoor Khan and Mohammad Doulat Khan.

Nawab Bahadur Khan, who is better known as Nawab Bahadur Yar Jung Bahadur, was born on 27th Zilhej 1322 Hijri, A week after his birth his dear mother died. He was, therefore, from his infancy brought up in his grandmother's house. The boy was under the influence of his God-fearing grandmother. He was educated in Madrasa Alya, Mufeed-ul-Uloom and Dar-ul-Uloom. Moulvi Sadatulla Khan and Moulana Syed Ashraf Shamsi Sahib were responsible for his Arabic, Persian and religious education. He interested himself in the welfare of his country, his co-religionists and Jagirdars. He is an elected representative of Jagirdars in the Hyderabad Legislative Council. He is an eloquent speaker and sound thinker. He is a wise administrator of his estate and has earned the good will of his relatives and friends for his unblemished character. He was travelled far and wide and visited fhe sacred places of Muslims.



THE LATE NAWAB SHAHEB JUNG BAHADUR





NAWAB AZGAR NAWAZ JUNG BAHADUR

## Nawab Asghar Nawaz Jung Bahadur Nawab Asghar Hussain Khan Bahadur,

**N**AWAB Ashgar Hussain Khan Bahadur is the only son of the late Nawab Yawar All Khan Sahab Jung Mukhtar-ud-Daula Iftikhar-ul-Mulk Bahadur, one of the leading nobles of the State, and, in his day, famous for his learning and character. Nawab Asghar Hussain Khan Bahadur was born in the year 1895 and was carefully educated under the guidance of capable and efficient tutors, his distinguished father taking a personal interest in his educational progress and general up-bringing. He is conversant in Urdu, Arabic, Persian and English, and adds to his learning courtly manners and aristocratic benignancy. From his early years the Nawab developed a pronounced taste for architecture, and the knowledge he has acquired on these subjects is such that he may well be considered as one of the ablest amateur engineers in the State. It was a natural gift which he developed by study and industry. Those who have seen his residence, 'Asghar Manzil' in Moula Ali, will get an idea of the Nawab's taste for architecture. The beautiful building was entirely planned by him and even the construction was supervised by him step by step. No outside help of any sort, except, ofcourse, skilled labour, was obtained by him and "Asghar Manzil" stands a handsome memorial to his skill as a talented architect and also to his love of the beautiful and the becoming. His main occupations being study and the management of his estates, relieved by many diversions, notably riding and shikar. He is a well known figure in the local list of sportsmen on account of his achievements. The Nawab has much of the mellow charm of old time aristocracy and worthily maintains the prestige, dignity and reputation of a great and illustrious family. The Nawab married Vazir-un-Nissa Begum Saheba, a daughter of Mirza Ali Mohammad Khan Mohatamad Jung Mohatmad-ud-Daula Bahadur whose wife was Omdat-un-Nissa Begum Saheba, daughter of Mukhram Jung Bahadur. The Nawab is residing in his ancestral palace, situated at Yakoobpura.

This sketch would be altogether incomplete if a few words are not said in regard to the ancestral history of the Nawab and also of his distinguished father, known in his generation as Nawab Sahab Jung Bahadur.



NAWAB ASGHAR HUSSAIN KHAN BAHADUR

NAWAB ASGHAR **NAWAZ JUNG** BAHADUR

It is recorded that one of the remote ancestors of the Nawab Sahab Jung Bahadur was a special favourite of the celebrated saint Imam Raza. His name was Mir Mohammad Darvesh and he was a descendant of the prophet. The story goes to say that when Emperor Humayun was reigning at Delhi, he saw one night the saint, Imam Raza, in a dream. The saint, it appears, told him that in the near future he would send one of his descendants to him, and if the Emperor trusted his child to him he would survive him. The saint also imparted to the Emperor certain hints to enable him to readily recognize the visitor when he came. It is further stated that Mohammad Darvesh was, at the same time, directed by the saint to proceed to Delhi.



NAWAB MIR YAWAR ALI KHAN, SAHAB JUNG BAHADUR.

When, accordingly, Mohammad Darvesh arrived in Delhi and presented himself at the court of Humayun, the Emperor at once recognized him as the man of whom the saint Imam Raza had spoken. He received him

with cordiality and treated him with the highest respect. At that time the Empress gave birth to a boy and the infant was forthwith entrusted to the care of the Darvesh as instructed by Imam Raza. The child was none other than Jalaluddin Mohammad Akbar, the greatest of the Moghul Emperors.

During the time of Emperor Shah Jehan a relative of Mohammad Darvesh by name Syed Jaffar Naishapuri came to India from Persia and the Emperor included him among his mansabdars-

During the stay of the Emperor Shah Jahan at Kabul, Syed Jaffar proceeded there accompanied by his two sons, Mir Mohammad Hassam and Mir Mohammad Sayyid. The Emperor took them into his service and, in the wars which broke out at one time and another, Syed Jaffar Naishapuri and his son, Mir Mohammad Hassam, lost their lives fighting for their master. Mir Mohammad Sayyid, the younger, then returned to Delhi where he was given all the honours enjoyed by his deceased father. In the battle of Jallalabad under Shah Jehan he showed such bravery and resource that the Emperor appointed him Khilladar of Dowlatabad Fort

This appointment connected the family with Hyderabad. Mir Mohammad Sayyid's third son, Mir Kazim, enjoyed all the honours conferred on his father and continued in the Khilladarship of Dowlatabad. His second son, Mir Mohammad Hassam, known as the first Nawab Sahab Jung, married, as his second wife, Maksuddam-un-Nissa Begum, a daughter of Shah Nawaz Khan Samsam-ud-Daula Bahadur. He had four sons, the third of whom, Mir Kazim AH Khan Muktar-ud-Daula, took as his second wife Padsha Begum, a daughter of Behram-ul-Mulk Bahadur. The writer of "Gulzar Asafia", who lived during the time of Mir Kazim Ali Khan, writes to him thus :—' He was one of the wisest of the Amirs of his age, so much so that nobody could equal him". It appears that Maharaja Chandulal Bahadur once said that should the Amir reach a position of trust and responsibility he would be able to solve several problems, both intricate and mysterious. In the art of arrow shooting nobody could excel him as he was a past-master in that art.

Mir Kazim Ali had a son named Mir Ghulam Mehdi Ali Khan, better known as Nawab Sazawar Jung, who married Amir-un-Nissa Begum, a daughter of Ashay-ud-Daula. Sazawar Jung had four sons, the third of whom was the late Nawab Sahab Jung Bahadur.

Mir Yawar AH Khan Sahab Jung Bahadur, was, on his mother's side, a nephew of Sir Salar Jung and was born in the year 1853. He was a favourite of his uncle and was specially brought up by him in his youth. While yet a young man of nearly twenty years of age he was made Prime Minister. In 1885 he was made a member of the Council of State and he held office as minister in charge of the departments of Public Works and Police.



NAWAB MIR MEHDI ALI KUAN, SAZAWAK JUNG BAHADUR.

In the year 1889 he was awarded the titles of Mukhtar-ud-Daula, Iftikhar-ul-Mulk and His Highness the late Nizam conferred upon him further honours such as " Palki Jalardhar ", ' Alum " and " Nakkara ", with the command of 5000 sowars. He received also a mansab of Rs. 4000.

During the time of His Highness the late Nizam, he was in great prominence as a noble and efficient head of a department and general administrator and, during His Highness's absence in Delhi accompanied by his prime minister, Nawab Sahab Jung officiated in the latter's post.

In 1911 when Sir George Casson Walker, the Finance Minister, proceeded home on furlough, Nawab Sahab Jung Bahadur officiated in his place. The general opinion was that he, as an administrator was next only to his uncle, the great Sir Salar Jung.

He was a nobleman of stately appearance and dignified manners, generous and considerate to the poor and helpful to the learned. He was much respected by his brother nobles and looked upon by the people, who knew him, as a man of sterling worth, alike for character, learning, and attainments. He passed away on the 28th Moharrum, 1351 Hijri.



## Raja Srinivasa Rao Bahadur.

**A**MONG members of the nobility of Hyderabad belonging to the Hindu race, Raja Srinivasa Rao Bahadur occupies a very high rank as much by virtue of birth and family connections as by virtue of his literary attainments, general scholarship and worth and weight of character. Indeed, without exaggeration it might be said that he is a young noble of whom the people of the State ought rightly to be proud, for the reason that, setting at naught the temptations of his position and rank, he devoted himself to intellectual pursuits and has persevered so far that he has passed the Bachelor of Arts examination of the Bombay University and is now studying in the Oxford University for the degree of Bachelor of Civil Laws.

He is a young man of very great promise and we hope we shall not be out-stepping the mark when we express the hope that when he returns he would dedicate the fruits of his studies and his culture and the flower of his character to the well-being of the people. Heaven has blessed him with all forms of material prosperity the greatest attraction for him being social service embracing education, reform of customs and so on. In the case of but few have we ventured to write in this strain but our justification is the Raja's promise of character and culture and the fact that long before he returns to Hyderabad and enters upon a public career this volume would have been printed and in general circulation. Men such as he are rare in Hyderabad society so far as the Hindu section is concerned and we suppose we have not ventured too far in expressing the hope that we did.

Raja Srinivasa Rao is the representative of the house of the late Raja Srinivasa Rao. The family is generally known as Karman Srinivas Rao not by birth but by adoption. His real name is Shanker Rao his father being one Padma Rao Ramchander Rao. The Raja was born at Kanmadi in the Bijapur district on the 2nd day of December 1917, his father being Padma Rao Ramchander Rao. He belongs to the smartha sect of the Vaishnava Brahmanas. He received his early education at the Bijapur Government High School and after passing his Matriculation Examination in the year 1921, he joined the Deccan College, Poona, and, in due course, obtained the degree of Bachelor of Arts with second class honours.



The Raja is a lover of art and music and even as a student took a deep interest in social work- He was particularly devoted to the self-imposed task of restoring dignity to the Kanarese language and was the president of the Karnatic Sangha, an association devoted to strengthen and revivify that language. His work is a source of inspiration and encouragement to youngmen in the Kanarese territory and it is not too much to say that they long for his return. After completing his college course, and staying in India for some time, he proceeded to England to take up the course of Bachelor of Civil Laws.



RAJA SRINIVASA RAO BAHADUR

Raja Srinivasa Rao is a mansabdar and jagirdar of His Exalted Highness the Nizam's Dominions. He belongs to an old aristocratic family in the Deccan. One of his ancestors named Ramanna Pandit first came to Hyderabad during the time of His Highness Secundar Jah from Indore and settled in Gulburga. His son was Krishnaji Naik to whom was given jagirs yielding an annual income of about Rs. 20,000 in the district of Mahbubnagar and of Rs. 8000 in the district of Gulburgah. Krishnaji Naik held a responsible position in the Government during the time of His Highness

Nasir-ud-Daula Bahadur. He was one of the most trusted officers of the Nizam's and moved in the highest political and social circles. He died in the year 1856 leaving an only son, the late Raja Srinivasa Rao.

Raja Srinivasa Rao was born in the fifties of the last century. After receiving a tolerably good education in Urdu and English, he entered the service of His Highness' Government in the year 1877 as assistant to the military secretary which responsible position was held at that time by Raja Raghavendra Rao, his own elder brother. In 1881, he was appointed to hold in addition, the superintendentship of the household and the jagir of a deceased Arab jamadar named Hashmuth bin Mohsin Mokaddam Jung.

In 1883 he was appointed a member of the Sikh Committee and in 1884 placed in charge of the Central Treasury. In 1885, he was appointed a trustee of the estate of the late Raja Kundaswamy and was also temporarily entrusted with the administration of the estate of Raja Rai Rayan Bahadur. In 1888, during the ministry of Sir Asman Jah Bahadur, he was made a Taluqdar of the first grade and posted to the Nalgonda district. In 1889, when the Raja was thirty nine years old, His Highness the late Nizam conferred upon him the title of Raja in recognition of his many valuable services to the State. He passed away in 1905 leaving an only son, the late Raja Kishen Rao, and two daughters.

Raja Kishen Rao was a very promising young man but he was not destined to live long, as he passed away in the year 1907, two years after his father's death, leaving behind him a young widow, Ram Rukmani Bai, the daughter of Raja Rai Rayan Bahadur. Twelve years after her husband's death Rani Ram Rukmani Bai adopted Shanker Rao, the son of Padma Rao Ramchander, and gave him the name of Srinivasa Rao after her deceased father-in-law. It is this Raja Srinivasa Rao of whom we have had the pleasure to write in this sketch.



RAJA RANGA RAO BAHADUR.

## Raja Ranga Rao Bahadur.

**A**NOTHER family of no less importance is that of Raja Ranga Rao Bahadur who is a Jagirdar having an annual income of Rs. 25,000 and the Deshmukh Deshpandiaof some villages in both the Khalsa and Paigah. He was born on Vikratn Shuddha Chathurdashi in the village of Ravalpole, a few miles from Medchal station in Maharaja Sir Kishen Pershad Bahadur's Jagir.

His ancestry is traced back to the time of Nawab Sikandar Khan Bahadur. His great grandfathers were favoured with high positions during the Ministry of Sir Salar Jung I and during the Peshkari of Maharaja Chandulal Bahadur. They were well known for their fidelity to the Royal Throne of His Highness and also for their unselfishness in their services to the State. Raja Ranga Rao the grandfather of the present Raja won the special favour of Highness Nawab Afzal-ud-Daula. Estates having an income of several lakhs of rupees were entrusted to him with full powers. During the time of Maharaja Chandulal's Ministry i. e. ( 1806 to 1841 ) he was appointed as the First Talukdar of the Deccan. During the time of His Highness Nazir-ud-Daula the Cavalry with which he was connected was increased in Bhongir Taluk, at Mogulgidda, Amraoti, and Gadgii. Subsequently the title of Raja was conferred on him with a mansab of Rs. 3,000 and a cavalry of 200 horse. He died subsequently leaving behind him an adopted son Raja Luxman Rao who died on the 20th Khurdad 1302 Fasli, whose only son the hero of this biography is.

After his father Raja Luxman Rao's death, Raja Ranga Rao, who was a minor, underwent his training from 1313 Fasli to 1317 Fasli in the Court of Wards as a probationer under the orders of Maharaja Sir Kishen Pershad Bahadur. By his intelligence and skill in administration he so conducted the affairs of his jagirs that he liquidated an enormous debt of one lakh and fifty thousand rupees which his father Raja Lachma Rao had left.

Raja Ranga Rao is of a very happy disposition by nature and is easily accessible to all those who seek his support. He is well read in Persian and also possesses a fairly good knowledge of English and Telugu. He has a son by name Lachma Rao, a youth of barely 18 years, now prosecuting his studies in the St. George's Grammer School at Hyderabad and is preparing for the Cambridge Senior Examination.



LATE RAI TAIJ RAI BAHADUR.

## The late Rai Taij Rai Bahadur.

**R**AI Taij Rai was a Jagirdar, President of the Council of Sir Asman Jah Bahadur's Paigah and Serrishtadar of Nazam-i-Jamiat of His Exalted Highness the Nizam's Government.

Rai Taij' Rai was born in Hyderabad ( Deccan) on the 1st of Dhal 1281 Fasli. He was brought up in the best traditions of the time. He received his primary education in Madrasa Aizza aud finished his high school course in Madrasa Alyia. As desired by the late Nawab Sir Asman Jah Bahadur he joined the Hyderabad Civil Service Class. The Nawab Saheb loved him so much that he appointed the boy to all the posts successively of the Paigah State which his father held.

After a few days Sir Asman Jah appointed him as his A. D C. and promoted him to a responsible post of the Paigah Estate. This was when he was about to finish the H. C. S. course. He accompanied the Nawab Sir Asman Jah Bahadur in all his travels as his A. D. C. In spite of this he continued his studies privately under Mr. Hardikar, Professor of Mathematics, in the Nizam College.

Nawab Sir Asman Jah Bahadur was very kind to him. He entrusted to his charge the Uroob and Hoboosh (the Arab and African guard) branch of the Nazam-i-Jamiat of His Highness the Nizam's Government, a post which carried a salary of Rs. 540 per month. Besides this he had a Mansab from the treasury of His Highness the Nizam's Government.

After the death of Nawab Sir Asman Jah Bahadur, Padshazadi Begum Sahiba ( Lady Asman Jah ) found him as faithful to her as he was to him, so she treated him with consideration, and appointed him as a chief tutor to Nawab Moin-ud-din Khan Bahadur (now Nawab Moin-ud-Daula Bahadur.

He fell ill for some time and during the period of his convalescence he wrote a biography of Nawab Sir Asman Jah Bahadur known as Sahifai-Asmanjahi, which was highly appreciated by all.

After lady Asman Jah's death an administration board was formed for the Paigah estate and Rai Taij Rai continued in his post as before. Nawab Moinuddin Khan Bahadur loved him in the same way as his noble father. Rai Taij Rai accompanied him to Delhi Darbar and in other journeys. When the office of the president of the Paigah Council fell vacant, Nawab Moin-ud-Daula Bahadur presented a petition to the His Highness Mir Mahbub Ali Khan Bahadur to appoint Rai Taij Rai as the President of the Council. His Highness was graciously pleased to sanction his appointment. Rai Taij Rai was also more than once a member of the Legislative Council representing of the Paigahs. As soon as he became President of the Council he made many improvements in the administration, which led to a permanent increase of the Paigah revenue and the administration was carried on satisfactorily.

Sir Brian Egerton K. C. I. E. who was the controller General of the three Paigahs and subsequently Sadr-ul-Maham-e-Paigahs was much pleased with the ability and faithfulness of Rai Taij Rai and increased his pay.

Although he was fully engaged in discharging the Government duties still he found sufficient time to devote to the welfare of his community namely Brahmokshatrias. He, as life President, improved the national school Mufid-ul-Anam. With his efforts the Girls Boarding School, National Fund, the Widow Fund and the Kshatriya Co-operative Society came into existence. He spent not only the time but also money for these causes. He awarded scholarships from his own pocket to poor students of his community. When his mother died he started a Widows Fund for the help of the poor widows of his caste and gave a grant of Rs. 1000 from his own pocket and continued to help this fund.

Besides his interest in the affairs of his own community he helped all public charities. He never refused to give any help which he possibly could to any needy person.

He was free from orthodoxy. He deemed it his duty to be considerate to his opponents and treated all people kindly. He died on the 5rd July 1925 after a short illness.

He left two sons ; the elder of whom, Veernath Rai, 19 years old, after passing Intermediate Science examination from the Ferguson College, Poona, sailed for England for higher studies in Engineering on the 27th July 1929,



MESSRS VEERNATH RAI AND MULNATH RAI.

while the younger, Mulnath Rai is reading in IV Form in Mufed-iil-Anam school. Nawab Moin-ud-Daula Bahadur, like his forefathers, is their patron.



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## RAI GURU DAS.

**R**AI Guru Das, is a jagirdar in His Exalted Highness the Nizam's Government and Serrishtadar, Afowaja-Baiqaida (Irregular Army) Paigah Asmanjahi.

Rai Chatar Bhoj Das, the founder of the Rai Guru Das family, belonged to the Brahmo-Kshatriya community and was in the service of His Highness the Nizam's Government. His son, Raja Jai Shanker Das, was the Commissioner of the Customs Department but was posted in the Shams-ul-Umra's estate. Thenceforward he became a servant of the Paigah estate.

He lost his life in an internecine strife. His son Raja Mugat Ram was quite young at that time and when he grew up His Highness appointed him as the Commissioner of the Customs Department, a post which his father held for some time. Subsequently, the post of Dewani in the Paigah estate was conferred on him. In 1244 Hijri he was given a grant of jagir of about Rs 20,000 a year which is still retained by his descendants. When he died his son Rai Bhawani Das inherited the jagir and he was in the staff of the late Nawab Sir Asman Jah Bahadur. He was appointed Nazam-e-Makhari and a member of the Managing Board. He was a sympathetic and popular officer. He had four sons—Rai Mugat Ram, Rai Devi Das, Rai Chabeel and Rai Kishen Das.

Rai Guru Das is the son of Rai Devi Das, the second son of Raja Bhawani Das. He was born on the 9th of January 1906 in Hyderabad. He was nine month's old when his father died. Rai Taij Rai, the late president of the Council of the Paigah, the maternal grandfather of Rai Guru Das, brought him up.

He received his primary and secondary education in the Mufed-ul-Anam school and passed the H. S. L. C. Examination from Madrasa Alia and got through the Intermediate examination of the Osmania University. He is now reading in the same University for his B. A. degree examination.

Rai Taij Rai treated him as his own son and took much interest in his education. He would have sent him to England for higher education, but for the former's untimely death.

Rai Guru Das married the grand-daughter of Rai Hari Lai Saheb, Jagirdar and Serrishtadar, Nazam-i-Jamiat, of His Exalted Highness the Nizam's Government.

He is now the Serrishtadar of the Irregular Army of Nawab Sir Asman Jah Bahadur's Paigah and a Jagirdar. Although young he has inherited all the good qualities of Rai Taij Rai.

After the death of his Grandfather, late Rai Taij Rai, he wrote a biography "Jivan Charittar". Many learned people expressed a high appreciation of work.

He passed his B. A. examination in the year 1929 and is now in the Law class. We wish him a bright future.



# Rai Parmanand Das

JAGIRDAR AND SHERISTADAR.

**R**AI Parmanand Das, Jagirdar, claims descent from Raja Chatterbhuj Das, Jagirdar, who was a prominent courtier during the reign of the second Nizam, His Highness the Nawab Nizam Ali Khan Bahadur. He was a very popular courtier and ever loyal to his Sovereign, who esteemed him much. He was also a minister and adviser to Murshidzada Nawab Alijah Bahadur. After his death, his son, Raja Jaishankar Das,



RAI PARMANAND DAS.

assumed control of his father's jagir and was given the much coveted post of minister of the estate of Nawab Shams-ul-llmra Bahadur. A very hard-working and loyal man, Raja Jaishankar Das was not destined to live long and reap the fruits of his labour and attain to higher ranks. He met with a sad death, having been brutally murdered by his enemies in a dispute

between Raja Chandu Lai, the Dewan, and Nawab Mubariz-ud-Daula. His Highness the Nizam handed over Raja Jaishankar Das's jagirs and other possessions to his son, Raja Mukat Ram, who was then in his teens. Raja Mukat Ram administered his jagirs well. He was also made Commissioner of Customs of Hyderabad in place of his father. And after his death his possessions were inherited by his son, Raja Devi Das, who, on his death in 1283 Hijri, left behind him two sons namely, Rai Vithal Das and Rai Bhawani Das, in whose names the Sanad of the jagirs was issued in 1284 Hijri. Rai Vithal Das passed away in 1300 Hijri and the control of the jagirs passed into the hands of his son Rai Shankar Das and his uncle Rai Bhawani Das. Bhawani Das was then appointed Nazam Mukarij while the post of Sheristadar was given to Rai Shankar Das.

Rai Parmanand Das, the son of Rai Shankar Das, and Rai Mukat Ram, son of Rai Bhawani Das, jointly took possession of the jagirs after the death of their respective fathers.

His Exalted Highness the Nizam confirmed this succession by a Firman issued in 1333 Hijri, placing the jagirs perpetually as "Zat Jagir" in the hands of Rai Parmanand Das, son of Rai Shankar Das, and Rai Mukat Ram, eldest son of Rai Bhawani Das, Government holding the right of two per cent of the annual revenue.

Rai Parmanand Das was born in 1309 Hijri. He is a good administrator and, on account of his ability and general organizing powers, he was appointed Famine Relief Officer at Raichur during the famine of 1327 Fasli. The Rai Saheb discharged his onerous duties with such ability and care that his superiors were more than satisfied with him and for having distinguished himself in this work he was sent to act in a similar capacity in the Bashirabad district in Sir Asman Jah's estates. He holds also the Sherishtadari of Sherishta 'Mard Admian' in Sarf-i-Khas Mubarak. He has also inherited from his father the Sherishtadari of Sherishta miscellaneous in the Paigah of Nawab Moin-ud-Datila Bahadur.

The Rai Saheb has three sons, namely, Rai Murlidhar Das, who is studying in the Senior Cambridge Class, Rai Narsing Raj and Rai Guru Das, who are both studying at the Jagirdar's College, Begumpett.

# Sri Sadguru Manik Prabhu Maharaj.

**T**HIS great saint was born at Ladvanti of the Ganjoti district ( Paigah ) in 1817. He belonged to a wealthy Naik family. His ancestors who carried on business in jewellery and gold were very wealthy. Manohar Naik, the father of Sri Prabhu, was a staunch devotee of Sri Ramchendra and spent all his time in devotion. He died when Sri Prabhu was only nine years old.

After his death, Sri Byabai, the widow, and blessed mother of Sri Prabhu, went to Kalyani to live with her brother having arranged to educate her sons. Sri Prabhu was there till his fourteenth year. This great saint had only primary education from a " Pantoji " of those days. In his boyhood Sri Prabhu was extremely playful and spent more time on boyish games than on his studies. He gathered some friends around him and played with them all day in the fields or on the river banks. In his later life, however, his mastery over the classic languages of Sanskrit and Persian became more and more manifest, although he had in his boyhood received practically no education at the hands of a " Pandit " or a " Moulvi ". But while he was a boy, it is said, he worked many strange and extraordinary miracles which convinced the people around him of his greatness. He was looked upon as an incarnation of a deity.

Sri Prabhu was a Bramacharya throughout his life and lived on public charity.

Sri Prabhu had among his devotees many officials of the day. Sri Prabhu was very famous for his charity and benevolence. All the chief festivals of Hindus and Muhammadans were celebrated by him with great pomp. Some records show that ten thousand rupees were spent in charity on one such occasion. The total expenses amounted to a lakh of rupees per year ; but there were no definite sources of income except gifts from public and the offerings of devotees who had their desires fulfilled by his grace'



SRI SADGURU  
MANIK PRABHU MAHAUJ.

The life of Sri Prabhu is full of aweinspiring anecdotes. Once, it is said, in the presence of thousands he from his very seat saved a drowning ship in the sea water. This fact came to light when the master of the vessel approached Sri Prabhu to pay him his respects and receive blessings from him. On another occasion when he visited the city of Bidar, he was one day, to the greate surprise of the citizens, found receiving homage from all of them spontaneously. Human mind is incapable of comprehending such extraordinary doings. His miraculors deeds and divine powers won for him a large number of disciples from all castes and creeds.

This great saint to the utter sorrow of thousands entered " Samadhi " in 1865 when he was 48 years old leaving behind him Manohar Manik Prabhu to continue his divine mission.

### SRI MANOHAR MANIK PRABHU.

Sri Manohar Manik Prabhu was born on the 7th September 1858. He came to " Gadi " when he was only a boy of 7 years. Doubts were entertained by many as to the proper management of affairs but they proved groundless as the boy showed remarkable talents for succeeding his Guru.

Like Sri Prabhu he too received very little of secular education. Although he was very young his profound knowledge and command of language was noteworthy. He wrote books in Sanskrit and Marathi in order to promote the " Sakal Mati Sampradaya ". These works show the depth of his knowledge. He attained perfection in the science of " Yoga " and like his ancestors he too observed " Bramacharya " throughout his life.

After Sri Prabhu's demise young Manik Prabhu spent thousands of rupees in charity, cured many diseases and worked miracles. He celebrated " Jayanti Utsava " on a very large

Scale.



SRI MANOHAR MANJK PRABHU.

At length, to the sorrow of many he died in 1877 when he was only 19 years old. It is, however, very astonishing to note that he caused his " Samadhi " to be raised exactly two months before his death,

## SRI MARTAND MANIK PRABHU.

Sri Martand Manik Prabhu was born at Maniknagar in 1861. He too was very young at the time of his succession to the " Gadi ". He, however, conducted the affairs quite in keeping with ancient traditions.



SRI MARTAND MANIK PRABHU.

He was brought up and educated at Maniknagar. He is very learned and knows Marathi, Sanskrit and Persian well. His songs in Marathi and Persian bear testimony to his spirituality and are very popular. Quite recently he wrote in Marathi his " Dnyana Martand " which is an excellent work dealing with the Vedanta branch of Philosophy. A short conversation with him is enough to assure any one of his extraordinary intelligence. He has a great taste for music and is himself versed in that art. Many of the famous songsters in India visit this place (Maniknagar) for Sri Jayanti Utsava.



He has now a large following of disciples in all parts of India e. g. Hyderabad, Bombay, Madras, Benares, Nepal etc. The chief disciple is His Excellency Maharaja Sir Kishen Pershad Bahadur. His Exalted Highness the Nizam's Government have conferred on him many honours such as the salute of police and the like In addition to his religious authority over Hindus, he has certain privileges conferred upon him by his Muhammedan admirers in Bidar and Gulburga.

He was married in 1873 and had two able sons, both of whom predeceased him. Sri Martand Manik Prabhu is now were 70 years of age.

## Nawab Shamsheer Jung Bahadur II

**N**AWAB Shamsheer Jung Bahadur II, the younger son of the late Nawab Shamsheer Jung Bahadur I, whose ancestry is recorded on page 169 of volume II of " Pictorial Hyderabad " is one of the few who, by tradition, upbringing and culture shed lustre on the aristocracy of Hyderabad-The Shamsheer Jung family, great and historic as it is, has made no small contribution to the wealth and welfare of this great State, and, in that long unbroken chain of this noble house there has been, we are glad, no member who violated the true principle of love and charity zealously enunciated by the founder of this ancient family. -Nawab Shamsheer Jung II has not swerved from that noble path. His success in both official and private life lies in this that he combines in him a liberal education and character.

The Nawab commenced his education when he was five years old. He first studied Persian and Arabic at home, his revered father and mother exercising a wholesome influence on him. He then joined the Madrasa-Aliya of the Nizam College and after matriculating proceeded to England *via* Mesopotamia to study Law. His impressionable age having been spent in an atmosphere which was energising and elevating, the young Nawab quitted himself like man in that far off land where young men's path is beset with innumerable temptations. Nawab Shamsheer Jung entered the Inner Temple, bore an exemplary character, paid undivided attention to his studies and was called to the bar. The professors of his college were impressed by the young student's ability and integrity.

Leaving England he made an extensive tour in the continent and Egypt. In his itineracy he combined pleasure with education—education in the sense that he studied the life and conditions of people of varying climes.

On his arrival in Hyderabad, Nawab Shamsheer Jung Bahadur married the daughter of Nawab Syed Hassan Ali Khan Bahadur, grandson of Nawab Muzaffar-ul-Mulk Bahadur, and a niece of Nawab Fateh Ali Khan Bahadur, the Nawab of Banganapalli. The wedding ceremony was attended with pomp and grandeur.

After his marriage he turned his attention to the affairs of his estate. For five long years he spared no pains in improving the landed holdings and the yield thereof and in putting the buildings in good state of repairs. The "Sanat-e-Hind " factory, belonging to the family, also received his attention.



NAWAB SHAMSHKER JUNG BAHADUR II



NAWAB SYED HUSAIN ALI KHAN BAHADUR  
Grandson of  
NAWAB MUZAFFAR-UL-MULK BAHADUR



· NAWAB SYED HUSSAIN ALI KHAN BAHADUR



NAWAB MIR MOHAMMHD SAYEKD KHAN BAHADUR  
GRADNSON OF NAWAB SHAMSHEER JUNG BAHADUR



As he was greatly interested in cottage industries he pitched the factory into a high state of efficiency by equipping it with modern types of machinery obtained from England. The concern besides being a source of income provided employment to as many as 125 persons. Thus, Nawab Shamsheer Jung Bahadur directly contributed to the economic welfare of the poorer class of people. His active interest in private affairs helped him to find broader avenues for a free and full play of his energy and intelligence. As a member of the Municipality, Hyderabad City, for four years, and also of the Legislative Council for a similar period, the Nawab Saheb had immense opportunities of helping in the civic and political administrations of the country.

Subsequently he had a call from Government as the special Magistrate of Yellandoo. He accepted it. His duty there was to settle matters between Government and the Colliery authorities and for his legal acumen and tact in disposing of certain delicate matters he won the unstinted appreciation of that shrewed officer, Sir R. I. R. Glancy, Finance Member, under whom was the Department of Geology and Mining.

During the great war he was the first to raise a relief fund in Yellandoo and the Hon'ble the British Resident recognising the farsightedness of the officer, thanked him very sincerely for his initiative and thoughtfulness. When he was transferred from Yellandoo to Medak as District Judge his popularity was testified to by a monster gathering of all people in Yellandoo to bid him farewell. From Medak he went to Nalgonda and thence to Aurangabad. In all these districts he won the love and esteem of all classes of people. He then came back to the City as a city Magistrate. He made a mark there for quick disposal of cases and earned promotion to the rank of additional Sessions Judge and subsequently to that of Chief Magistrate. He is now in Gulberga as the Additional Sessions Judge. His long and meritorious service in the district Judicial Department is a recommendation for the High Court Bench and it is hoped that his claims for it will be recognised by the benign Government.

The Nawab has a remarkable gift of discriminating and valuing articles of jewellery and precious stones. He is blessed with a son, Nawab Syed Hussain AH Khan Bahadur and four daughters. Nawab Syed Hussain Ali Khan Bahadur married the daughter of Nawab Jehangir Yar Jung and grand daughter of Nawab Tahwar Jung Bahadur, and has two sons namely Nawab Mir Mahamed Sayeed Khan Bahadur and Mir Mahomed Rasheed Ali Khan Bahadur. The eldest daughter of Nawab Shamsheer Jung Bahadur was married to his sister's son, Nawab Jaffer Ali Khan Bahadur, whose father being Nawab Showkat Jung, Hussam-ud-Dowla Bahadur.



## Raja Manohar Raj Bahadur

**R**AJA Manohar Raj Bahadur, Asafjahi, is in every way a man out of the ordinary. He is a jagirdar and a gentleman. Being born and brought up in an atmosphere of Indian aristocracy he has imbibed a catholicity of mind and a sweetness of temper which mark him out as one of high rank.



RAJA MANOHER RAJ BAHADUR

Raja Manohar Raj Bahadur, the son of the late Raja Lochan Chand Bahadur, comes from an old and illustrious family of Delhi which came down to the Deccan in the year 1143 Hijri along with Nizam-ul-Mulk

Asaf Jahi I; and on its arrival the great grand father of the present Raja Saheb was the recipient of kindly favours and, in token of his appreciation of the Raja's loyalty and work, the Subedar of the Deccan was graciously pleased to grant him jagirs which are still in the possession of the present Raja. Raja Manohar Raj Bahadur suffered the misfortune of losing his father when he was but a child. As soon as the time arrived, the young Raja was sent to the *Madras-e-Aliya* where, after the completion of his education, he gained sufficient mastery over Urdu and Persian, besides, some acquaintance with English. After his schooling, he was imparted a sound practical training in the art of administration of the estate to which he evinced special aptitude. When the jagir of his father and also a part of the estate of the Raja Sheoraj Bahadur came into his hands and the burden of administration devolved upon him, he spared no labour to promote the welfare of his subjects and, we are happy to note, initiated innumerable reforms to bring the jagir administration abreast of modern requirements and in line with those of the most advanced estates. He has especially interested himself in the question of education and the improvement of medical relief in his estate, for which purpose he has opened schools and hospitals in his jagirs.

Raja Manohar Raj Bahadur is a gentleman with singularly genuine character, dignified, calm and courteous. He has read extensively and travelled widely and possesses the tact and ability of organizing. He did not hesitate to advance schemes conducive to the well-being of his house and the good of his subjects.



## Mr. R, Dwarka Pershad, B.A.

**I**N the gallery of prominent personages we have pleasure in including Mr. Dwarka Pershad, the youngest son-in-law of Raja Rajman Raja Sheoraj Dharamwant Bahadur, whose ancestors belonged to Hindavor, in Jaipur State. Mr. Deo Chand, an enterprising member of that family' came to Hyderabad at the invitation of Raja Oojagar Chand Rai Bahadur, the grandfather of the late Raja Rajman Raja Sheoraj Dharmvant Bahadur.



MR. R. DWARKA PERSHAD, B. A.

As in those days such eminent men were in demand for administrative positions Mr. Baghtavar Lal, the eldest son of Mr. Deo Chand and son-in-law of Raja Ram Pershad Lala Bahadur, and some others were employed

both in Government and fagirs Mr. Baghtavar Lai was a mansabdar oh Government and was also recipient of a honorarium from Raja Inder Jir's estate. His third son, Mr. Janaki Pershad, a promising young man, well versed in Urdu and Persian, entered the services of Raja Rajman Raja Sheo Raj Bahadur's estate. His son, Ram Pershad, had a liberal education and possesses extraordinary gifts of an artist. His photographic and painting works form an admirable collection in his palace. Fine Art is a hobby in which he indulges in his spare moments. He is the Accountant General in Nawab Fakhurul Mulk Bahadur's estate. He has two sons and thiee daughters.

Among the former is Mr. Dwarka Pershad, B. A., whose life sketch we have pleasure in recording very briefly. After matriculating from the Dharmvant School which is affiliated to the Bombay University Mr. Pershad joined the Nizam College for college education. Being an exceptionally smart student in Mathematics he joined the Benares Hindu Engineering College after passing the Madras Intermediate Examination but after some months he returned to Hyderabad, rejoined the Nizam College, took his B. A. degree in 1930, specialising in Mathematics, and joined the newly started Osmania University Engineering College. He is one of the most enterprising and industrious students of the College and gives promise ot a biilliant career in the Public Works Department. He is a Mansabdar and Jagirdar in the estate of Dharmvant. He is married in the family of the late Raja Rajman Raja Sheo Raj Bahadur and has children.

Mr. Har Pershad the younger brother of Mr. Dwarka Pershad is an intelligent man and good at sports. He passed the Matriculation Examination of the Punjab University (privately) in 1928 and the Intermediate examination of the Madras University, with distinction in Mathematics in 1930. At present he is in the fourth year class of the Nizam College and is expected to take the B. A. Degree in 1932 A. D.

## The Nawabs of Gurramconda

**T**HE noble house of Gurramconda with its family seat in a place of that name in the Ceded districts, is very old and respectable, having received its patent of nobility from the Moohul Emperor. It is assigned a place in this volume because it has had to do with Hyderabad at one time or another and its representatives are now in the Hyderabad State service.

Nawab Hyder Ali Khan of Mysore, anxious to avail himself of the great influence and military resources of the then Nawab of Gurramconda Ali Raza Khan, married his sister, Fakrun-nisa Begum, in 1750, of whom was born the famous Tippu Sultan, Fath Ali Tippu.



TIPPU SULTAN

Tippu's early education and military training and his successful campaigns were chiefly due to the constant and personal supervision of his maternal uncle, Nawab All Raza Khan, whose military genius was largely instrumental in enabling his brother-in-law, Hyder Ali, to expand and establish Mohamadan sovereignty in Mysore. Sir Thomas Munro, the then Governor of Madras, in his Minutes, dated 29th February 1826, observes: From this period until his (Ali Raza's) death which happened in 1781, to the battle of Port-Novo, he was next to Hyder himself in the Mysore State, in rank and character, and commanded the army of observation which constantly followed and harassed Sir Eyrecoot in the Carnatic.

When Tippu Sultan ascended the throne, he appointed his cousin, Mir Kamaruddin Khan (the Jagirdar of Gurrumconda the eldest son of the late Nawab Ali Raza Khan) as his Cavalry General.

At the time of the siege of Srirangapatnam in 1799, when Tippu Sultan fell fighting, his cousin Nawab Kamaruddin (at the head of the Cavalry), accompanied by Fateh Hyder, the eldest son of Tippu Sultan was the supreme master of the field.

Immediately after the fall of Srirangapatnam Col. Arthur Wellesley, the Commander-in Chief, foreseeing that the war would be protracted delaying peace and order unless a satisfactory reconciliation was effected with Kamaruddin, who was not only the Cavalry General but also the representative of the most influential family of Nawab Raza Ali Khan, thought it expedient to send a 'Cowl' to Kamaruddin, whereupon, the latter in view of the important claims of his father, Ali Raza Khan, and his family, at once demanded, as a condition precedent to the reconciliation and restoration in perpetuity of the said hereditary Jagir for the maintenance of the family and its relations. Accordingly on the 8th May, 1799, Arthur Wellesley wrote to the Governor-General as follows :—

" I have sent Cowl to Kamaruddin. The great, Sirdar ought to be provided for. Kamaruddin asks for Gurranda. He and Purniah ought to have Jagirs given to them. After giving these Jagirs, the Jagirdars ought to have the choice under which of the three Governments they would live and to hold from that Government which they prefer".

Again on the 13th May 1799, the following letter was addressed to the Governor-General by the Commander-in-Chief:—

"I have altered my mind respecting Kamaruddin ; he has behaved so well and rendered us so great a service that ' Coute Qui Coute ' we ought to give him what he wishes for. If he had remained in arms we never could have settled this country ; he has thereby rendered us a service almost as great as any of those rendered by H. H. the Nizam ".

To this the Governor-General replied as follows :—

20th May 1799.

"I am aware of the importance of conciliating Mir Kamaruddin Al. Khan to whom I have addressed a letter, which I trust may prove satisfactory! I have already recommended his application to the Nizam".

Then by Article I of the Partition Treaty of Mysore, the East India Company set apart in perpetuity an annual sum of 2,40,000 Pagodas (Rs. 7,20,000) from the revenue of the newly annexed districts for the maintenance of the families of Hyder Ali and Tippu Sultan. By Article 2 of the same Treaty, H. H. the Nizam restored in perpetuity the ancestral Jagir of an annual income of 70,000 Pagodas (Rs. 2,10,00) " for the support of Kamaruddin, his family and relations " and at the same time assigned a " Service " Jagir of about Rs. 4,00,000 for the maintenance of troops.

Thus Kamaruddin with his brother, Nawab Mahamood, came in possession of the said Jagirs, but before the family could enjoy them for even one complete year, the former died suddenly, whereupon H. H. the Nizam was gracious enough to issue a letter of condolence dated 18th Zikada 1214 Hijri (1800 A. D.), the translation of it is as follows :—

" Received your letter and noted its contents. Sorrow filled our heart to hear the death of our Jagirdar, Nawab Mir Kamaruddin Ali Khan Bahadur. We must all submit to the will of God. You should console all the surviving members of his family, and leaving them there, come here without the least hesitation. His Highness's Government shall not only be pleased but is bound to support every member of the said Jagirdar's family".

Close upon the death of Kamaruddin which took place on the 13th April 1800, a Treaty of Perpetual and General Defensive Alliance between the British and the Nizam was entered into on the 12th October 1800. By Article No. 5 of the said Treaty H. H. the Nizam, for the regular payment of the whole expenses of the augmented subsidiary force, assigned and ceded to the British in perpetuity all the territories acquired by the Partition Treaty including the District of Gurrumconda, in which the family 'ancestral' and also the 'Service' Jagirs were situated.

The family having thus been unfortunately deprived of both the Jagirs, Nawab Mahamood, who should have rightly succeeded at least to the ancestral Jagir, was reduced to such narrow straits that Lord Clive, the Governor of Madras, in his letter to the Governor-General, dated 23rd December, 1800, bringing to notice the distressed condition to which the family had been reduced, in consequence of the transfer from the Nizam to the British, stated that "the obligations which the Nizam had incurred by the Treaty of Mysore to provide for the family of Kamaruddin were not affected by that transfer, and that it might be considered to be a case for the interposition of the good offices of the Governor-General-in-Council with the Government of Hyderabad".

Then on the recommendation of the British Resident in Mysore for the grant of political pension to Nawab Mahamood from the British and the Mysore Governments, under Article No. I., of the Partition Treaty of Mysore dated 22nd June, 1799, and under Article No. II of the Subsidiary Treaty of Srirangapatnam, dated 8th July 1799, the Governor of Madras in Council decided that "Mahamood had a claim to be pensioned with the first class of the Sultan's relations and officers" and accordingly Mahamood was awarded a monthly pension of Rs. 1010 from the British and the Mysore Governments.

During his life-time Nawab Mahamood rendered valuable services both to the British and the Mysore Governments, and on his being employed as a Vakil by His Highness the Maharajah of Mysore to represent political and confidential matters of the State to Lord William Bentinck, the then Governor General of India, he so successfully grappled with the delicate state matters that H. H. the Maharaja was pleased to issue autograph Nirops (credentials) recognising his invaluable services and ranking him as a member of his own royal family with all the honours of the State.

When Mahamood died his body was taken to Srirangapatnam and, as a mark of special honour and privilege, was interred in the Mausoleum of Hyder AH and Tippu Sultan. And while making an official report of his death to Sir Mark Cubbon, the chief Commissioner of Mysore, Mr. Montgomery, in his letter observed as follows :—

" I have the honour to report for the information of the Commissioner, the death on the 9th instant of Nawab Mir Mahamood Ali Khan, the most influential and distinguished Mohamadan gentleman amongst the connections of the late Sultan".



Mir Mahamood Sahib was not only frequently entrusted with confidential matters by H. H. the Maharaja but was constantly made use of by former Residents, and by Captain Chalmers, in settling disputes amongst the Mohamadan population generally, but more specially in communicating with the pensioners and in settling their family differences

Nawab Mahamood's only legitimate son was Nawab Tippu Sultan Ali Khan. He was granted a political pension from the British and the Mysore Governments and was also appointed "Musaheb Khas"<sup>1</sup> to H. H. the Maharaja of Mysore.



NAWAB MIR KAMALUDDIN KHAN BAHADUR

Nawab Mir Kamaluddin Ali Khan being the eldest and legitimate son of the Late Nawab Tippu Sultan Ali Khan continued to receive the said political pensions and succeeded to the hereditary office of "Musahib Khas" to H. H. the Maharaja. He entered the Mysore State Service and retired as Assistant Commissioner.

On representing his family's claims to the Jagir, H. H. the Nizam's Government was pleased to grant him a monthly allowance of Rs. 250 pending the disposal of the case. At the time of decision, the Government "in view of the family's former connections with the Hyderabad State, granted educational allowances of Rs. 75 per month to each of his minor sons. In the letter, dated July 5th, 1917, received by the late Nawab in his sick bed, Sir Stuart Frazer, the British Resident, at Hyderabad observed :•—

" I am indeed grieved to hear that you have been so seriously ill, such an illness is distressingly weakening, but I pray that you will keep up a good heart and thus help your constitution to make a brave fight for recovery: which, please God, may be granted to you. At any rate, there should be no cause for you to be troubled with mental worry. You have lived according to a high standard of...honour, worthy of your ancient family and have the satisfaction of knowing that, (thanks to your self-sacrificing efforts ) two of your sons are well educated. Your charities and your constantly manifested



MR. MIR RASIT ALI KHAN

loyalty to the King Emperor, are things which may well fill your mind 'With legitimate satisfaction'.

Nawab Mir Kamaluddin's eldest son is Mr. Mirdqbal Ali Khan, who had his early education at Aligarh where he studied up to B. A., and proved himself both a successful student and a good athlete. In 1901 he with his younger brother Mr. Mir Basit AH Khan, attended the Delhi Durbar as representative of the ancient family of Mysore. In 1912 he proceeded to Cambridge, and after spending some time there, went over to Manchester where he took his B. Sc., degree and made a special study of Sanitary Engineering. On his return to India, in recognition of his being the eldest legitimate head of the family, the pension of his father continued to be given to him. He married the daughter of the retired Subedar, Nawab Quadir Nawaz Jung Bahadur, and is at present the Divisional Engineer at Parbhani.

The second son, Mr. Mir. Basit Ali Khan, also had his early education at Aligarh. He joined the University of Cambridge and took his M. A. degree and was called to the Bar at the Middle Temple. He secured admission to the University of Dublin as well, and passed the F. L. (Hons) examination. It was in recognition of his family status that, before he sailed back to India, His Majesty King George V was pleased to grant him an audience. He married the daughter of the retired Subedar, Nawab Rafat Yar Jung and is in Mahaboobnagar as District Judge.

The third son Mr. Mir Mahaboob Ali Khan, having creditably passed the B. Sc- examination of the Muslim University, Aligarh, is studying for Sanitary Engineering at the Manchester University. The remaining five sons are attending schools.



NAWAB SYED MOHAMMED ALI KHAN BAHADUR  
NAWAB ALI YAR JUNG BAHADUR

# Nawab Ali Yar Jung Bahadur

## Nawab Syed Mohammed Ali Khan Bdr.

(THE FAMILY OF NAWAB SARUM JUNG AZIZ-UD-DOWLA  
ATHASAM-UL-MULK BAHADUR.)

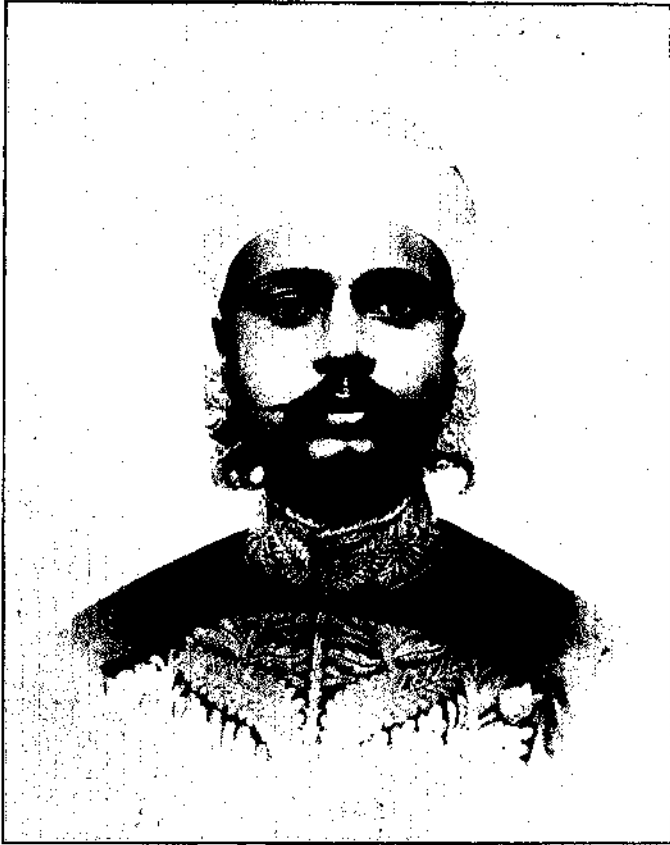
**T**HIS nobleman is the son of the late Nawab Sarum Jung Aziz-ud-Dowla Athasam-ul-Mulk Bahadur and the great grandson of Mir Hydar Khan Mumtaz Jung Ethasam-ud-Dowla Athasam-ul-Mulk Bahadur of the illustrious house of the Razvi Syeds and the twelfth in descent from the Dervish and twentyfourth in descent from Imam Musar Reza.

Syed Jaffer Naishapuri, brother of Syed Masoom, guardian of the shrine of Imam Musar Reza, and the grandson of the said Mir Darvish, owing to some disagreement with his brother, went to Delhi with his two sons, Mir Mohammed Masoom and Mir Mohammed Sayeed. He was an able scholar in Persian and Arabic and by his tact and ability gained the audience of Emperor Shah Jehan, who, in consideration of his connection with an illustrious family, conferred on him the Royal Mansab. When the Emperor sent his two sons (Dara Shiko and Aurangzeb) to Kabul, Syed Jaffer Naishapuri and his only son, Mir Mohammed Masoom, also followed him. During the battle at Kabul they fought bravely, but Syed Jafter and Mohammed Masoom were both killed. Consequently his younger son, Mir Mohammed Sayeed, came back to Delhi and was the recipient of Royal favours and his father's mansab.

On the recommendation of Asad Khan Jundatul Mulk Bahadur, the Prime Minister, Emperor Aurangzeb conferred on Mir Mohammed Sayeed the Killadari of Doulatabad Fort, Jagir of Gunnori for the maintenance of the said fort and the personal Jagir of Secunderpeth in addition to a salary of Rs. 500. He discharged the duties entrusted to him loyally till his death which fact is recorded in the Adab-e-Alamgiri, Badshahnamah compiled by Mulla Abdul Hamid Lahori, Miratal Alam by Bakhtawar Khan and Iradath Khan.

After Mir Mohammed Sayeed's death his son Mir Mohammed Kazim succeeded to his hereditary post with all his ancestral honoxirs such as mansab, etc.

In the year 20th Shahban 1176 Hijri Raghunatb Rao Peshwa made an attack on Aurangabad, but the conspicuous gallantry of Mir Mohammed and the gallantry of Mir Mohammed Kazim's two sons, Mir Ghulam Hyder



NAWAB SARAM JUNG, AZIZ-UD-DOWLA, ATHASAM-UL-MULK BAHADUR



Khan (afterwards known as Mumtaz Jung Ethasam-ul-Mulk I) and Mir Mohammed Masoom (Shahab Jung) forced him to retire and kept Aurangabad free. This event is recorded in Hadikhatal Alam, Futuhat-e-Nizam AH Khan's memoirs of Iradath Khan and Zubdatut Tarikh, by Abdul Karim. Mir Hyder Khan acquired liberal education in Arabic and Persian and was proficient in sciences. His Highness Nizam Ali Khan Bahadur after putting him to the test conferred on him the Khalamdan of Dar-ul-Insha, which post carried much responsibility and was in those days considered to be as much important as that of the Ministers. He discharged his duties with the utmost prudence.

In the year 1189 Hijri, His Highness Nizam Ali Khan Bahadur conferred on him the title of Khan Bahadur. In the year 1196 Hijri Mir Hyder Khan received the title of Mumtaz Jung. In the year 1199 Hijri he obtained the title of Ethasam-tid-Dowla.

In the year 1202 Hijri, after the battle with Tippu Sultan His Highness Nizam Ali Khan honoured him with the title of Ethasam-ul-Mulk, a jagir yielding an annual revenue of three lakhs of rupees, Sirpench, Dastband and a precious sword.

In the year 1209 Hijri when a battle was fought at Khurdla between His Highness Nizam Ali Khan and the Marathas, Ethasam-ul-Mulk fought bravely and displayed much heroism and entered the fort of Khurdla with His Highness Nizam Ali Khan Bahadur.

At most critical times Nawab Ethasam-ul-Mulk Bahadur, was dependable and it is recorded in Gulzar-e-Asafia that His Highness Nizam Ali Khan Bahadur treated the Nawab with respects and placed so much confidence that the other nobles envied him.

Nawab Ethasam-ul-Mulk Bahadur, owing to his old age, had the Khalamdan of Dar-ul-Insha conferred on his eldest son Rashid-ud-Dowla Bahadur during his life time. He died in the year 1235 Hijri and had five sons, viz. Nawab Rashid-ud-Dowla, Khilladar of Doulatabad and Bhongir, Nawab Wahid-ud-Dowla, Killadar of Parendah, Nawab Mir Abbas Ali Khan Ethasam-ul-Mulk II Arz Bege, Nawab Mir Dilawar Ali Khan Bdr. Killadar of Baitalbadi, which fort was given him by H. H. Nawab Nizam Ali Khan Bahadur II Nizam of Hyderabad, and Nawab Mir Ibrahim Ali Khan, Killadar of Tamra.

Mir Dilawar Ali Khan subsequently died and had two sons Mir Mohammed Saheb, who died in his infancy, and Mir Lutfa AH Khan. Mir



Lutfa AH Khan Sarum Jung Aziz-ud-Dowla Bahadur received liberal education in Arabic and Persian and was well versed in sciences.

His Highness Nawab Nasir-ud-Dowla Bahadur honoured him with the title of Saram Jung, and gave him jagirs of Ghatnandura and Killadari, etc., of Baitalbadi. His Highness Nawab Afzal-ud-Dowla Bahadur appointed the Nawab as Saddar Bakshi and Nazim Makharij of Sarf-i-Khas Troops and honoured him with the title Aziz-ud-Dowla Bahadur. He married the daughter of his uncle, Mir Abbas AH Khan Ethasam-ul-Mulk Bahadur II Arz Bege

After the death of Nawab Aziz-ud-Dowla Bahadur in 1291 Hijri his only son, Nawab Mir Ghulam Askari Khan Bahadur, received the jagir of Ghatnandura and killedari, etc. In the same year the title of Sarum Jung Bahadur was conferred on him during the Ministry of Sir Salar Jung the Great.

In the year 1301 Hijri His Highness the late Nizam Mir Mahboob AH Khan Bahadur conferred on him the title of Aziz-ud-Dowla Bahadur with 2,000 Sowars, Alam, and Nakkhara (Drum). In the year 1323 Hijri on the occasion of Golden Jubilee of His Highness the late Nizam Nawab Mir Mahboob Ali Khan Bahadur, Nawab Aziz-ud-Dowla received the title of Ethasam-ul-Mulk with 6000 Sowars, Alam, Nakkhara (Drum) and Palki (Jhalerdar)

Nawab Ethasam-ul-Mulk Bahadur married the daughter of Nawab Kaiser-ud-Dowla Bahadur and niece of Sir Salar Jung I This family is also connected with Nawab Shahab Jung Bahadur, who twice officiated as Prime Minister of the State, and one Moin-ul-Maham of Judicial, Police and Religious Departments.

Nawab Ethasam-ul-Mulk Bahadur has a good knowledge of Arabic and Persian and knows English tolerably well. He was a keen sportsman and fond of shikar. He was kind-hearted benevolent, polite in manners and compassionate to the poor. He was chief: of the Sarfi-Khas Troops for thirty two years and held the Bakshigiri post till his death.

His Exalted Highness Sir Mir Osman AH Khan Bahadur, the present Nizam appointed him as Ataliq (Tutor) to the Heir Apparent and the other Sahibzada Sahebs, which post he held till he died on the 10th Rabi-us-Sani 1339 Hijri at the age of 71 leaving three sons. His eldest son Nawab Syed Mohammed AH Khan Bahadur, the subject of our sketch and the successor to his father's jagirs was married to



NAWAB SYED ZAKNUUL-ABUDDIN KHAN BAHADUR



NAWAB SYED FARKUNDA ALI KHAN BAHADUR

the daughter of Nawab Mirza Fiaz Ali Khan Bahadur, and grand daughter of the famous Abban Saheb, Nawab Mijahad Jung, Shah Nazim-ud-Dowla II and has two sons viz : Nawab Syed Zain-ul-Abidin Khan Bahadur and Nawab Syed Farkhunda Ali Khan Bahadur. Both are receiving their education under the guidance of capable and efficient tutors, the Nawab taking personal interest in their educational progress and general up-bringing. The young Nawabs are being carefully brought up and there is no doubt that they would worthily shine and uphold the dignity and traditions of their house.

Nawab Syed Mohammed Ali Khan Bahadur is well versed in Persian and English. He is fond of game hunting and ancient arts and takes a keen interest in educational matters. He gives concessions to tax-payers in times of epidemics and adversity and assists the poor at times of scarcity by giving them liberal wages for nominal work. He does his best to improve the conditions of his ryots and helps them in all possible ways in times of famine and pestilence. The Nawab is a thorough gentleman, keeping before him great ideals of manhood.

He was awarded the title of Nawab Ali Yar Jung Bahadur in consideration of the family tradition on the occasion of 48th Birthday of H. E. H. the Nizam. He was also privileged to join all the functions connected with the State visits of Lord Willingdon, Viceroy and Governor-General of India, in 1933.

## Raja Sham Rao Bahadur

**R**AJA Sham Rao is a descendant of an illustrious jagirdar named Rai Sham Rao Bahadur, who came over to the Deccan along with Nizam-ul-Mulk Asaf Jah. He occupies an exalted position in the Paigah Estates where the noble instincts and graces which are the characteristics of high birth are frequently called into play.

Raja Sham Rao Bahadur was born in Hyderabad. His father, Raja Rai Hari Pandit, having died prematurely the boy's upbringing and education were undertaken by his Paigah benefactors, notably the late Nawab Sir Khurshid Jah Bahadur, who bestowed the greatest care for his moral training. When he grew up the young man was provided with facilities for learning official work. The young Raja drank deep of his patron's knowledge and experience and now bears the indelible imprint of his master's influence which is responsible for the good and unblemished life and service which the Raja has been giving in the cause of the Paigah Estates.

Raja Sham Rao Bahadur, like his grandfather, Sham Rao Bahadur, and his great grandfather, Raja Hybat Rao Bahadur, served the Paigah Estates in diverse capacities with striking distinction. He was for some time Taluqdar of the Shahpur and Ganjoti districts and worked there so efficiently and well that the Paigah government showered on him praises on more than one occasion. His general abilities now coming to be recognised, the Paigah authorities took him away from Shahpur and appointed him as a Member of the Paigah Committee. The Paigah subjects rejoiced over the honour conferred on him who had ably discharged his duties on previous occasions as Sheristadar and assistant Secretary to the Paigah Estates. His high literary and legal attainments, combined with his mastery over the official work, were an asset. His innate nobility of character in all spheres of official life runs as a thread of gold through all his judgements.



RAJA SHAM RAO

# His Highness Sir Sultan Ghalib bin Awad Algaity Nawab Jan Baz Jung Bahadur, K. C. I. E., Sultan of Shehr and Mokalla

**W**E are pleased to insert in this volume a brief biographical sketch of His Highness Sir Sultan Ghalib bin Awad Algaity. This Arab Chieftain's family and that of the Rulers of Hyderabad have long been on terms of cordiality. The correct name of the Sultan is Ewazbin Omar belonging a bona fide Arab family. His father Shamsheer-ud-Dowla Jan Baz Jung Omar bin Ewaz came to Hyderabad during the reign of the second Nizam when he was appointed Jamadar over 100 Arabs under Shiv Pershad Bahadur (Raja Roshan Rai). Afterwards, during the Ministry of Raja Chandu Lai Bahadur, he was raised to the command of 500 Arabs and was entrusted with the task of dealing with a large amount of Government money, which work he rendered with great zeal and faithfulness, for which he was greatly admired and Government bestowed upon him great honours and also a royal grant. Since the beginning of the Asafia dynasty no Arab Jamadar had been so fortunate as to gain so much royal honours and grants as were enjoyed by him. The pomp and splendour which attended him have since gradually increased so much that the present member can be easily distinguished from others. A story is well known to the public that once upon a time the late Jan baz Jung had ordered the Gulzar Houz to be filled with one kind of coin only, which in itself showed his wealth. He had four sons, two of whom the late Barak Jung Bahadur (father of the late Barak Jung) and Sultan Nawaz Jung Shamsheer-ul-Mulk Bahadur worth noting. They enjoyed the confidence of the Ruler and gained much fame and favour. The present holder, the subject of our sketch, was also honoured with the title of Sultan Nawaz Jung during the time of the late Nizam and in the year 1305 Hijri during the birthday celebration of His Exalted Highness the present Nizam was awarded the title of Shamsheer-ud-Daula Shamsheer-ul-Mulk.

The Sultan is the son of the late Sultan Amad bin Omar Shamsheer-ud-Daula Shamsheer-ul-Mulk Sultan Nawaz Jung Bahadur, whose lamented death occurred only just 22 years ago ending a remarkable and strenuous career.



NAWAB SAIF NAWAZ JUNG BAHADUR



Far away on the south west coast of Arabia lies a vast tract of country known as Mokalla. The territory is divided into four provinces namely Shahrbander, Shubam, Dowan and Hajar. It is approximately 30,000 square miles in extent and contains a population of about 200,000, principally Arabs. The capital, Mokaila, situated on the sea board midway between Aden and Muscat, is a port of call for steamers trading between India and Europe. The principal products of the State are dates of several varieties, tobacco, skins, Indian corn, loban and honey and these commodities find good markets in many parts of the world. But peaceful as the picture here presented may be it was seldom so in times gone by. The country in this district of Arabia, prior to the advent of the late Sultan Awad bin Omar was in the possession of Nakeeb Saleh, a ruler, whose methods of administration were crude, drastic and tyrannical.

The late Sultan had two sons, the elder of whom, the late Ruler Sultan Ghalib bin Awad Algaity, succeeded to the family estates. Young Omar bin Awad Algaity Nawab Shamsheer Nawaz Jung Bahadur resides in Hyderabad now. The former was an enlightened ruler. Like many of the modern orientals he had travelled widely. He had on several occasions visited India, where his culture and genial disposition won for him a host of friends.

### PRINCE SULTAN SALEH BIN GHALIB.

His Highness Sultan Ghalib had two sons, the eldest of whom is Prince Sultan Saleh bin Ghalib Algaity Nawab Saif Nawaz Jung Bahadur who is now in his 52nd year. He is an excellent scholar in English, Arabic, Urdu and Persian. Like his father he has travelled throughout India and some important parts of England, France, Italy etc. He is very intelligent, smart and intrepid and a famous wild game hunter. He is very much interested in mechanics, electricity, architecture and mosaic work and has read extensively on these highly interesting technical subjects. He has also put into practice his theoretical knowledge and has to his credit the construction of some ingenious contrivances.

The late Sir Sultan Ghalib was an ardent supporter of the cause of the poor and lower classes of Hadramut, who also showed great respect to the Sayyids (the descendants of the Prophet). His benevolent and generous nature never ceased from bestowing upon people of all classes and ranks such help as they needed. He has several times given large sums of money for charitable purposes and his memory is still supreme in the minds of his subjects.

He was a person of amiable disposition, and led such a pious and simple life that people with great difficulty would recognise him as the Sultan of Mokalla. He was a devoted follower of Islam and identified himself with all the progressive measures in the country.

During the Great war His Highness was a source of great help to the British Crown, and in acknowledgment of his meritorious services rendered the British Government conferred upon him the title of K. C. S. I. In the year 1911 he attended the Delhi Darbar, where he was a guest of the Imperial Government.

During every visit the Sultan paid to India he made it a point to see the Governor of Bombay, who, according to the usage returned the Sultan a complimentary visit at his residence. This mutual friendship led His Highness the late Sultan to invite His Excellency Lord Lamington, the then Governor of Bombay, to Mokalla, which His Excellency accepted with great pleasure. His Excellency was much impressed with the deep esteem and regard the people of Mokalla had for His Excellency and their benevolent Sultan.

Piince Saif Nawaz Jung is a lover of peace and prosperity. His anxiety to maintain friendly relationship with his neighbours is illustrated by the fact that before embarking for Egypt he very tactfully renewed the treaty between his territory and that of the two Sultan brothers of Abdulla family of Sewoon. He also summoned a conference at Mokalla of ten dignitaries representing various interests of the country and impressed upon them the necessity of peace and order, dissemination of literacy, promotion of the agricultural resources of the country and other improvements in the administration of the State. The delegates fell in line with his ideas and resolved to send influential representatives to confer with the various Arab tribal chiefs both in Hadramut and Java Island (East Indies) and through them to propagate the mission, namely to inaugurate a congress of Arabs in all parts and enlist mutual cooperation in all national matters. But for obvious reasons the scheme was not pushed through by the delegates with the same enthusiasm which characterised their conference with the Sultan. When the Sultan left for Egypt the enthusiasm of the dignitaries cooled down.

However the Sultan Saleh was instrumental in opening six schools at Mokalla and Shehr. They impart education in Arabic (Quran and Grammar), History, Geography, Elementary mathematics and Theology. He

has also established Makfabs for teaching Quran and Theology. Similarly a number of such institutions exist at Hadramut.

The dignity he commands and the regard and esteem in which he is held even in distant lands was exemplified on the occasion of his second visit to Egypt in Rajab 1346 Hijri. When he landed at Suez he was overwhelmed with greetings of the leading nobility and merchants of Hadramut. At Cairo distinguished personages welcomed him. His hotel (Continental Hotel of Cairo) was literally besieged by poets who sang praises of the Sultan's greatness and nobility. In fact, he was praised even by newspapers of the town. Various societies and educational institutions are patronized by the Prince. The reception given to him by the Al Rabia Shargiya of Egypt, a society of aristocrats, was a memorable one for the enthusiasm and sincerity which marked it. He is an ardent advocate of education imparted through one's own mother tongue. He greatly admired the perfection to which the Egyptian educational system has attained by the use of Arabic as the medium of instruction.

The Sultan Saleh had the honour of having the audience of King Fuad, the Khedive of Egypt, Amir George Lutfullah and many men of letters, Ahmed Shafiq Pasha, Talat Harb Beck, 'the President of the National Bank of Egypt, and a number of other Pashas. On his return to India the Sultan Saleh visited Beirut (Syria) and Baitul Muqadas (Jerusalem.)

We most sincerely wish the cultured, talented and highly honoured Sultan Sahib long life and prosperity.



## Nawab Inayat Ali, Khan Bahadur

**T**HE family, from which Nawab Mahomed Inayat Ali Khan Bahadur, has descended, is a very ancient and illustrious one., One of his ancestors, Nawab Mahomed Dula Khan Bahadur *alias* Karar Nawaz Khan, Karar Nawaz Jung, an Afghan by descent, was in the service of His Highness Nawab Nizam Ali Khan Bahadur in the latter part of the eighteenth century. He was first given the command of two hundred sowars and afterwards made the Chief or Governor of the fort of Naldrug.

During this period one Peddaji Bunker, a free booter, at the head of ten thousand Maratha troops invaded the Nizam's Dominions and Poona, looted several places and committed a great havoc in the Dominions. Nawab Mahomed Dula Khan proceeded against him, defeated him and, taking him prisoner, brought him to Hyderabad.

He similarly dealt with two other very notorious free booters, Shad Khan and Balwant Khan, who were committing great depredations. For these acts of bravery, he was made Governor of Fatehabad *alias* the Dharur tort. At Dharur he similarly dealt with Keshava Rao Deshpande, a tyrant, and for this piece of chivalry, he was given a mansab of one thousand rupees together with all his expenses.

By such service he helped to bring about peace and prosperity in Balaghat and Telingana, and in recognition thereof he was rewarded with Uaibaree, Sahiban, a special distinction, Palkee Jhalardhar, Alum Zarin and other gifts perpetually for successive generations, an honour, it may be stated, specially enjoyed only by this family. He died on the 16th Safar 1241 Hijri and was buried in his own garden at Chenchalgooda.

He was succeeded to all his honours, emoluments and jagirs by his son, Nawab Mahomed Amir Nawaz Khan Bahadur I, who got the title of Ameer Nawaz Jung, Ameer Nawaz-ud-Daula, Ameer Nawaz-ul-Mulk, along with all the honours of drums, jewels, precious stones etc. together with a mansab of Rs. 5,000. In the district of Nanded the great battle of Gurudwar was fought and victory was his.

This great soldier was very kind hearted, philanthropic and charitable in private life. He died on 28th Shaban 1257 H. and was buried at Mukhbara, Naldrug, leaving two sons namely Nawab Riasath Ali Khan I and Basharet Ali Khan I.

Nawab Riasath Ali Khan I succeeded him. His jagirs were worth Rs. 62,105. He got the command of two hundred and seventy sowars, 200 Jawans and two Palkis, one Palanquin, three elephants and Umbaree, Nakkara, Chawar and shawls, Alum Zarin and also the power to keep 200 Arabs. He was honoured with the titles of Rafiak Jung, Rafiak Yar-ud-Daula Bahadur together with a mansab of Rs. 3,000, 2000 sowars, Alum and Nakkara. He was also given the further distinction and power to stamp his name upon all documents, and to mint his own sicca with the following words inscribed thereon "Fidwe Asaf Jan, Uafiak Yar-ud-Daula Bahadur", This nobleman was also known by the name of Nawab of Balaghat and Chanchalgooda. He was present at the Delhi Assemblage of 1877 A. D. He died on 29th Zikada 1299 Hijri at Chanchalgooda, and was buried in his own garden. He left two sons named (1) Nawab Ameer Nawaz Khan II and (2) Nawab Dula Khan Bahadur II.

The whole estate, the jagirs and all the property of the father were equally divided between the above two brothers. Nawab Dula Khan II died on 8th Safar 1315 Hijri and his son Mahomed Riyasat Ali died on 15th Safar 1346 Hijri without an issue. Nawab Ameer Nawaz Khan II died on 14th Jamadi-ul-awal 1314 Hijri leaving an only son named Inayath Ali Khan Bahadur the present incumbent,

This nobleman succeeded to the estate. He received his early education in Madrasa-i-Aiza During the marriage ceremony of the Nawab, His Highness the late Nizam was gracious enough to tie to the bridegroom's forehead, sehara Urusi, a ceremony known as Bashing, a unique distinction; and His Excellency Maharaja Sir Kishen Pershad Bahadur G. C. I. E. honoured the occasion with his presence and presented the bridegroom with a Sirpench or head ornament which is still preserved in the family.

This nobleman has two sons named Mahomed Basharat Ali Khan II, and Mahomed Dula Khan III, who are now receiving their education in Madrasa-i-Aliya.



NAWAB INAYAT ALI KHAN BAHADUR



NAWAB MOHAMMED BASHARAT ALI KHAN II



NAWAB MOHAMMED DULA KHAN III



NAWAB DULA KHAN, ALIAS KARAR NAWAZ KHAN,  
KARAR NAWAZ JUNG BAHADUR

## Raja Binayak Raj Bahadur

**A**MONG the Kayasthas who, by the favour of Nizam-ul-Mulk Asaf Jah I, came to Hyderabad and helped to consolidate the administration of the Deccan in the early days, was that illustrious statesman, Raja Sagar Mull. Raja Binayak Raj Bahadur is a descendant of that family which by its close and intimate connection with the ruling dynasty, has earned a reputation and prestige which it is not easy to estimate. Between Raja Binayak Raj and Raja Sagar Mull the connecting link is Raja Shivraj Dharamwant Bahadur, a wellknown Jagirdar of the Hyderabad State. How exalted has the family been in Hyderabad may be realised from the fact that the male members of the family are privileged to append to their names " Asaf Jahi ", an enviable distinction.

The family gave to the service of the State such high minded officers as Raja Durga Dass, Raja Kushal Chand, Raja Ojagar Chand, Rai Bahadur, Raja Ram Pershad Lala Bahadur, Raja Moti Pershad Kirat Bahadur and Raja Anjani Pershad Pertab Bahadur. The Hyderabad rulers have not been slow to recognize their merits in a tangibe manner. The family estate which yields an annual income of nine lakhs of rupees is the gift of Government.

After the death of the Raja Moti Pershad, otherwise known as Kirat Bahadur, the jagirs came into the hands of his nephew, Indurjit Bahadur, as the real claimant to these jagirs was quite unfit owing to his age and general disability. He was, however, a guide, philosopher and friend.

He had two wives. By the first wife he had two sons ( named Jograj and Shamraj) and three daughters. His second daughter gave birth to Dr. Rai Kirpa Shanker, whose only son Hakin Viceroy, is working in his estate. By the second wife, Rajah Indurjit Bahadur had three sons and two daughters the former being Raja Gajanan Pershad, Raja Gurasti Bahadur and Bhagwan Sitai Bahadur. Girdhar Chand and Girdhari Pershad were the sons of the two daughters.



Raja Indarjit Bahadur died in 1290 Hijri. His eldest son, Gojraj, was decorated with the title of Raja Bahadur and was highly honoured by the then Nizam. His brother, Shamraj, was also honoured by the Court and enjoyed the good graces of the Nizam who granted him a mansab.



RAJA BINAYAK RAJ BAHADUU

After the death of Gojraj, his mansab was transferred to Shamrai. He died leaving Raja Gajanan to succeed him. His son, Kirat Bahadur, was of charitable disposition and was highly educated in Urdu and Persian. The post of Sharistadari, besides Jagirs, was offered to him which he gladly

accepted. He died in 1308 H., leaving three sons, Haris Chand, Binayak Raj and Raj Bahadur.

Kirat Pershad's fourth son, Gorastai, was honoured with the title of Raja Bahadur in 1311 H. and Jagirs were also given to him by the Nizam. His death took place in 1321 H. Dayakaran, his only son, died young.

Bhagwan Sitai, son of Nichwiraj Kirat Bahadur, was born in 1294 H. He was well conversant with Urdu and Persian. English he knew very well. He was in the Accountant General's Office in the capacity of an assistant for considerable time. In 1311 he became Raja Bahadur. He died in 1327 H. leaving two sons named Bhasker Anand Pershad and Janki Raj. The last named died early in life.

Bhasker Anand Pershad was born in 1313 H. and was educated at the Madrasa-i-Aliya and later at the Nizam College whence he was graduated. He was sent to Allahabad by the Nizam's Government to get training and experience in finance.

Raja Gajanan Pershad's first son, Abbayhos Chand, was born in 1299 H. He was given a good education and upbringing. During the Diamond Jubilee Celebrations he received the honour of Raja Bahadur, and after the demise of his father obtained the post of Sharistadari of the Irregular Force. His death occurred in 1337 H. His two sons Bashraj and Govindraj are still young and are attending school.

Binayak Raj, Raja Gajanan Pershad's second son, was born in 1304 H. He was given very good education and culture. He enjoyed the esteem and regard of his master who was pleased to grant him the title of Raja Bahadur. He is at present the Superintendent of his Estate and still holds a share in the Shivraj Bahadur's Jagir. He has a son named Tuljaraj and three daughters.

Raja Bahadur, the youngest son of Raja Gajanan Pershad, was born in 1305 H. He was married in 1333 H. The result of this marriage was the birth of two daughters and three sons the latter being Lalta Raj, Ram Manohar and Khushal Raj.

## Nawab Mir Sulaiman Ali Khan

**N**AWAB Mir Sulaiman Ali Khan is the son of the late Mir Mohamed Ali Khan, Sardar Jung, and the eleventh descendant of the illustrious Saint and Derwish, Mir Mohamed, who lived in the time of Emperor Humayun. The following anecdote which has been reported on reliable authority bears testimony to the mystic and spiritual powers of the Saint:—

Emperor Humayun was very sad and gloomy because he had no son to succeed him. One night the Emperor saw in his dream Imam Raza, one of the great grand-sons of the Prophet and sought his help. The Imam said "we shall send thee one who is descended from our family. Thou shalt soon get a son. Let the child be blessed by this Holy Man and, God willing, it shall live to be thy heir and successor to the throne/" The Saint, of whom the Imam had spoken, was no other person than Mir Mahomed, the gifted Derwish, who was asked by the Imam to proceed to Delhi. Humayun met the Saint and asked for his blessings. Shortly after this, the Queen conceived and gave birth to a son who was immediately sent to the Saint to be placed on his lap, in accordance with the age-old custom in India. The child was named Jalaluddin Akbar.

The son of the Saint was married to the only daughter of the warden of Imam Raza's Mausoleum. They had two sons, Syed Masoom and Syed Jafar of Naishapur. The former got, after the death of his maternal grandfather, (he enviable post of the wardenship of the Holy Shrine; while the latter had to leave Naishapur with a heavy heart in search of a decent livelihood. Eventually he reached Delhi where, by dint of his talent and personal attainments, he received a mansab and many other royal favours.

He migrated with his sons to Kabul, where in a battle he and his son, Mir Masoom were killed. Mir Mohamed Sayeed, his second son, left Kabul and returned to Delhi, where he was readmitted to the Royal Durbar and was restored to his paternal Mansab and Jagir.

Mir Mohamed Syeed became Governor of Daulatabad. On his death the mansab and the post were given to his son, Mir Mohamed Kazim Razvi. In the wars with Marathas, (to be more precise, during the time of Ragunath

Rao, the Peshwa) he and his son displayed valour, and defended Aurangabad against the raids of the enemy with so much courage that they were acclaimed as heroes.

His son, Gulam Hyder Khan, who later on received the title of Mumtaz Jung, Aitisamul Dotila, Aitisamul Mulk was born in 1252 Hijri, entered the Durbar of the Nizam, Nawab Nizam Ali Khan, who gave him a jagir and a monthly salary of Rs. 500 and made him the head of the Department for Official Correspondence.

The writer of the "GULZAR-I-ASAFI" (a history of the Asaf Jahi Rulers) contains the following passage about him:—

Mir Gulam Hyder Khan was so much in favour with the Nizam that he was envied by the nobles and courtiers. He rose so much in his esteem and confidence that the Nizam bestowed on him a mansab of Rs. 5,000 together with 3,000 horse, a standard, drums, a laced palanquin and a jagir. At about this time, the Peshwa expressed his desire to see Nawab Gulam Hyder Khan at the former's capital at Poona. The Peshwa was so much pleased with his ability and attractive manners that he was detained at Poona for 3 years, and it was with great reluctance that he was given leave by (he Peshwa to depart. Laden with rich gifts and valuable presents that he had received, he presented himself before the Nizam who allowed him to retain those presents. His total income with that of his son, amounted to two and a quarter lakhs of rupees. With the Royal approval and sanction, he handed over charge of the Directorship of Official Correspondence to his eldest son, Nawab Rasheed-ud-Dowla, and retired from his office in his eightieth year. He died on the 17th of Shawal in the year 1235 H.

His son, Mir Ismail Ali Khan, Hyder Var Jung, Rasheed-ud-Dowla, Rasheed-ul-Mulk is described in the Gulzar-i-Asafi thus "While Nawab Ismail Ali Khan was still a child, one could easily see signs of intelligence and sagacity, visibly written on his shining forehead. After a few visits to the Royal Court, he became the favourite of the King and ultimately rose to high positions and acquired the enviable ancestral offices. The same writer remarks as follows:—"One day at a party arranged at Nawab Meer Alam Bahadur's palace, the Nawab and the British advocate, Captain Sadhanum, were absorbed in a discussion relating to the affairs of the State and other general matters. Mir Mohamad Ismail, then only eight years old, was present on the occasion. Quite in keeping with the etiquette and custom of the court, the infant prodigy was wearing a sword in his waist. The captain asked why men of letters who could rule with their pens should wield or keep a sword. The little Nawab promptly replied, "We are Syeds and both the sword and the pen are the heritage of our family". The captain was astonished.

When his father died, Nawab Ismail Ali Khan Rasheed-ul-Mulk took charge of his father's responsible post. The Nizam had a high opinion of his literary attainments, and it is said that he used to draft letters and



NAWAB MIR SULAIMAN ALI KHAN BAHADUR



NAWAB SULAIMAN ALI KHAN BAHADUR RETURNS HOME AFTER INVITING  
THE HON'BLE THE BRITISH RESIDENT ON BEHALF OF H. E. H. THE NIZAM TO A DURBAR.

petitions (to be addressed to the Governor General in Calcutta) so well that the Nizam regarded him as indispensable. Titles and jagirs, besides those he already possessed by right of descent, were conferred upon him.

He was also Prime Minister. After his death, his son Mir Sulaiman Ali Khan, Sardar Jung, Rasheed-ud-Dowla was given charge of the ancestral office. He accompanied the late Nizam on his memorable visit to Delhi. He died in 1295.

After his death, the heavy responsibility of the office fell upon the shoulders of his son, Mir Mohamad Ali Khan II., Sardar Jung Bahadur, the father of Nawab Sulaiman Ali Khan, the history of whose family we have been tracing so far.

In addition to the ancestral mansab and jagir, Mir Mohamad Ali Khan, Sardar Jung was given a Mansab of Rs- 2,000 and 1,000 horse. He married the elder daughter of Nawab Nizam-ud-Dowla, the Ruler of Masulipatam. This lady on her mother's side was the grand-daughter of Nawab Mir Gulam Ali Khan, the first Nawab of BaiQan Palli. She gave birth to two children, a son, Nawab Mir Sulaiman Ali Khan, and a daughter.

Thus Nawab Mir Sulaiman Ali Khan, on his father's side, is the grandson of Nawab Rasheed-ud-Dowla, Rasheed-ul-Mulk Bahadur, and on his mother's side, the great grandson of Nawab Ghulam Ali Khan, the first Nawab of Baigan PalH.

On the premature death of his father, he (Nawab Sulaiman Ali Khan), being a minor was looked after by the Court of Wards. When he came of age, he was allowed by H. E. H. the Nizam to assume possession of his ancestral jagirs and mansabs and was also appointed to his hereditary office, the Directorship of the Correspondence Department, a post which he still holds.

According to the old and time-honoured custom, he is still seen in an " Amari " marching in procession to the Residency on the arrival of every new Resident to greet him on behalf of the Ruler. An idea of the picturesque spectacle can be formed by looking at the photo printed below,

Nawab Mir Sulaiman Ali Khan is married and has three sons and four daughters. His sons are receiving their education at the Jagirdar College.

His sister, who is married to Nawab Rais Jung, the fourth son of Nawab Fakhru'l Mulk, is also blessed with children,

Nawab Mir Sulaiman Ali Khan has a good knowledge of Urdu, Persian and English. His unswerving loyalty, his neverfailing courtesy and his affectionate disposition have endeared him to all who know him.



DHUNDIRAJ DIXIT MAHARAJ ALIAS BABA SAHIB



## Dhundiraj Dixit Maharaj Alias Baba Sahib

**D**HUNDIRAJ Dixit Maharaj alias Baba Sahib belongs to an order of Priests who had played no small part for the spiritual advancement of Hindus of Hyderabad.

The first of the seers from whom descended the long line of Gurus was Purushotham Dixit. He held the Gadi and the Samasthan for twelve years till his death in 1253 Hijri. He had four brothers viz. Raja Ram, Purushotham, Venkatesh and Narsinva Dixit. He paid allowances to his brothers and had a son named Manohar Dixit who held the village of Phulgaon in Georai Taluq as a Jagir as will be seen from the Sanad. Unfortunately the son could not succeed to the Jagirs for want of capability. Therefore Narsinva Dixit, the brother of Purushotham Dixit, was selected as the successor. He was able in every respect. Allowances were paid during his regime to all other brothers and family members. He ruled for 22 years till 1256 H. He ruled for 22 years till 1256 H. when he died. He left behind two sons, Waman Dixit and Srinivas Dixit. The latter, being more capable and intelligent succeeded to the Gadi and held the entire Samasthan singly without any co-partner. The elders and brothers were paid allowances. He died in 1277 H. after 20 years of administration. He had a son named Sambh Dixit, who took charge of the Samasthan. He continued the allowances to the family members and expenses of marriage and thread ceremonies etc. He died in 1288 Hijri after 10 years of reign. He had a son named Srinivas Dixit who was found unfit for undertaking the responsible duties of the Samasthan.

Therefore, Sita Ram Dixit, the grandson of Narsinva Dixit, was selected to succeed to the Gadi. He was the sole master without any co-partner of the Samasthan and paid allowances to the brothers and elders of the family. He was a very able and successful administrator. He died in 1309 H. after 20 years of reign. He had two sons, Seetaram and Eknath. Vinayak elder son of Sitaram Dixit had a good disposition and tact to maintain the family and was selected to the Gadi. During his reign the religious ceremonies, rites and management of the services were satisfactory.

Allowances and expenses for marriage and thread ceremonies etc. were paid to the family members according to the ancient custom. He spent large amounts on the marriage of his niece, daughter of Eknath. At the time of his succession all the brothers expressed to the Government their consent and approval to his succession.

The family of this venerable Shree Dhundiraj Baba Dixit, the spiritual guide of the late Raja Sheoraj Dharamwant, was greatly revered. The family has always had the pride of being the spiritual guide to the forefathers of the late Rajs Sheoraj and they were ever at its service in addition to the grant of Jagirs together with all the honours and dignities connected therewith. The foremost among the family were Eknath Dixit, Purushottam Dixit, Narsinva Dixit, Srinivas Dixit, Sambha Dixit, Sitaram Dixit, Vinayak Dixit and the present ruler Maharaj Shree Dhundiraj Dixit, Jagirdar, and spiritual guide of the late Sheoraj. He is endowed with all the qualifications and claims to be the family preceptor not only of Raja Sheoraj Dharamwant but the Sanads show that the family was patronised also by the Peshwas of Poona and Balaji Pandit Pradhan (Prime Minister) granted two villages and several hundred acres of land as Inam over the penance and ascetism of the pious persons of the family. This manifests that the ancestors of Sheoraj held them in high veneration as sprittial guides, granted them the villages of Sa-asht, Peempalgaon in Taluq Ambad, Jambergaon, Lakhmapur and Lakh in Vaijapur Taluq of Aurangabad District and Makhta Dhanrajguda in the Eastern Tahsil of Medak District. Besides this the annual expenses of the service etc. were defrayed by the late Dharamwant and the Paigah of Nawab Lutf-ud-Dowla, as if from all the facts and deeds there is no doubt to the nobility of this family as secluded and ever devoted to religious exercises unparelled in H. E. H. the Nizam's Dominions. The respectable persons of the family were generally held in high esteem especially for their Mantra Shastra, upon which His Holiness Shankara Charya the Jagatguru has also confirmed symbols of Aftabagir and torch-light etc. as a special favour and a mark of distinction.

In this family the worship of the great queen Lalita Devi has always been very prominent. The late Lala Bahadur had for this purpose granted to Narasinva Dixit an extensive garden in the valley of the Mir Jumla tank beyond the Gowlipura gate. The garden is dedicated to the Maharani Lalitadevi and with the temples of Maruti and Lalita built thereon, the whole garden is presented to the Maharaj. The total revenue of the garden

and the expenses of the upkeep of the temples etc. have been debited to a significant head well provided and declared as a Waqf. This fact can best be verified from the memoirs of the family and is still carried on in that family.

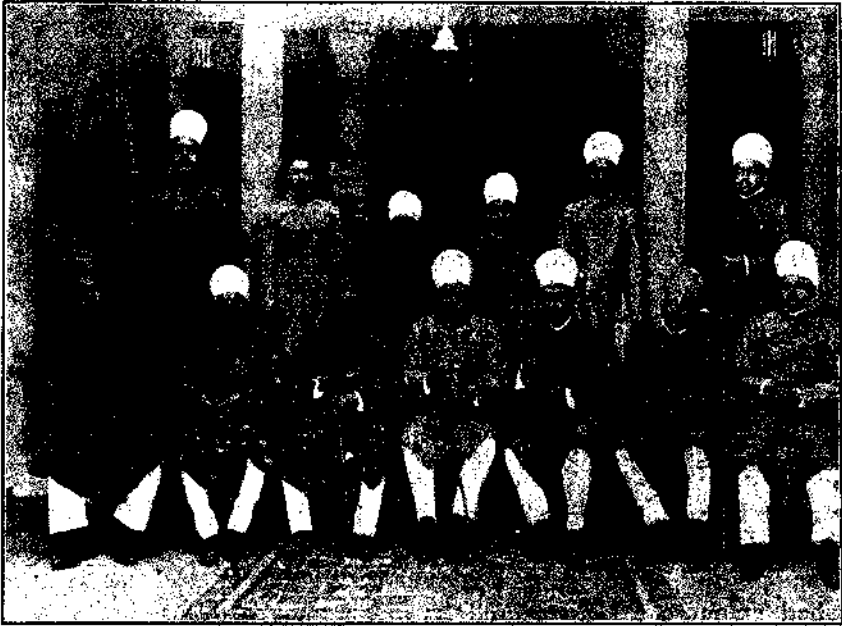
Maharaj Dhundiraj Dixit alias Baba Saheb holds extraordinary faculties in the religious exercises of a hermit and his piety has been of a high order. He is versed in Sanskrit, Marathi, Hindi, Urdu and English. His intelligence and ability is well known. He has written in Hindi commentaries on Ramayan and Bagwat. He is a gifted singer. His Excellency Maharaja Sir Kishen Pershad, Yamin-us-Saltanat, and the ancestors of Narsing Raj have great regard for the Dixit who is looked upon by them as a spiritual guide.



## Rai Purushotam Pershad and Rai Birjkishore, Asaf Jahi.

**R**AI Purushotam Pershad and Rai Birjkishore are the descendants of a Hyderabad's ancient and honoured Kayast family. They were natives of Ferozabad. The heir of this family, Rai Kalyan Rai, had four children, namely, Kanool Neen, Kubrat Singh, Anup Rai and Saroop Rai.

In 1133 Hijri Rai Kanool Neen accompanied Nawab Asaf Jah the 1st from Delhi to Hyderabad. Here he was honoured by permission to enter the King's Court. For this reason his family had the honour of appending the title of Asaf Jah.



FAMILY PHOTO

After Rai Kanooi Neen were Rai Donger-Mull and Rai Yeldas Rai. Rai Yeldas Rai had four children, namely, Lachman Singh, Prem Singh, Vijai Singh and Ginraj Singh.

Rai Lachman Singh was born in the year 1161 Hijri at Aurangabad. Besides his hereditary office he was given a mansab and awarded many titles.

Lachman Singh's son Chotulal discharged the duties of his hereditary office well. His efficiency in work, obedience and various other good qualities recompensed him with mansabs and jagirs. He had a high literary taste and often contributed something of his own in personal writings. Some of his own works are Mahabharat, Bahgvat Sharif etc. **Me** was an elegant poet. He wedded Raja Kushal Chand's daughter. He died in the year 1287 Hijri leaving six sons to bemoan the loss.

Raj Kishore Pershad and Raj Sovi Petshad, two of the six sons of Lachman Singh, with the help of their brother, Rai Linger Pershad, performed the duties of their hereditary office. Both were the recipients of high rewards and titles for efficient work. Raj Kishore Pershad died on the 5th of Farvardi 1301 Fasli leaving seven sons. He had great scholarly tastes. He was a poet too- His library contained many good and costly books.

After Raj Kishore Pershad and Raj Sovi Pershad, Rai Lachman Pershad in collaboration with his other brothers, executed the duties of his hereditary office. After the demise of Rai Lachman Pershad, the only sons of Raj Chotulal were Raj Kishore Pershad and Rai Linger Pershad.

Rai Gopal Pershad son of Raj Kishore Pershad was granted a mansab by the Government. He married and had three sons.

#### RAI PURUSHOTAM PERSHAD ASAF JAHI.

Raj Kishore, Rai Linger Pershad's son, was born in 1290 Hijri. He married in the year 1310 Fasli the daughter of Raja Partab Sahib, a jagirdar. He died in the year 1329. He had three sons. After his death Rai Purushotam Pershad took the office.

Rai Purushotam Pershad was born in 1292 Hijri. He was educated by Raj Kishore Pershad and Raj Sovi Pershad. He married twice. He had the opportunity of visiting many renowned places. He was a man of polished manners. He was religious. He educated his brothers and nephews. It was due to his own interest that his nephew graduated himself in the year 1339 Fasli and subsequently in the year 1343 Fasli secured the LL.B. degree. His tenants enjoyed great facilities and were care-free under his regime. In short his family rendered meritorious services to the Government.

PROMINENT OFFICIALS  
AND CITIZENS  
(PAST & PRESENT)



NAWAB IMAD-UL-MULK BAHADUR, C. S. I.

## Nawab Imad-ul-Mulk Bahadur, C. S. I.

**T**HERE are few institutions, few landmarks in administrative reform and improvement, or turning points in the history of one department and another, of Hyderabad, which do not owe their origin to the first Sir Salar Jung. They may be ascribed either directly to his own initiative or indirectly to his inspiration and influence. One of the most beneficent services which Sir Salar Jung rendered to this State was when, with his wonderful sagacity and judgement of men, he "discovered" Syed Hossain, the subject of this sketch, not in Hyderabad, but in far-away Lucknow, and promptly took him into his service. Thus to Sir Salar Jung we must trace the beginning of the connection of the Bilgramis with the Sovereign and Government of Hyderabad and to his memory we must pay a great tribute of gratitude for giving to our State and its Sovereign not merely one of the greatest and noblest servants it has ever had but also a house—the house of Bilgrami—which has given, and will continue to give public servants imbued with great family traditions, nurtured in the best culture which the East and West could give, and inspired with this tradition and culture to tender to the State and its people the best that is within them in the way of public service.

Syed Hossain was born in Sahibganj, Gaya, the ancient Buddhistic Gaya, in the year 1842. His father Syed Zainuddin Hossain Khan, was a Deputy Collector and Magistrate in Bihar, and so also his elder brother, being the first two Muhammadans to have held that post. The home of the Syed was, however, Bilgram in Oudh, and it was on the advice of Sir Salar Jung that the Nawab, then Syed Hussain, added to his name the family or territorial name of "Bilgrami" which continues as the surname of the members of his family.

When quite young Syed Hossain was placed by his father in the hands of a learned Moulvi who coached him thoroughly in the Arabic language, while, at the same time, his father taught him English privately. The boy was also trained in those physical exercises, proficiency in which was expected and required of every Moslem boy who belonged to a good family. And the Syeds of Bilgrami could boast of a family traditions and a long lineage, their ancestors having come to India so far back as with one of the Ghori invasions at the beginning of the 13th century of the Christian era.



After completing his education in Calcutta, where he graduated with distinction from the Presidency College, he was called to Lucknow where, young though he was, just 26, he was offered the responsible post of Professor of Arabic at the Canning College. At the same time, his merit as a writer of English being known he was put in charge of the " Lucknow Times", a bi-weekly organ of the Talukdars of Oudh. It was as Editor of this paper that through a brilliant series of articles he turned down a Government proposal for the Sarda Canal against which the Talukdars were ranged in a solid body while " The Pioneer " supported the Government project.

It was in Lucknow, in the year 1872, that Nawab Sir Salar Jung Bahadur " discovered " Syed Hossain Bilgrami while on a visit there. Sir Salar Jung invited him to go to Hyderabad and he accepted the invitation in 1873. He became Private Secretary to Sir Salar Jung and in this capacity played a very prominent part in drafting or revising letters that the great Minister, from time to time, addressed to the Governor General regarding the Berars, a correspondence which was of the greatest help to the cause of the Nizam. He had the privilege of accompanying Sir Salar Jung to England where he had the honour of meeting and speaking with the Noble Queen and many distinguished British statesmen.

Sometime afterwards, Syed Hossain Bilgrami was appointed Educational Secretary and Director of Public Instruction. He further held for a time the post of Private Secretary to the Nizam, and other high and responsible posts, finishing with that of Adviser to the third Nawab Salar Jung the present representative of the house, who was for a time Prime Minister. He also acted as Tutor to the late Nizam, His Highness Sir Mir Mahboob Ali Khan Bahadur, also to the present Nizam, and likewise his sons. Thus as Tutor and State servant, the late Nawab could claim to have served no less than three generations of the house of Asaf Jah. He received for his services to the State, its Sovereigns and its Prime Ministers at various times, the titles of Nawab Ali Yar Khan Bahadur, Mohtaman Jung, Imad-ul-Daula, and, Imad-ul-Mulk, as also the C S. I. from the Government of India for his services to the Indian Empire.

His work as an educationist is his greatest achievement; and it is to this contribution that the State and the people owe the greatest debt of gratitude. With regard to his labours and unflagging interest in the cause of education we cannot do better than quote the following passage from the biographical sketch by Edith Bilgrami, M. D., the Nawab's wife. The writer says:—

With the exception of the Osmania University and the new Girls' School, which are recent institutions, practically all other educational institutions in Hyderabad owe their existence to Syed Hossain Bilgrami. For instance, fifty years ago, there existed no facilities in the State for the education of the upper classes in Hyderabad. At the instance of Syed Hossain Bilgrami, a school was started under highly competent teachers and this was the Madrasa-e-Aizza which is still in working order. Also a high school was started which soon rose to the rank of a college with Doctor Aghornath Chattopadhyaya, a man of science, as its Principal. This college eventually became the "Nizam College" and was provided with a highly paid European staff. By order of Sir Salar Jung the "Murshidzadas" or relatives of the Ruler of the State, who were hitherto brought up without any proper education, were compelled to go to the Madrasa-e-Aizza, stipends or scholarships being granted to them as an encouragement, and large and well-appointed bullock carts or "Nibs" employed for their conveyance to and from the school. The education of women had its due share of Syed Hossain's attention, and about the year 1885 a girls' school was founded, being probably the first institution of its kind for Muslim girls in India. Here a well qualified staff was appointed and Arabic and Persian as well as English were included in the curriculum besides such subjects as needlework and domestic economy. The strictest purda arrangements were made within the premises and special covered conveyances provided for bringing the pupils to schools. At the same time industrial education was not neglected. Recognising the importance of manual and industrial training, Syed Hossain Bilgrami caused three Industrial schools to be founded at the three principal centres of local industries, namely Aurangabad, Hyderabad and Warangal. These institutions did most useful work to revive declining industries. In order to encourage oriental learning and scholarship the Dar-ul-Uloom or Oriental College was founded which during its existence had a most competent staff and produced many good scholars of Arabic. The State Library was also started by Syed Hossain Bilgrami, originally as a repository for valuable old Arabic books. Afterwards a large collection of English and Persian books was added on, and the Library forms today one of the best institutions of its kind in India. One of the aims of Syed Hossain was to purchase and republish such of the rare and valuable books in the Arabic language as were in danger of extinction. For the furtherance of this aim he founded with the cordial support of Sit Salar Jung, the Dairat-ul-Maarif, a society for the preservation and publication of old and valuable books. This society is to this day carrying on its operations and has done invaluable service to oriental

learning and culture by editing and publishing, and thereby saving from loss or extinction, many works of great literary, historical and even scientific value. The work of the Dairat-ul-Maarif has now been recognised in several countries of Europe where learned collaborators are coming forward to help. The central Normal school for the training of teachers also owes its origin to Syed Hossain Bilgrami."

He had not only rendered immense services to Hyderabad in the way of ensuring and fostering its educational advancement, but helped forward the cause of Moslem education in British India.

In 1903, the Government of India appointed him on the Universities Commission and in 1907 Lord Morley, then Secretary of State for India, selected him as a member of the India Council in London. He was the first Muhammadan to represent this country on the council of the Secretary of State. Owing to ill-health he had to return to Hyderabad before the expiry of his term of office and on his return was appointed Adviser to the third Salar Jung during his Prime Ministership. After Salar Jung's resignation of his post for reasons of health, the Nawab led a quiet life, though unceasingly consulted by friends and high officials of the State on matters of importance in various directions. Readily accessible, he was at the service of all, a grand old man, proud of nothing so much as of his capacity to serve and be of use to the servants of the State and the Sovereign.

His last public act was when at the command of His Exalted Highness the Nizam, Nawab Sir Mir Osman Ali Khan Bahadur, he drew up the draft of the famous manifesto during the war which steadied Moslem opinion in India, and, as a matter of fact, throughout the world, terribly shaken as it was by Turkey's entry into the war on the side of the Central Powers. It was one of the greatest acts of "The faithful Ally of the British Government" and the last great service of one of their Ally's most faithful and devoted servants and subjects. The Nawab passed away peacefully on the 3rd June 1926. He left behind him three sons. They are Nawab Abid Nawaz Jung, retired Talukdar and Municipal Commissioner; Nawab Akheel Jung Bahadur, Sadar-ul-Maham ( Minister ) of Paigahs ; and Nawab Mahdi Yar Jung Bahadur, Political Minister. The life sketches of these sons of a noble father appear separately.

# Nawab Sir Faridoon Mulk Bahadur,

K. C. I. E., C. S. L., C. B. E.

**T**HERE are few officials either in the British service or in Native States who have had such an unique and successful career as Nawab Sir Faridoon Mulk Bahadur, K. C. L. E., C. S. I., C. B. E., the Ex-President of His Exalted Highness the Nizam's Cabinet had.

## PARENTAGE

Sir Faridoon Mulk Bahadur, then known as Mr. Faridoonji Jamshedji, first joined the Revenue Department and served there for some years. He was then transferred to the Survey and settlement Department at Aurangabad.

He proved himself a very successful man in that field and the Nizam's Government recognising his talents entrusted to his hands the survey of the adjoining districts of Bir and Parbhani covering an area of 15,000 square miles. Prior to this he served for a short time as the Talukdar of the Aurangabad district. He was subsequently made the Commissioner of Survey and Settlement Departments. It appears that in the same year he was selected as Private Secretary to Sir Salar Jung II.

## AS PRIVATE SECRETARY TO SIR SALAR JUNG II

Ever since he took up this responsible post he successfully and with credit to himself and his employers held the diplomatic appointment during the Ministry of four successive Ministers until the reins of administration were taken over directly and personally by His Exalted Highness the Nizam.

## HIS LOYALTY TO THE THRONE

Sir Faridoon Mulk's career bore testimony to the fact that a better selection could not have been made as he had since then retained his post in spite of the numberless whirlpools and storms in Hyderabad affairs which were the outcome of several tragic and comic events. None of these affected the popular and genial Secretary who kept himself aloof from them all and clear of all party politics, maintaining for his watchword the interests of the Ruler, the State and the Minister. The result was that he made himself by his ripe experience and consummate tact, more useful to



NAWAB SIR FARIDOON MULIK BAHADUR. K. C. I. R., C. S. I, C. B. E.

each successive Minister and through him to the Nizam. This was the outstanding feature in this born diplomat and statesman, who, had he been given the scope, would have played an equally admirable part in the diplomatic service in any foreign country.

### HIS SOCIAL POSITION

Socially and politically alike, his services were of immense value not only to the Ruler and the State but also to the Imperial Government. His popularity and usefulness were confined not only to the officials of the State but also to the non-official visitors, European and Indian, who had occasion to visit the metropolis.

Socially, Sir Faridoon Mulk Bahadur had been an outstanding figure in Hyderabad. His model residence was the rendezvous for all classes and nationalities at his periodical "At Homes" which were an institution looked forward to with interest by all officials and non-officials both European and Indian. In short, he was the connecting link between Europeans and Indians and his "At Homes" were a common platform on which all met in friendly intercourse.

### A SPORTSMAN

Among his other qualities may be mentioned his keen sporting propensities. While he was young he was out and out a sportsman and even in his advanced years the sporting spirit had not deserted him. The numerous shooting trophies that adorned his charming house at Saifabad bear eloquent testimony to this'

### AS AN AUTHOR

He also possessed literary attainments. He wielded a facile pen and, often in his younger days, contributed to several leading English Journals in India.

Sir Faridoon Mulk Bahadur, despite his old age, was an almost indispensable personality in the Hyderabad State. For a major portion of his long service of nearly 40 years, he occupied one of the most delicate and difficult positions in the State. He was until his death an Honorary member of the Executive Council of His Exalted Highness the Nizam's Government.



MAJOR-GKNERAL NAWAB SIR AFSUR-UL-MULK BAHADUR, K. C. I. R., M. V. O., A. D. C.  
(Chief Commander, Regular Forces.)

# Major-General Nawab Sir Afsur-ul-Mulk Bahadur,

K. C. I. E., M. V. O., A. D. C.

CHIEF COMMANDER, REGULAR FORCES.

**O**NE of the most prominent families of His Exalted Highness the Nizam's State which has risen from ordinary circumstances in life to that of high eminence is that of Nawab Sir Afsur-ul-Mulk Bahadur's.

Mirza Muhammad Ali Beg, to give his original name, was born in the year 1851 at Aikangabad. He was the son of late Mirza Vilayat Ali B'tg Risaldar, 3rd Lancers, Hyderabad Contingent. Sir Afsar was educated at Aurangabad during which time he exhibited marvellous capacities in military and administrative branches of life. After the completion of his schooling he was appointed as the Risaldar of the Hyderabad Contingent and subsequently became the Commander of the Golconda Brigade in 1885.

The hero of this life held the rank of Honorary Colonel in the British Army. He was in charge of His Exalted Highness the Nizam's Regular Troops, the Hyderabad Imperial Service Troops and the Golconda Brigade. In 1892 he was entrusted with the work of organizing the First Lancers and the two Cavalry regiments for Imperial service.

He received the title of Afsur Jung in 1884 and of Afsur-ud-Daula in 1895.

In 1897 Sir Afsur-ul-Mulk Bahadur received the decoration of C. I. E., during the Jubilee Honours' When His Majesty the King George V visited India in 1906 as Prince of Wales, he gave him the Insignia of M. V. O. He was made a K. C. I. E. in 1908.

He rendered meritorious services during Afghan War from 1879 to 1880. As a mark of recognition he was presented with the Afghan Medal. During the Black Mountain Expedition in 1898 he was one of the members of the Staff of Earl Robert and he was again granted another Medal. In 1900 he served in the China Expedition and was on the personal staff of General Gaslee. On this occasion, too, he was awarded a Medal for his highly esteemed services.



Colonel Sir Afsur-ul-Mulk Bahadur was the representative at the Coronation of His late Majesty King Edward VII in 1902 and was also present at both the Delhi Darbars in 1903 and 1911. The title of *Afsur-ul-yfiulR* was conferred on him in 1905. In 1904 he was appointed Honorary A. D. C. to His Excellency the Viceroy and was also present on the occasion of the State Entry into Delhi when that mischievous attempt was made on His Excellency Lord Hardinge's life. The eminent position he occupied was between 1915 and 1916 on the staff of Sir John French in France.

When war was declared in August 1914, Colonel Sir Afsur-ul-Mulk Bahadur offered his services to the Imperial Government. At first he met with disappointment and had to stay away at Hyderabad only on more important work. He again appealed to the Imperial Government that he might be permitted to render his services in the front. His Highness the Nizam and His Excellency the Viceroy approved his application and he sailed from Bombay on 24th April 1915 to join the Imperial Service Cavalry Brigade and saw active service

#### A GREAT SPORTSMAN.

During the period of his long service to both the Imperial and His Exalted Highness the Nizam's Government he took the keenest interest in all the sports. It is a well known fact among the public of this State that Colonel Sir Afsur-ul-Mulk Bahadur and His Highness the late Nawab Mir Mahbub Ali Khan Bahadur were inseparable companions in all big sports and hunting expeditions. In tent pegging, sheep cutting etc. it often happened that he gave the young competitors a good fight. The Colonel was an authority on horses and especially the Arab breed. During his travels to Baghdad, Syria and Mesopotamia he purchased excellent breeds and with great difficulty was able to bring them over to Hyderabad. By his note on "Arab Horse" in Nawab Hamid Yar Jung Bahadur's Book "A Trip to Baghdad" he came to be considered as an authority on the subject.

#### A HORTICULTURIST

Equally interested he was in horticulture and agriculture. The most tasteful way in which his Green House at Rahat Manzil was decorated and arranged revealed to the mind of even a casual observer his extreme degree of art and refinement. Fernery was his special subject in horticulture and he rearèd different varieties of ferns with much care. His interest in fruit gardening was no less. He grew in his garden at Vikarabad rare varieties of mango and other kinds of fruits. He supervised the whole thing in person and did some of the manual labour himself as a sort of recreation.

He had the good fortune of seeing his sons in eminent positions who are no less respected by the public of Hyderabad. Verily was he called a Grand Old Man of Hyderabad, and history records him as one of the most powerful of Military leaders and an ideal man of his generation. He left three sons named Nawab Major-General Osman Yarud-Dowla Bahadur, the Brigadier General of Regular Forces, Nawab Hamid Yar Jung Bahadur, Inspector General of Forests and Nawab Major Kushroo Jung Bahadur, who is in Kashmir State Service. He died in 1930. May he rest in peace.



RAI MURLIDHAR, RAJA FATEH NAWAZWANT BAHADUR.

## Rai Murlidhar Bahadur.

**R**AI Murlidhar, Raja Fateh Nawazwant Bahadur, the father of Raja Jigmohan Lai Bahadur, was one of the most famous and efficient Hindu officials which the State ever had. He not only won the esteem of Government which he served but also the affectionate regard of the subordinates who served under him throughout his long and distinguished career. He was a man of brilliant parts and gave of his best to the State and to his sovereign and the general public, learning of the splendid services he was rendering to the State, held him in the highest esteem and honoured and respected him as he well deserved to be. No official equalled him in brilliancy and capability and for conscientious work he had an unimpeachable reputation. When he passed away in the year 1929 A. D. not only his community lost a great man but the State lost a great public servant who stood out almost by himself.

Rai Murlidhar Bahadur was the son of Rai Mannu Lai who was an Executive Engineer on the Ganges Canal works. He appears to have rendered so good an account of himself in the discharge of his duties that he attracted the attention of Nawab Sir Salar Jung Bahadur who applied to the British Government for the loan of his services. The Government acceded to his request and transferred his services as Assistant Principal of the Hyderabad Engineering School and Assistant Secretary to Government in the Irrigation Branch of the Public Works Department. This was in the year 1872.

Rai Mannu Lai was a great admirer of the British administration and ever loyal and faithful to the Government. Even during the stormy days of the mutiny of 1857, his loyalty was unshaken and his devotedness unsoiled. As a matter of fact, he rendered such valuable and timely services to the Government that, after the troubles were over, they, in recognition and appreciation of those services, granted him a few villages in the district of Bulandshahr, North Western Provinces, the revenues from which the Murlidhar family still enjoys.

Rai Mannu Lai Bahadur, who well appreciated the value of English education, was exceedingly careful in training his son, Rai Murlidhar Bahadur, the subject of this sketch. The latter was given tuition in Persian, Urdu and English and after passing his matriculation examination, studied for the Arts examination of the Calcutta University. He then joined His Highness' service in 1875 as an Attache in the Revenue Department, with the rank of assistant Talukdar. After receiving training at the headquarters, he was sent

out into the districts with the rank of second Talukdar in the year 1878. He so distinguished himself and proved so brilliant an executive officer that he was called again to headquarters where he was appointed Assistant Secretary to the Revenue Board, as it then was, and in 1883 was made a first Talukdar.

He was then deputed to act upon a special commission, but in 1886, he was transferred to Aurangabad as First Talukdar. His next appointment was the Subedarship of Aurangabad Division and afterwards of Bidar. The most remarkable feature of his career was that in less than ten years he rose to the position of a Subedar, or Commissioner of a Division.

After holding the Subedarship of Bidar, he was appointed Revenue Secretary and when in the year His Highness by a Farman abolished the Board, he was appointed permanent Subedar of the Warangal Division. His record of service was such that after his retirement from service, His Highness appointed him to the Sarf-i-khas Department. His administration of this Department which was suffering from mal-administration was so successful that His Highness raised him to the status of a Minister in charge of the Department on a monthly salary of Rs. 2,000 in addition to his pension of Rs. 1,000 from the Government.

Rai Murlidhar, Raja Fateh Nawazwant Bahadur, passed away in the year 1929 mourned by a large number of friends and admirers. He was a man of great capacity and catholicity of mind. His conscientious devotion to duty was proverbial and he was held in the highest esteem by his subordinates on account of his sense of justice, and mild and benevolent character. Officers of his type are rare and appear on the official stage but seldom. His views on Hindu-Muslim Unity were consistently exemplified in his own behaviour and department and was for this reason specially honoured by members of both communities.

His son, Raja Jagmohan Lai Bahadur, followed in the footsteps of his father by entering the Revenue Department. He is a graduate of the Madras University and enjoys a reputation for being a man of wide culture and brilliant attainments added to extensive sympathies.

After holding the post of First Talukdar, he was transferred to the Revenue Department where he now holds the responsible position of Nazim-i-Atiyat (Revenue appellate court). He is one of the most popular of officials and commands great respect in both Hindu and Moslem communities in Hyderabad. He worthily upholds the name and fame of his distinguished father and has made the Murlidhar family more respected and honoured than ever.

# Nawab Sir Nizam-ud-din Ahmed

## Nizamat Jung Bahadur Kt.

C. I. E., O. B. E., M. A. LL. B. (Cantab ),  
Barrister-at-Law (Inner Temple ).

**N**AWAB Sir Nizam Jung Bahadur ( Nizam-ud-din Ahmed ) Political Minister, ( born in April 1871 ) is the second son of the late Nawab Rafat Yar Jung, Subedar of Warangal, well known in his days as an ardent educational and social reformer and statesman of no mean order. His elder brother is the present Nawab Rafat Yar Jung, who was Subedar of Aurangabad and till recently Director of the Atiyat Dept and who is one of the most genuinely loved and respected of the nobles of Hyderabad.

Sir Nizam Jung's ancestral home was Arabia whence some of his forefathers came to India during the seventh century of the Muhammadan era. A part of the family came to Hyderabad so far back as the time of the first Nizam, Asaf Jah, Nizam-ul-Mulk. Sir Nizam Jung's grandfather a man of great learning and probity died in the early eighties of the last century leaving two sons, Moulvi Shaikh Ahmed Hussain ( Nawab Rafat Yar Jung ) and Moulvi Muhammad Siddeek ( Nawab Imad Jung ). Nawab Rafat Yar Jung in his lifetime held the responsible posts of First Commissioner of the Inam Department and Subedar (first of Gulbarga and then of Warangal). Nawab Imad Jung was a Judge of the High Court under Nawab Sir Salar Jung I and later on Chief Justice, Home Secretary, Financial Secretary, Secretary to the Legislative Council, Legal Adviser and Secretary to the Cabinet Council during his long service of 42 years. He was the last of those Secretaries who practically exercised some of the powers of the Prime Minister. He died in September 1904.

Nawab Rafat Yar Jung died in July 1897 leaving six sons, the second of whom is Nawab Sir Nizam Jung Bahadur. Nawab Imad Jung's son, bearing the same title, after having been District and Sessions Judge for many years was (until his death in 1920) Commissioner of the City Police. He was first cousin to Sir Nizam Jung and also to Nawab Rafat Yar Jung. Two other first cousins, sons of their maternal aunt, Nawab Hakim-ud-Daula and Nawab Saad Jung, both Cambridge men and Barristers at Law, rose to be Chief Justice and Puisne Judge of the High Court of Law respectively. The former died in 1916 and the latter in 1918.



**NAWAB SIR NIZAM-UD-DIN AHMED, NIZAMAT JUNG BAHADUR KI  
C. I. E., O. B. E., M. A. LL. B. (Cantab),  
Barrister-at-Law (Inner Temple).**

Nawab Sir Nizam Jung was educated at the Madrassa-i-Aizza, a school founded by his father in 1878-79, and proceeding to England in 1887 joined Trinity College, Cambridge, and took the degrees of B. A., LL. B. Honours) in 1891 being the first Hyderabadi to achieve this. Later on he became a Barrister-at-Law, being called to the Bar from the Inner Temple in 1895 during his second visit to England. Returning to Hyderabad finally in February 1896, the year in which he obtained his M. A., he was enrolled in 1897 as an Advocate of the Madras High Court in December 1896. In March 1897 he was appointed District Judge of Parbhani, and subsequently became Registrar of the High Court, and in 1899 he was appointed Chief City Magistrate. After two and half years he was transferred to the Legislative Department as Under Secretary, succeeding the famous Jurist Rai Hukum Chand in that important post on the ground of his high legal qualifications. Recognising his general ability the Government of His Highness the late Mizam appointed Nawab Nizam Jung to officiate as Home Secretary and as Political Secretary on several occasions between 1901 and 1904 when the permanent incumbents were on leave. He discharged the duties attached to these responsible posts to the satisfaction of the Government, with the result that he ultimately became Home Secretary in 1909-1910 and Political Secretary in 1918, having in the meantime served with distinction as a Judge of the High Court for ten years (1907-1908) and as Chief Justice for about two (1916-1918).

On the retirement of Nawab Sir Faridooon Mulk from the Political Department, Nawab Nizam Jung was appointed Political Minister in November 1919 when the Executive Council was inaugurated, Nawab Mehdiyar Jung succeeding him as Political Secretary.

It is difficult to estimate the work of a Political Minister, for the simple reason that the work he performs does not see the light of day, being of a confidential nature. All of it is not known even to the Executive Council, which is the supreme authority in the State next to His Exalted Highness. Being the "liaison" officer between two Governments, his personality must influence to some extent the conduct of negotiations between them and their relations for the time being. To maintain a proper balance on the footing of a mutual understanding between the two Governments and to preserve smooth and friendly relations is the principal function of this officer. His post is no bed of roses, as by the very nature of his work he is frequently subjected to grave anxiety, and incurs serious responsibility. Besides the duty of maintaining cordiality and smooth inter-course between the Durbar and the Residency, he is admitted to the inner circle of the



Nizam's Councillors and has often to perform the delicate, difficult and unenviable task of placing before his august master facts and opinions that are not always pleasant, and this puts his character to a very severe test. It is well known to all how Sir Nizam Jung has come out of such ordeals. So far as we all know his influence has always been for good. Though he has been in close touch with the palace for nearly ten years, he has never through self-seeking swerved from the path of duty. He is the only officer who has not asked for and obtained any favour from the sovereign either for himself or any of his relatives.

In march 1915 Nawab Nizam Jung was sent to Madras together with the late Mr. Mackenzie, Chief Engineer, and the late Mr. Habibuddin, Financial Secretary, to discuss the long pending question of the proper distribution of the water of the Krishna and the Tungabhadra rivers between the Madras Presidency and the Hyderabad State. Since the Madras Government had persistently refused to admit the claim of the Hyderabad Government Mr. Meckenzie had little hope of success on this occasion, but the able advocacy of Nawab Nizam Jung induced the Madras Government to reconsider their former attitude and give in to the just demands of the Hyderabad State. Thus the matter which had been pending for more than 15 years was satisfactorily settled at last. Mr. Mackenzie frankly admitted on this occasion that but for the Nawab's tactful handling of the case, the Nizam's Government could not have gained their point.

For his long, faithful and able services to His Exalted Highness the Nizam, Nawab Nizam Jung Bahadur had the honour of receiving a Knighthood from His Imperial Majesty the King-Emperor on the 1st of March this year, having already received the decorations of C. I. E. in January 1924 and O. B. E. in 1919. If any one in Hyderabad ever deserved this signal honour on account of culture, character and general accomplishments and distinguished service in a department where work is often as delicate as it is difficult, he did.

We may here mention a few of his numerous important services.

As a member of the Executive Council—

It is an open secret that he took no small share in having a Retrenchment Committee appointed in order to effect economy to the increase of expenditure caused by giving effect to the recommendations of the Salaries Commission on which he had sat as a member.

He took an important part in having the valuation of forest areas re-examined before giving possession of lands to applicants under the Development Scheme.

He was instrumental in having orders obtained from His Exalted Highness with a view to having a comprehensive scheme drawn up for Technical Education in the State.

A man of wide sympathy and broad outlook and of an uncommonly tolerant disposition, he strongly disapproves of communal dissensions as being fatal to progress. And he is always eager to see justice done to the legitimate claims of all subjects of the State whatever their race or religion may be. He is also above the senseless quarrel between the Mulki and the Non-Mulki, giving preference in the interests of the State to those who can really serve it best. But he is at the same time a strong champion of the Mulkis when their rights are improperly assailed. He is always to be found on the side of justice.

When the City Improvement Board was formed in 1913 His Exalted Highness appointed him Honorary Secretary to the Board on the recommendation of Nawab Fakhrul Mulk and the Cabinet Council ; and one can see for oneself the remarkably good work that has been done under his wise and tasteful guidance. We understand that owing to urgent demands from other projects and schemes such as Irrigation in the districts etc. sufficient funds could not be provided for this purpose. But for this unavoidable difficulty there would have been in evidence to day vastly greater improvements in the city itself and in a far wider area round the city. We are informed however that steps are now being taken to carry on this important work of slum clearance and providing sanitary houses for the poor on a larger scale. On account of his organizing abilities Nawab Sir Nizam Jung has along with his other duties, been able to supervise, though from a distance, the conduct of municipal affairs and also to see to the progress of the Victoria Memorial Orphanage of which he is Honorary Secretary. This honorary post which he has held since 1902 is quite congenial to the Nawab as he is a great advocate of technical education, particularly where the poor of the State are concerned. His sympathy with them makes him deeply interested in slum clearance and the better housing of the poor, He founded a Poor House in 1909-10 when he was Home Secretary and this institution is still in existence.

A foe to all that is false and pretentious, Nawab Sir Nizam Jung has always done his work quietly and has never sought to be in the public eye.

He takes no active part in any public movement, but is, like his illustrious father, the late Nawab Rafat Yar Jung, keenly interested in the advancement of social and educational matters. He is an accomplished scholar and a man of taste and is known to devote his spare hours to literary pursuits ; and to Horticultural and Architectural experiments. He has also been fond of riding and shooting. In his younger days he was passionately devoted to poetry. His poem " India to England " published in the " London Times " on the 1st of October 1914, (the day the Indian Troops landed at Marseilles) attracted attention all over the English speaking world and was reproduced in many able journals and periodicals. An English writer has called it " one of the most often quoted lines evoked by the Great War ". When in 1918 some of his sonnets were published in London by Erskine Macdonald & Co., " The Times " and some other journals and periodicals reviewed them favourably, they elicited encomiums from many English people of culture and taste.

These is some ground therefore for the surmise that had Sir Nizam Jung confined himself to a purely literary career he might have become notable among modern Indian men of letters on account of his high ideals and unconventional and independent trend of thought. He had a fair chance we think, of becoming a poet of eminent rank in India, introducing into Anglo-Indian poetry a new note, suggestive of a rare blending of Eastern and Western spiritual thought and emotion. It is, ardently to be hoped that when Sir Nizam Jung retires, he will devote himself largely to literature and give to the country the fruits of so many years of silent meditation, study, particularly on the practical philosophy of life, of which he is a votary.

His ideas on education though unconventional are sound and constructive. He believes that real progress depends on character and that the chief function of education is to mould character so as to bring out the best that is in human nature. Though he is in perfect sympathy with academical learning he is nevertheless a strong advocate of technical and professional education. As a statesman with foresight he realises the importance of it for preventing dissatisfaction and trouble in the future.

Nawab Sir Nizam Jung Bahadur is a man of great moral probity and uprightness, and entirely unassuming. His high position has by no means tended to change his innate nobility of character, of his simplicity of life and gentleness of behaviour; and he consistently follows the principle of " plain living and high thinking " His philosophic dispositions has made him so contented that he has been serving for the last 10 years as a member of Council on the same pay as he used to get as a High Court Judge. We

have been told that he refused to take more ; And now on the eve of his retirement he has again refused to accept a higher pension than Rs. 1000. Evidently he does not believe that service to his State requires extra high remuneration. We trust he will be spared for many years to render by precept and example substantial service to his people on an extended scale so as to contribute to the greater glory of the State with the recent history of which his name is so intimately associated in their minds.





NAWAB RAFAT YAR JUNG BAHADUR II.

## Nawab Rafat Yar Jung Bahadur II.

**N**AWAB Rafat Yar Jung Bahadur, is the eldest son of Nawab Rafat Yar Jung Bahadur I the well-known educational reformer and statesman, who passed away in 1897 after serving his fellowmen with remarkable zeal and singleness of purpose. The Nawab is the elder brother of Nawab Sir Nizam Jung Bahadur, Political Minister, and the late Nawab Imad Jung Bahadur, Commissioner of Police, was his cousin.

Claiming descent from Hazrat Abu Bakr Ali Siddiq, the first Khalif of Islam, his ancestral home was Arabia, whence a party migrated to Bokhara After staying there a considerable time, so far back in the Seventh Century of the Mohammadan Era, one Mulla Ataullah Mahmood with some relatives and followers came to India, halted at Delhi, in the reign of Sultan Moizuddin Sam, who being apprised of his learning, piety, and holiness, appointed him 'Khazi' of Nagore. At his death the said post was conferred on his son thereafter renowned Khazi Hameeduddin Nagori, a great scholar and divine, held in high esteem by all his contemporaries. He was Khalifa-i-Azam, the Grand Khalifa in India of Hazrat Shahabuddin Suharvardi, and was also the First religious instructor of Hazrat Qutbuddin Bakhtiar Kakee. Many members had held high posts of importance as Vazirs and Sadar Subas etc., under Shah Jahangir and other Emperors. From there some moved earlier towards Deccan, and settled in Daulatabad and Khuldabad. Others came later along with the Great Alamgir and after his demise shifted and settled in different parts where their Co-religionists held sway with varying fortunes and finally returned to Aurangabad soon after Asaf Jah's declaration of Independence.

Nawab Rafat Yar Jung Bahadur was born on the 8th April 1869, the eldest of six- After receiving an excellent education in English, Persian and Arabic, he proceeded to England where he stayed for some time. During his sojourn there he secured the goodwill and regard of a large number of influential Englishmen, nobles, politicians and others, by his gentlemanly behaviour and polished manners. He was present at the Jubilee celebrations of Her Imperial Majesty the late Queen Victoria and had the honour of being presented to Her Majesty at the levee held at the Palace of St. James.

While in England, 'he was appointed as Secretary to the Arabic and Islamic section of the International Congress of Orientalists held in London in 1891. His services were so keenly appreciated that he was awarded a certificate by the Earl of Halsbuiy, Chairman of the Congress Committee, on its behalf.

On his return, he entered the State service and was first attached to the High Court. After some time he was sent to Gulbarga where he worked as an assistant to the Subedhar till 1895. Then he was made an acting second Taluqdar and posted to Jangaon, whence after a year he was transferred to the Revenue Secretariat as an extra assistant. He was again sent to the districts, but this time as a permanent second Taluqdar, and while at Siddipet rendered remarkable services to the peasants who will remember him with profound gratitude for many decades yet to come. By stern warnings, energetic supervision, and personal example he practically rooted out the terrible evils of illegal gratification and general corruption—His popularity was so great that the peasants called him "Dharma Avatar".

He was transferred to Warangal where he was first Taluqdar when His Excellency the Viceroy, the late Lord Cuzon visited Nekonda, Pakhal and Mankota. While in Bidar where he was transferred next, he furthered the progress of education, started an Industrial School, revived dying or moribund arts and crafts and encouraged horse and cattle breeding. He also started the famous "Jatra" at Malagaon and opened a club, libraries and reading rooms. He was mainly instrumental in constructing the Osman Ganj and Market. The old mansion known as "Bari Haveli", the birth-place of Nawab Nasir-ud-Daula Bahadur, was not only repaired and restored by him but also extended and considerably improved.

The Nawab then turned his attention to an evil which none of his predecessors had ventured to face in the past. The evil was the practice of "Naurch" women retaining girls with the immoral motive of benefiting by them in later years. The Nawab first caused it to be ascertained whether such girls were related to the naurch women or obtained during famine or by any other way. And according to the information obtained, compelled them to deposit securities whereby they were bound to bring them up in a decent manner and when of age to marry them to worthy persons. He further saw to it that when these girls were married, they were given a few useful articles, clothes and a little cash to start life with. His work in this respect produced extremely beneficial results and enhanced his popularity and added to his reputation as an upright officer. It was his constant endeavour to uphold the prestige of the Government and the Nizam by doing such acts as conduced to the well-being and amelioration of the condition of the people, especially the peasants. The present Nizam, who then heir-apparent, toured the Bidar district in 1318 Fasli and highly appreciated the sterling work of Nawab Rafat Yar Jung Bahadur.

From Bidar, to the great sorrow of the people he was transferred to Nalgonda in 1321 Fasli. His impartial justice and particularly his courageous decision in the Eppal-Madaram case will never be forgotten by the people of Nalgonda. For his decision he was thanked by the public and the Government as well.

In 1322 he was again sent to Warangal where he officiated for some time as Subhedar. He amicably settled the nasty quarrel which arose between the Banias and the police and for this His Exalted Highness' appreciation was duly conveyed to him.

From Warangal he was sent to Nizamabad where he stayed till 1327 Fasli While here he encouraged the preparation of colours, carpet weaving and paper-making.

Promoted as Subhedar of the Western Division, he proceeded to Attrangabad in Azur 1328 Fasli. It was during his tenure of office that Lord Chemsford, then Viceroy in India, visited Daulatabad, Khuldabad and the Ellora Caves. He administered the province with his usual ability and complete success till 1330 Fasli, when by special command of His Exalted Highness he was called to Hyderabad to reorganize the Atiyat Department of which he was appointed Director. He retired on pension only a few years back.





NAWAB MOHIUDDIN YAR JUNG BAHADUR.

## Nawab Mohiuddin Yar Jung Bahadur.

**S**YED Mohiuddin Ali Khan, Nawab Mohiuddin Yar Jung Bahadur, is one of the most popular of Hyderabad noblemen and one among the very few from the indigenous aristocracy who have placed their mark on the administration of the State and won for themselves not merely the warm approbation of the country but also, and more important still, the warm and undying gratitude of millions of His Exalted Highness the Nizam's subjects especially the agriculturists of the State, the feeders and upholders of all things.

Nawab Mohiuddin Yar Jung Bahadur, it is very curious to relate, is not generally known by his name, either patronymic or titular, but rather by a nickname 'Hunter Saheb' conferred on him by his friends in England in recognition of his high spirit of sportmanship, and which has become on his return a household name long before he joined the service and is generally considered by the people of the country as synonymous to daring deed, courage, self-reliance, incorruptibility, stern impartiality and fairness in dealing in all circumstances. It is a title which was given to him in the spirit in which the title of "The Little Corporal" was given to the great Napoleon by his soldiers. It is a sort of that patent of nobility won on the fields of Montenotte.

Syed Mohiuddin Ali Khan was born in Hyderabad in 1864 of a noble family, his father being the late Nawab Ghulam Dastagir Khan Bahadur. He traces his descent from the second Caliph, his nearest ancestor on his father's side being Mohammed Arifuddin Khan, Muzaffur Jung Rhonug and Nawab Najeeb Khan, Salar Jung; and on his mother's side, the Nawab of Poona, and Hyder Ali and Tippu Sultan of Mysore. His remote ancestors, the descendant of the Caliph Hazrat Omer, were independent rulers in Central Asia. A member of these families, one Malik Raji Ali Khan, came down to India and founded the dynasty which ruled over the Khandesh. On the subjugation of the dynasty by the victorious Moghul, the principal members of it scattered themselves all over India. One of them was the Nawab Najeeb Khan, Salar Jung of Delhi. He was the founder of the Hyderabad family and first came down to the Deccan with Asaf Jah Nizam-ul-Mulk and was, subsequently, sent to the Carnatic and Prime Minister to Anwaruddin Khan Saheed, who was appointed as Subedar by Asaf Jah the First. It is of great interest to note that it was Nawab Najeeb Khan, who as Prime Minister in the Carnatic, ratified the settlement of the East India Company's Factory at Madras.

Hunter Saheb was educated in Hyderabad and Aligarh where he distinguished himself for his manly behaviour, proficiency and leadership in sports, and application to studies, qualities which soon made him a favourite of the late Sir Syed Ahmad Khan, who made him, though a mere boy, Secretary of the first class Boarding House, Reading Room and the Sporting Club, which positions he retained till he left the College for good in 1883, preparatory to going to England. Mr. Siddon, the Principal, writing of him, said that he had a very high opinion of him and that he ' possessed the manners and feelings of a gentleman."

En passant we might mention here the incident which forced him to go alone so young to a distant place like Aligarh. He was then at the late Mr. F. Schaffter's school and, one day, Mr. Long, one of the masters, imposed some punishment on him, imagining that he was the chief culprit for some rowdiness in his class. The boy vehemently protested against the unjust punishment and appealed to Mr. Schaffter for redress, but in vain. He therefore, left the School and at once made up his mind to go to Aligarh, for his self-respect would not allow him to stay there any longer.

Later he showed the same sense of self-respect on the occasion of Mr. Dunlop's visit to Parbhani on September 27th 1912 where he was then Collector of the District. Mr. Dunlop, when in Parbhani, did not call on him, and the Nawab paid him in his own coin by not attending an At Home given by the abkari contractor of the place in Mr. Dunlop's honour, and did not see him off for Hyderabad at the station in the evening.

In the year 1886, the daughter of Nawab Nazim Jung Bahadur was married to him and a few months afterwards he proceeded to England to complete his education, at his own expense. After some fight with the authorities in the matter of admission into Trinity College, Cambridge, he was at last admitted to it and in due course graduated from there in History with distinction. The excellence of the impression he created at Cambridge can be gathered from a letter of Dr. Glaisher, his tutor, who wrote to him thus:—"Of all my pupils, there is none whom I shall look on with greater pleasure than upon yourself." And the late Dr. Montagu Butler, the Master of Trinity, bore testimony, on the eve of his return to India in 1892 after passing the History Tripos to " how highly honourable " had been his University career and " how by high character and agreeable manners " he had " won the respect of all who knew him,"

While at Cambridge the young Nawab was a very popular figure in the society of Englishmen and his country-men alike. As an instance of his popularity and the high level of character he maintained, reference might be made to certain speeches delivered at a dinner given at Eastbourne on the occasion of the celebration of the Foundation Day of the M. A. O. College at Aligarh on January 8th, 1892. A lady guest, Miss Margaret Draper, said "As there is no body to reply for us, I feel compelled to thank you for myself and for the other ladies for the very kind manner in which you have drunk the health of the ladies. I assure you, we feel greatly honoured at being invited to be present on this occasion, and I hope our presence here tonight testifies to the keen interest we feel in the College of India of which we have heard so much. I can only say that if our noble president (Nawab Mohiuddin Var Jung Bahadur) and his friends, the Sahebzadas Sultan Ahmed Khan and Aftab Ahmed Khan are types of its members, then the more of them we have the happiness of becoming personally acquainted with, the better we shall be pleased. I fervently hope that the ladies of India will also in due time take a share on the advantages of English education and that at no very distant date they will be enjoying the same blessed freedom which we English women so much appreciate and would never live without."

Sahebzada Aftab Ahmed Khan in proposing the health of the president said that they had long been friends and what he valued most in him was that he had done more than any one else to promote friendly relations between Englishmen and Indians and that he was, for that reason among others, very popular in Cambridge and generally liked.

During his stay in England, the young Nawab had the honour of being presented to the late Queen Victoria and to the then Prince of Wales, the late King Edward, by Lord Cross, the Secretary of State for India, and also to the ill-fated M. Cornot, the President of the French Republic, by the British Ambassador at Paris. He also became acquainted with such prominent personages of the time (some of them historic figures) as Mr. Gladstone, Lord Salisbury, Viscount Bryce, Lord Randolph Churchill, Lord Hobhouse, Lord Napier of Magdala, Lord Northbrook, Lord Rollo, Lord Kerry, Lord Ross, Lord Kelvin, The Earl of Kimberly, Sir John Lubbock, Sir Owen Burn, Sir Seymour Fitzgerald, Sir G. Trevelyan, Lady Dorothy Nevill, Mrs. Montefiore, and Professor Max Muller. He is the happy and proud possessor of many tokens of remembrance from them. Among his college and university friends he counts such distinguished men as the Duke of Marlborough, Lord Wimbourne, Lord Walter de Rothschild, the Marquis of Camden, Lord Carberry, the Right Honourable Sir Charless Trevelyan, Mr. Lawrence Currie, the Honourable F. Rollo and Mr. W. W. Grantham, K. C.

When In England he was invited to the Diamond Jubilee celebrations of 1887, to the Elysee and Foreign Office, to meet His Majesty the late Naseeruddin Shah of Persia, and to the Tercentenary Celebration of the Dublin University in 1892. At the last named he was invited among a few distinguished personages by Lord Ross, the Chancellor of the University to his country seat " Berry Castle", where the guests were entertained for three days.

On his return to India, the young Nawab, of whose sterling worth, appreciative reports had preceeded him, was offered by the then Resident, Sir Chichele Plowden, an Assistant Commissionership in the Berars, but his father, the late Nawab Ghulam Dastagir Khan Bahadur, was of the opinion that a son of the State should serve the State and not go to the Berars, the administration of which was under temporary alienation. Accordingly Syed Mohiuddin Ali Khan, joined the Nizam's service in Meher 1302 Fasli (1893) and worked without pay for nearly two years as Honorary Assistant to the late Moulvi Chirag Ali (Nawab Azam Yar Jung Bahadur) the Finance Secretary to Mr. A. J Dunlop, senior member of the Board of Revenue, and Mr. Crawley, the Controller General. As he soon found out that the sort of work he had to perform at those offices did not suit his taste and temperament nor could he serve the people conscientiously by staying at the headquarters, he requested Government to send him to a District, for he firmly believed that only in the work you really love could you hope for success, and your work and your pleasure should really be synonymous. Ultimately he was sent to a lonely place like Oodgir, Bidar District, as Divisional Officer and remained there nearly for two years. Here it may be noted what impression the Nawab made at the very outset of his official career on the heads of the departments he served under. The late Moulvi Ghulam Rasool, Secretary to the Board of Revenue, wrote on his first inspection notes of the segas under Mr. Dunlop, the senior member of the Revenue Board, in the beginning of 1304 Fasli " I note with pleasure that Syed Mohiuddin Ali Khan's work throughout his stay at the Board was quite, satisfactory and I predict that he has a great future before him."<sup>11</sup> Mr. Dunlop endorsed these remarks and Mr. Crawley in his annual report of that year said that he " lost the services of a very promising young man/<sup>1</sup>

The Oodgir Division, in those days, was a very notorious one on account of an annual clash between Sunnis and Shiahhs during the Moharrum celebrations. The Nawab by his tact and good-will succeeded in eradicating the causes of the riots and establishing peaceful relations between the two sections of the Mohamadan community. While in Oodgir

the Nawab performed an act for which he deserved a Military Cross. When he arrived there, he was shocked to hear of the terrible doings of the Jagirdar of Sangam who added to his undoubted courage all the diabolical gifts of a sensualist and schemer. Several charges were framed against him and were pending in the District and Sessions Courts, but the Police were not bold enough to take the accused before the Magistrate and the Judge. So, the brave scoundrel, whom the people hated and feared and whom the authorities were so anxious to bring to book, was still at large adding with impunity crime to crime and offence to offence and most of them of the blackest sort. The Nawab decided that something should be done in the matter and done promptly and decisively. As to him to resolve was to act, he boldly sent for the man when he came to Oodgir and arrested the blue-beard single-handed. He was tried and sentenced to rigorous imprisonment for two years. He never experienced freedom again, so he died of a broken heart in Bidar Jail.

In 1897, the Nawab was suddenly, and, in fact, abruptly, sent to Narayanpet in the Mahboobnagar district. The Government's object was that he should endeavour to create peace between Hindus and Muslims who were then at logger-heads on the subject of cow-killing. Like Oodgir, Narayanpet was also another notorious place, a source of considerable anxiety and disquietude to Government, general public, and the officers on the spot. When the Nawab reached Narayanpet he found to his amazement that armed police had come to control the mob whose passions were far from being under control and were about to develop into a conflagration at any moment. The first thing the Nawab did on arrival was to ask the officials and the police to leave the station and disappear from the spot. They, at first, declined but ultimately gave in, leaving the Nawab to control the situation without their presence and aid. When the official limbs of the law disappeared, the Nawab held diplomatic conversations with both parties and brought them to a saner and more peaceful frame of mind. He thus arrested the continuously recurring calamity and it is gratifying to record that since then Narayanpet has had no outbreaks of religious fanaticism born of misunderstanding.

To continue. During his stay at Narayanpet, the Government issued their first loan in 1307 Fasli, but the public of the State not being used to this sort of investment fought shy of it. But the Nawab tried his best to induce the well-off inhabitants of his Division to take part liberally in it with the result that his Division headed the list of the subscribers of all the Divisions of the Dominions and the Government was so pleased at it that

they issued a Communique through the Finance Department No. 15 dated 14th Azur 1307 Fasli thanking the Nawab for the handsome results of his appeal to the public of his Division, and, at the same time, advising all the other officials of Government to follow the bright example of this Nawab.

The Nawab remained at Narayenpet for no less than 10 years and during this time he worked strenuously and unflinchingly to bring about peaceful conditions in the county-side and instil a deep and abiding respect for law and order. He waged a continual war against the large bands of "badmashes" of the place and had many punished. Some reformed, but some turned into his inveterate enemies. This was inevitable, but it is with a feeling of regret and shame that we must record that petty officials who found his rule irksome made common cause with the "badmashes" and submitted one petition after another to His Highness the Revenue authorities, and even to His Excellency the Viceroy and Parliament, stating therein all manner of falsehoods against his character, conduct and administration. For some time he bore patiently all the storm of malice and ill-will; but ultimately he was compelled to make up his mind to show some activity in the matter lest he should be misunderstood. His own Government afforded him no help beyond treating all such petitions with contempt. The only course left open to him, therefore, was to take legal steps against his libellers and defamers. And a splendid opportunity came.

As usual, a representation was sent to the Viceroy (then Lord Curzon) but the Viceroy returned it with the remark that such representations should be made to their own Government and not to him. Through a lucky chance the representation fell into the Nawab's hands and he promptly forwarded it to the High Court at Hyderabad with an earnest request that a public enquiry should be instituted and that if the High Court found him guilty of the acts alleged against him to punish him according to the law; but, if the accusations proved false, to punish the defamers as they deserved. The Chief Justice, Nawab Huzur Nawaz Jung Bahadur, ordered the writer of the petition, one Ganpath Rao, a pleader, to appear before him, and when he did he was questioned as to whether (he petition was in his handwriting and what proofs he and his associates had in substantiation of the accusations made in the petition to the Viceroy. Ganpath Rao totally denied that he wrote the petition and also added that there was absolutely no truth in the allegations made in it. After taking his statement the Chief Justice ordered some experts to scrutinize the petition and specimens of Ganpath Rao's handwriting and on the strength of their unanimous report and other evidence before him decided that the petition was undoubtedly written by

Ganpath Rao and passed an order on Aban 9th., 1313 Fasli that he should be suspended for six months and also, at the same time, he drew the attention of the Revenue Secretary and Mr. A. C. Hankin, the Director-General of District Police, to the reprehensible conduct of their officers in joining hands with the " badmashes " of Narayenpet and making atrociously false allegations against a zealous and conscientious officer. The result was that the Tahsildar of Narayenpet was immediately forced to retire on pension and the Police Amin, S. Akbar Hussain, was suspended for three years.

From Narayenpet, he was transferred to Mahboobnagar and after spending four years there he was sent on to Parbhani as officiating Taluqdar, where he was confirmed. His notable work in Mahboobnagar was in connection with flood relief during the year 1317 Fasli (1908) and his proceeding against the notorious Azam AH Khan, of Farruknagar, in a serious fracas between Government Police of Pargi Taluq and his men of Shahpur Village. During the inquiry, the Nawab's father wrote him not to be harsh with Azam Ali Khan, who was known to him since his childhood. The Nawab filed the letter of his father instead of complying with it. But this is not the only instance of his stern justice, but he asked twice the Police to proceed against his own son of 8 or 9 years when he knocked down a boy by accident at Parbhani when riding to his school, and again when he shot (wo sambhars at Narayenpur against game law. In the latter case the lad was fined by Mr. Hamid Ali Khan, the Division Officer of Nalgonda District. The Director-General of District Police reported the matter to Government and the Nawab received a complimentary letter dated September 1st., 1920, of the Political Department for " the real zeal displayed by him in upholding the law even against his own son". History repeated again when his son-in-law shot a doe at Hingoli on May 3rd. 1912 in contravention of game laws and was reported to the Political department. Similarly he reported against himself when he shot by mistake a female Neelgai at Jaffarabad on March 11th., 1916. But in both cases the late Nawab Faridoon Mulk asked the Nawab to drop the matter.

### PARBHANI

Arriving in Parbhani as Taluqdar he was amazed to find the place even more notorious than even Narayenpet. It was stricken by the plague on the one hand and a pestilence of " badmashes " on the other. The epidemic was raging fiercely and the people were in a state of panic and misery. With his usual determination the Nawab undertook the task of combating it and at once proceeded to make all the necessary sanitary arrangements. He worked single-handed as almost all the district officials



were, the whole time it was raging, advisedly on tour scared by the epidemic in the town. His efforts were so thorough and so effective that the epidemic gradually disappeared and, what is more gratifying to record, never made its appearance again so long as he was in Parbhani. Regarding this very humane and self-scrificing service for 8 months, the Government was pleased to issue a Communique through the Home Office No. 140, dated Isfandar 1st 1320 Fasli, expressing "Government's high appreciation of the Nawab's most humane work and by which the Nawab gave the best proof of his devotion to duty"

Having successfully tackled plague he turned to the "badmashes" and took them in hand with a view to effectively rooting them out. They were a distinct menace to the people and a sore thorn in the side of the Government and its officials. On making enquiries, he found that the five Naiks of Saindoorseena, Basmath Taluka, were the most dangerous of the lot and he determined on arresting them personally. He did so on April 16th 1911 and with them disappeared the badmashi elements.

One or two other facts connected with Hunter Saheb's stay in Paibhani must be stated on account of its special and unique interest. At Hingoli, there was serious tension between the Hindu and Mohammadan communities on account of the idol of Hanumanji being in the neighbourhood of the Idgah and consequently regular riots were the order of the day during the festivities of both the communities. To make the matter still worse a saintly converted Muslim (a Mazzoob) was buried by the Muslims in front of the Hanumanji which aggravated matters to a climax. Hunter Saheb was informed by wire that a serious riot attended with bloodshed was apprehended, The Nawab hurried to the spot and made very careful enquiries regarding the idol and Idgah and found out that Hanumanji was only placed near the Idgah in recent times by some misguided sepoy of the Contingent stationed there. He thereupon decided that the Idol must be shifted to a more suitable place and by quoting from the Vedas and Shastras persuaded the Hindus to come round to his point of view and select such a place themselves. The Shankaracharya Jagatguru agreed with the Nawab's arguments and thought that if the Idol was shifted more would worship it on account of the suitability of the locality. The Hindus agreed; and on August 17th of 1913, removed the Idol with great pomp and ceremony to its new location. Peace and goodwill reigned thereafter between the Hindus and Muslims and Col. Sir Alexander Pinhey, who visited the place on August 22nd 1913 accompanied by Mr. A. C. Hankin, Director General of Police, entirely approved of the Nawab's arrangements and congratulated him on the tact displayed by him.

One other story in connexion with his old Parbhani days must be told. It would appear that the Nawab was camping at Aradgaon, in the Jintor Taluqa, when he dreamt on May 17th 1911 of a beautiful woman standing before him and telling him that he had not paid attention to her temple which was then much neglected ; and she was telling him of this, as it was usual with him to attend to all things. In the morning, on enquiry, he found that there was a famous Devi temple at a place called Bhogam, which was indeed in ruins and that the land belonging to the temple was in possession of the Patel of the villages. The Nawab then went to the village, promptly dispossessed the Patel of the land and put it in the charge of a committee of five leading men of the village who thoroughly repaired the temple and other buildings belonging to the temple and started an annual Jatra (fair) with the ample funds they got from the temple lands. Thus the Nawab, with a catholicity of mind, complied with the request of the Devi and was glad to find before he left Parbhani that the temple was well looked after.

#### AURANGABAD

In 1914, the Nawab was transferred to Aurangabad and from there in 1917 to Karimnagar by Mr. Wakefield, the Director General of Revenue, who remarked \*This biggest district is greatly in need of the brains of Mohiuddin Ali Khan." One or two incidents connected with his stay in Aurangabad must be briefly narrated here. During the Urs of Hazrat Gangrawan in Roza in the presence of thousands of visitors, Nawab Mohiuddin Yar Jung, who was there as Collector of the District, was the only man who risked his life in saving a drowning Police orderley in the middle of the notoriously dangerous tank, full of weeds, below the tomb. Though by no means a good swimmer he forced his mare to jump into the tank and to take him to the sinking man whom he brought up in a collapsed condition to the great admiration and astonishment of the enormous crowd there—January 27th 1915.

But this is not the only instance of his daring and chivalrous nature, for his life is indeed full of such manly deeds, but in brief we mention en passant only two more instances. At Lampur, Kareemnagar district, he faced on May 2nd 1920 an infuriated man eater, tiger, to save the beaters and shot him down from a distance of 10 or 12 feet and at Sirpur Adilabad district, he faced a wounded and revengeful man eater, tigress, on February 24th 1926, to save his servant, Mahboob, who was in the grip of the enraged tigress and rushed towards her fearlessly and rescued him from sure death.

We make no apology for this lengthy biographical sketch of the Hunter Sahib because by the bare facts we wish to make known to our readers in general and younger members of Government in particular what stuff the Nawab is made of and to what heights of eminence an officer can reach by force of character and devotion to duty.

Just before he left Aurangabad for Kareemnagar, he went to Roza for the last time and when taking his usual seista after lunch, he dreamt on October 22nd 1915 ( Friday ) that he was in presence of the Holy Prophet (be peace on him) who smilingly gave him a paper bearing his seal. Since then no Mazhoob takes his nazzar out of his hands, most surely in deference to the above most rare and most coveted honour by the Muslims. The Nawab is naturally most proud of it and many poets of note have composed beautiful poems in its honour.

When plague broke out to the dismay and horror of every one, Hunter Saheb at once set about making sanitary arrangements as he did in Parbhani and spared himself no pains in combating the epidemic. In all his labours he was most energetically assisted by the Jalna Missionaries and when the epidemic ceased and the Nawab was on the eve of leaving Aurangabad for Karimnagar, the Reverend Wilkie Brown, of the United Free Church of Scotland Mission, Jalna, wrote under date the 20th October 1916 "In common with the people of this town and neighbourhood, I may be allowed on behalf of the Mission our most sincere feelings of gratitude as individuals and as a Mission for the uniform kindness you have extended to us and for your generous help granted in plague hospital for the help of the sorely stricken people of Jalna."

The Shankarachary Maharaj of Poona also wrote a very gratifying letter, dated September 15th 1916, setting forth therein the Nawab's impartial treatment of all irrespective of race or creed. The letter reads as follows :—

\* We have heard of your popularity. The title of B. A. is in itself an indication of your high education. We have also come to know of the fact that Yogiraj Vasudevonand Saraswati bore great affection for you. Your ways of life deserve this ; because otherwise an yogiraj like the Saraswati Swamiji could not extend such affection for you. The affection you have attracted is due to the purity of your heart and the soundness of your head and also to your devotion to God. The affection shown to you is also due to the fact of your rendering every help to people in the pursuit of their own religious principles.

Your impartial and fair-minded ways of adjudicating Hindu-Muslim misunderstandings have rightly called forth the appreciation of all and we pray that the reins of administration are in the hands of officers such as you—high-thinking, noble and selfless.

In consideration of all these high qualities of head and heart, we have great pleasure in conferring upon you the title of "Sadachar Kovid" and pray our Lord to bless you with prosperity and long life."

### KARIMNAGAR

It was during the Nawab's stay in Aurangabad that the great European War broke out. He did all he could to assist recruiting, supporting war loans, keeping up the spirit of the people and rendering service in one possible direction and another; he continued this service to the British Government also in Kareemnagar and when the Armistice was signed there were great rejoicings in Kareemnagar. At a grand At Home given by local officers at the Osmania Club to celebrate the Allies' Victory, the Nawab delivered a most forceful and stirring speech, in the course of which he said :—" This victory is all the more pleasing to every lover of freedom on account of the fact that Great Britain constrainedly unsheathed her sword on the 4th of August 1914 not for the attainment of any personal gain, but to defeat the machinations of the self-seeking and cunning Kaiser, whose sole aim was to dominate the whole world by inhuman methods and by trampling down all solemn engagements. That Great Britain was right is proved by the very fact that all the free nations of the world, small or big, had joined hands with her so that in place of civilization barbarity, and in place of freedom slavery and in place of justice injustice might not be substituted." The Nawab received His Excellency the Viceroy's thanks dated November 1919 through the Honourable the Resident in connection with the War Loan of 1917.

For the civic welfare and advancement of Karimnagar, the Nawab did all he could and with an enthusiasm which was the admiration of all. So keen was he on sanitation that Dr. Lankester, who was then Director of the Medical Department, wrote after a visit:—" Karimnagar is the cleanest town in the Dominions." Thanks to his successful efforts Kareemnagar now boasts of a Clock Tower, a Public Library, a Poor House, and a Town Hall called Hunter Hall and the whole district boasts of travellers bungalows, serais, wells on all the roads throughout the district. The Hunter Hall was built by the public to stand as a memorial of their appreciation of Hunter Saheb's services and the imposing Mission Hospital called

the Hunter Hospital is another memorial to him from the side of the Christian Missionaries and the Christian community. The revenue of the district rose from little more than O. S. Rs. 41 lakhs to more than O. S. Rs. 47 lakhs.

From Kareemnagar the Nawab was sent to the Medak Division as officiating Subedar in 1920, but the very next year he was appointed Famine Commissioner and Subedar of Warangal Division, but the new arrangement that Subedar should also be the Famine Commissioner of the Division did not work satisfactorily. He was, therefore, appointed sole Famine Commissioner and Food Controller for the whole of the Dominions and he worked as such to the end of 1330 Fasli when he was made Customs Commissioner, retaining at the same time the post of Famine Commissioner. As Famine Commissioner he rendered such extraordinary services that the Reverend C. W. Posnett, the Chairman and General Superintendent of Hyderabad Wesleyan Mission, wrote "I am so delighted to think that H.E.H. the Nizam has appointed a really capable and strong man like yourself to such an important office and I wish you all the success in the world." Doctor Lancaster wrote after inspecting some poor Houses of Karimnagar District that they looked like gardens. In this work of mercy he was greatly helped by the Reverend E. Lant and the Nawab has not forgotten it. And in recognition of his services as Famine Commissioner the Nizam conferred on him the title of Nawab Mohiudin Yar Jung Bahadur.

During his satrapship of Warangal Division, H. E. H. the Nizam paid a visit to Warangal and stayed there for four days. During his stay he received an address on February 1st., 1921, to which he graciously replied. The concluding message of the sagacious Ruler to all his subjects was as follows:—"In any case the first duty of the subjects should be to enshrine the love of his sovereign in their hearts and to grow day by day in steadfast allegiance and loyalty. The Ruler on his part should devote himself heart and soul to the amelioration and uplift of his people and never forsake this sacred duty. This has always been my ambition, and God willing, will not only remain my cherished aim during the whole of my life but an advance in this direction on both sides, will always make itself felt."

And before he left the station he graciously issued the following Firman:—

"I express my whole hearted appreciation regarding your zeal and enthusiasm to make my visit a success and the perfect arrangements you made in connection with my visit." Both the honours are quite unusual in the annals of the country.

## CUSTOMS.

It was in October 1921, that the Nawab was appointed Customs Commissioner and the work he performed in this department almost took the character of miracles. By re-organisation, by personal scrutiny, inspections in the districts, and the award of praise where praise was due and of punishment, where punishment was deserved, he made the Customs Department an altogether a new department. One remarkable and gratifying result was that the Customs revenue rose from Rs. 89,36,875 in 1330 F, to Rs. 1,48,36,105 in 1331 F. The highest figure before him was in 1929 when it stood at Rs. 1,21,94,130. The above result was obtained in spite of famine conditions. Regarding this achievement Nawab Sir Hyder Nawaz Jung Bdr. wrote to Raja Fateh Nawaz Wanth Bahadur, Revenue Member, as follows on the 27th September 1922:-

" My dear Raja Saheb,

May I offer my heartiest congratulations through you to Nawab Mohiuddin Yar Jung for the exceedingly gratifying increase in the Customs Revenue shown in the 11 months he has been Commissioner. I do hope that these splendid figures will continue and thus relieve me of a great deal of anxiety with regard to our finance."

The Nawab retired in the beginning of November 1922 (1322 Fasli) to the genuine regret of all his subordinates and the general public. In recognition of his invaluable services to the country and personal loyalty to the sovereign the Nizam first sanctioned one year's extension and at the end of the extension sanctioned the highest possible pension of Rs. 1,000 per mensem.

## IN HARNESS AGAIN.

After two years of well earned rest he was again appointed as one of the two Directors General of Revenue and posted, at his own request, to the Warangal Division. He worked for 2 years with all his old vigour and energy and retired again in 1336 F. But he was once again called by his Master to enter service, offering him the Military Secretaryship and then the tutorship to the heir-apparent and his brother, but the Nawab did not deem himself fit for the posts and respectfully begged his master to be excused for it had been the Nawab's guiding rule never to undertake any task for which he considered himself unfit, and for this very reason he had, prior to this, declined the offers of the posts of Accountant General, High Court Judge and Director-General of the Excise department.

Before we close the remarkable career of "Hunter Sahib", we like to quote in brief what the heads of different departments thought of his management of their respective departments under him, for in old days, like the British India, all the departments, were under the Collectors of the Districts.

The Government when reviewing the result of the Abi kist of the whole Dominions of 1316 Fasli remarked in their review dated 13th Theer 1318 Fasli that "the above chart shows that the collection of Mahboobnagar district is the best in the whole Dominions in that it has collected 99.4 per cent of the demand, which is entirely due to Syed Mohiuddin Ali Khan's (the Collector's) able and effective supervision."

A very strict Subedar like the late Nawab Mukhtadar Jung Bahadur reports to Government after his detailed inspection of Mahboobnagar district in his letter No. 1535 dated Meher 3rd 1316 Fasli as follows:-"I dare say from personal knowledge that Moulvi Syed Mohiuddin Ali Khan is an honest, able, and hardworking officer, who always discharges his responsible duties impartially ala bonneheur to the satisfaction of Government and the public of his district. Promising officers of such sterling qualities certainly deserve rapid promotion. "

From Mahboobnagar the Nawab was sent to Parbhani and the late Nawab Burzo Jung Bahadur was then the Subedar of the Aurangabad Division. That the Subedar Sahib was a great admirer of the Nawab could be seen from the following remarks, to quote only one, in his annual administration Report of Parbhani District of 1319 Fasli which the Subedar Sahib forwarded with his letter No. 1020, dated Ardibehist 1320 Fasli to Government. "Government could see from this very report what wide knowledge of Revenue matters Moulvi Syed Mohiuddin Ali Khan possessed and Parbhani was, since a long time, in great want of such an able administrator of sterling qualities and that if Government could get Collectors of his stamp for other districts, our country and the people would be much better off."

He again thanked the Nawab on behalf of Government and himself in his D. O. No. 392. Tour, dated 28th Khurdad 1321 Fasli, for effectively stopping illegal sale of forest produce by the subordinates of the District Forest.

Regarding the management of the Local Fund affairs, a keen observer like Mr. A. C. Hankin, the late Director-General of District Police, wrote to the Nawab from Jalna in his D. O. dated October 26th 1916 that "I must

congratulate you on the nice state of your local fund bungalows. I have been here many years and have never found them so clean, and so well furnished as they are now."

The Government too were not slow in recognizing his able administration of the Local Funds and expressed their gratification when reviewing the 4 years' Administration Report of Kareemnagar District regarding its management, (Revenue Secretary's letter No. 2446 dated the 17th Theer 1332 Fasli) We have shown elsewhere what the Finance thought of the Nawab, but we are tempted here to quote one more D. O. No. 3746 dated 10th June 1922 of Nawab Sir Hyder Nawaz Jung Bahadur, which is as follows. " The information that you have given is most welcome, as, if the Customs Revenue continues to increase as it has been doing, a great deal of my anxiety for the finances of this year will disappear.

"Let me renew my congratulations to you and of the Government for the excellent results you have been able to obtain" .

The Government when reviewing the work of the 39 Judicial Officers, including all the Collectors of the Districts, published in the Government Gazette No. 37 page 513, dated 17th Khurdad 1322 F. remarked that of all the above officers, Moulvi Syed Mohiuddin Ali Khan Saheb B.A., Taluqdar of Parbhani District, and the Taluqdar of Beed, are the only two officers who have inspected all the subordinate criminal courts of their respective district and Government consider their Karguzari (work) very praiseworthy.

Mr. A. C. Hankin remarks regarding the Nawab's work in the Police department in his Administration Report of 1324 Fasli are as follows:- "Mr, Mohiuddin Ali Khan, District Magistrate of Aurangabad district, has done most praiseworthy inspection work of the Police in his district, &c. "

Dr. Sirajul Hasan (now Siraj Yar Jung Bahadur) and Nawab Masood Jung Bahadur, late Directors of Public Instruction, wrote ( note No 1322 dated 6th Farwardi 1321 Fasli and note No 1620 dated 7th Theer 1328F. respectively) that "the satisfactory progress in education in the district under you was decidedly due to your successful attention towards it and for which the Education Dept. was most grateful to you and wished that other officers would have followed your bright example."

In religious matters, the Nawab, as head of the Ecclesiastical department of his district, was invariably and impartially helpful to all the followers of different religions, no matter whether they belonged to Islam,



Christianity, Zorostranism or Hinduism. For that very reason he is known among the Hindus, as Govindachary, among the Christian Missionaries as "Greatest Indian friend" and among the Muslims as their Murshid. The late Moulvi Anwarullah Khan, the talented Ecclesiastical Minister after detailed inspection of Aurangabad district in 1325 Fasli, writes in his Inspection Report of the district that "Moulvi Syed Mohiuddin Ali Khan is the only Taluqdar in the whole Dominions, who looks after this department with great interest/<sup>1</sup>

It only remains for us to say that Nawab Mohiuddin Yar Jung Bahadur's unique but deserving popularity in public and private life is chiefly due, as every one must see by reading the above lines, to his golden rule to treat on all occasions, Muslims, Hindus, Parsis and Christians alike and every lover of Hyderabad must pray that the new generation, now in the making, may come up to his high level. In short, as a nobleman, sportsman, successful administrator and friend of the people irrespective of race or creed, Hunter Sahib has set a brilliant example and a splendid pattern for them and they have to blame if they say that they have abstract precepts in negation. We wish such a distinguished personality a long period of repose in his retirement, honoured and respected by all.

Before concluding, we may mention that the Nawab has only one daughter by his first wife and one son, Mr. Mir Dost Ali Khan, by a munkuha. The daughter is married and the son is a Customs Superintendent being the youngest officer of that rank in the department. Of him, Nawab Rustom Jung Bahadur, the Customs Commissioner, recently wrote to his father to say "he is keen, very hard-working and has olenty of common sense and, as you know the last mentioned quality is anything but common. He is a good son of a good father and I hope he has a oreat career before him. "

## Late Shams-ul-Ulema Nawab Aziz Jung Bdr.

**S**HAMS-UL-ULEMA, Khan Bahadur Nawab Aziz Jung Bahadur, a flower of oriental culture and Deccan aristocracy, was in our midst until very recently. There was not one man who had occasion to know him personally or to come into contact with him in his official career\* or to read any one of his works, did not sincerely mourn his death, which took away from among us one of our greatest and most revered of figures. Though he has gone the way of all flesh, the memory of him will remain long, and still longer the results of his versatile genius and the dynamic force of his inspiration in the domain of general culture.

Moulvi Ahmed Abdul Aziz, a lineal descendant of Syedna Jaffar-i-Tyyar—a cousin of the great prophet of Islam—was a son of the late Haji Mohammad Nizam-ud-din, a Judge of the Hyderabad City Civil Court. Receiving a careful home training at the hands of his father, he joined the Hyderabad Civil Service, and rising from post to post, through sheer merit, excellence of work and force of character, he ultimately became a District Collector and later Secretary to His Excellency the late Nawab Sir Vicar-ul-Umra Bahadur, the Prime Minister. His services to that vigorous and enterprising Prime Minister were of exceptional value and Sir Vicar, who was a man of the world with a vast amount of experience, not only appreciated his work but held him in high esteem on account of the innate nobility of his character and extent of culture. After his Secretaryship the Nawab held the post of Commissioner of the Paigah Estates and after retirement from service, he held for some time the post of Accountant-General of the Sari-i-Khas.

From his youth onward the Nawab was wedded to his books and in time became one of the keenest research workers and one of the most erudite scholars of his time. So passionately deep was his attachment to literature that to his dying day he was engaged in literary pursuits. So well



LATH SHAMS-UL-ULKMA, KHAN BAHADUR NAWAB AZIZ JUNG BAHADUR

did he regulate his life that he found time to study such varied subjects as Agriculture, Accounts, Botany and Ornithology and others. He was mostly devoted to Arabic, Persian and Urdu literature and law. He was a good Persian and Urdu poet as well and as such, apart from his great and varied talents, commanded general admiration and respect.

Such a giant was he at work that in the space of about forty years, though engaged in official work, he published no less than eighteen works on law and twenty other books on history and general science. The most monumental of his works is the "Asif-ul-Lughat", a Persian Dictionary consisting of sixty volumes of which seventeen volumes were published during his life time, all the expenses connected with their preparation and publication being defrayed by the Government of Hyderabad and the Government of India.

Among his other literary pursuits may be mentioned his editorship of the "Aziz-ul-Akhbar", a local paper, which he conducted for some years. As a public man, he was a member of the Hyderabad Municipality, of which he was for some time Vice-President, a member of the Nizam's Government Medical Board, and a member of the State Legislative Council and a Fellow of the Osmania University. He was also for long a member of the Royal Asiatic Society of Bengal and other Great Indian Institutions. His munificence was such that it will extort universal admiration and create in the heart of every true lover of culture, the wish that there may come hereafter in Hyderabad and other Indian provinces men inspired by a spirit such as that which swayed the Nawab. He distributed his library consisting of many thousands of volumes between the M. O- College of Aligarh, the Madrasa-i-Aliya of Calcutta, the Asiatic Society of Bengal and a number of such outstanding educational institutions in the country.

In recognition of his contribution to oriental literature<sup>1</sup> and culture, the Nizam conferred on him the title of Nawab Aziz Jung Bahadur and also a special pension ; and the Government of India granted him the titles of Khan Bahadur and Shams-ul-Ulema, accompanied with a sword. The Government Railway Board of Directors presented him with a Railway silver free pass to enable him to travel about the country.

This great and good man, this scholar and philanthropist passed away at his city residence in 1924 at the age of 66. He left behind him four sons, namely Messrs. Ghazi-ud-din Ahmed, Mohi-ud-din Ahmed, Ali-ud-din Ahmed and Rukn-ud-din Ahmed.

## MR. GHAZIUDDIN AHMED

Mr. Ghazi-ud-din Ahmed, the eldest son of the late Nawab Aziz Jung Bahadur, was born in 1920 Hijri. He received his schooling in Persian and Arabic first under his learned and distinguished father and later at the Madrasa-i-Aiza and the St. George's Grammer School when he studied English. The Government of Hyderabad was graciously pleased to grant him a monthly scholarship which continued till his appointment.



MR. C.HAZIUDIUN AHMKD

After passing the Judicial Test of the Nizam's High Court in 1313 F. he worked for some time as an Honorary Magistrate. But soon the responsible post of Nizamat Adalat of the Amarchinta Samasthan was offered to him and he discharged his duties most admirably. Two years afterwards he was appointed as Munsif at Aurangabad. Later, after working for a short time in the High Court, he was posted as a District Magistrate.

He acquitted himself so conscientiously and honourably in the discharge of his duties that H. E. H. the Nizam in appreciation of his services and character styled him "an honest and devert servant of the State" (vide Jarida Ghairamuli—Gazette Extraordinary—No. 4, Volume 56, dated the 18th Bahman, 1334 Fasli) and appointed him as Nazim—Darul-Kaza. He was later officiating Sessions Judge at Medak and is now Sessions Judge of Warangal.

Though not by any means as erudite a scholar as his illustrious father he is nevertheless a learned man and as a public officer unmatched for the extreme honesty and God-fearing nature of his dealings with his fellow-men.

### MB. MOHIUDDIN AHMED



MR. MOHIUDDIN AHMED.

Mr. Haji Mohi-ud-din Ahmed, the second son of Nawab Aziz Jung Bahadur, was born in the year 1291 Hijri and after home training joined the Madrasa-i-Aiza and then the Nizam College. He is one of our best linguists, being well up in no less than six languages.

Having passed the Departmental Test in honours, he joined the Customs Department of H. E. H. the Nizam's Government in 1313 Fasli. By sheer hard work and force of character he rose to be second Deputy Commissioner and in 1331 Fasli his services were lent to the Revenue Department where he became First Assistant in the Development Office. Owing to his long experience in the Custom Department he was promoted to the Deputy Commissioner of Customs.

Besides being an able officer, he is a close student of law and has written several books dealing with the subject. In 1326 Fasli, he was authorised by the Government to publish a collection of the Rules and Regulations of the Revenue Department.

He is a quite going, high minded gentleman and upholds the distinguished name of his father.

### MR. ALIUDDIN AHMED



MR. ALIUDDIN AHMKD.

Moulvi AH-ud-din Ahmed, the third son of Nawab Aziz Jung Bahadur, who has had a very brilliant scholastic career is now Munsiff at Gungapet, the head quarters of the Nalgunda Taluq. After receiving his training at

home, he joined the Madrasa-i-Aziza and later the Nizam College In both of which institutions, as was only to be expected from a son of Nawab Aziz Jung Bahadur, he distinguished himself for his studies and conscientious efforts to improve himself.

After passing the Departmental Examination of the Revenue Department, he was sent by the Government to Bellary to receive training in Revenue work. He served there for one year as a probationary Deputy Collector and, on his return, he worked for some time as an honorary Assistant. From here he was posted to the Narayanpet Samasthan as Nazim and in 1329 Fasli became a third Taluqdar and then a Divisional officer. In the year 1331 Fasli when Judicial powers were taken away from the Revenue Department, his services were lent to the Adalat, receiving the post of 3rd Judge of the City Small Cause Court. He is now District Judge of Nanded.

As a public officer and a private gentleman he is held in high esteem by the people on account of the sterling worth of his character.

#### MR. RUKNUDDIN AHMED



Mr. Rukn-nd-din Ahmed, the fourth son of Nawab Aziz Jung Bahadur, was born in Hyderabad in 1900, and like his brothers, was taught



by his father who after some time sent him to the Madrasa-i-Aiza and the Nizam College.

Privately appearing for the "Moulvi Alim" examination of the Punjab, he passed it with distinction, receiving a prize for proficiency in Arabic. In 1920, the Nizam's Government sent him to British India, with an allowance of Rs. 200 per month, to receive training in Accounts. Passing the Gazetted officers' accounts examination, he returned to Hyderabad where he was appointed District Treasury officer. In 1924, he was transferred to the Accountant General's Office as an Assistant Accountant General.

Mr. Uuknuddin Ahmed, besides being a capable accounts officer, is a man of letters specially devoted to poetry. His poems in Urdu have appeared in several papers, from time to time, and have been widely appreciated for their depth of thought and elegance of diction.



## Nawab Aga Yar Jung Bahadur.

**M**OLVI Aga Muhammed AH Khan, Nawab Aga Yar Jung Bahadur, was the Joint Revenue Secretary to Government until 1931 and one of the ablest officers of the State. Son of the late Aga Jaffar Sultan Saheb. he was born on the 24th Sharewar 1284 Fasli, at Shiraz in Persia, the home of his ancestors.

His father, Aga Jaffar Sultan Saheb, migrated from Persia to Burma whence he came to Hyderabad. Here he was very cordially received by the first Sir Salar Jung Bahadur. Sir Salar held him in such high esteem that he took over, as it were, (he superintendence of his son, the young Aga's education. He was accordingly sent to the Madrasa-i-Aliya which was founded by Sir Salar Jung as a special institution for the education of the sons of nobles. The Aga, however, spent a greater part of his time, that is, his student life, in the company of the late Nawab Mir Liakat Ali Khan, the second Salar Jung

Soon after his educational career was over, he entered Government service in 1307 F. and obtained a post in the District Police. This was a fitting department for a man with the Aga Saheb's personality and physical energy, to say nothing of his general ability. As is only to be expected, he was soon appointed a Superintendent and gained ever-increasing experience of men and matters by travelling all over the Dominions, his principal charges being Nizamabad, Mahbubnagar, Parbhani, Raichur and Gulbarga.

In due course, in recognition of his splendid services and in appreciation of his ability he was made the Assistant Director General of the District Police. The Police Department, however, did not offer him much scope for the display of his capacity as an administrator. Police work, in its administrative aspect, seemed to run more or less in a groove. The thrills and fascination of the life and work of the detective could not be had there. At this juncture an opportunity soon came to his rescue. The Revenue Department was then urgently in need of an officer of ability and wide knowledge of the conditions then prevailing in the State and the Aga Saheb's services were transferred to that Department. On account of his ability and ripe experience he was warmly welcomed by the higher Revenue authorities who posted him to the Bir district as Talukdar. He displayed his genius for administration so

conspicuously that soon he was called to headquarters to fill the responsible position of First Assistant in the Revenue Board. He distinguished himself in this post and his abilities were widely recognized. When Nawab Fasih Jung Bahadur died, His Exalted Highness the Nizam appointed Nawab Aga Yar Jung, as Revenue Secretary, a post which the Nawab held until relieved by Mr. T. J. Tasker, O. B. E., I. C. S. Then he became Joint Secretary. He carried out his duties with conspicuous ability and zeal.



NAWAB AGA YAR JUNG BAHADUR

After retirement from the Government service, he was appointed as Mir majlis in Sir Asman Jah's Paigah. There, too, his services are appreciated by Nawab Moin-ud-Dowla Bahadur the Amir-e-Paigah. He has a son, Major Amir Sultan, who is in the City Police Department as a senior Deputy Police Commissioner.

In private life, he is quiet and unassuming and leads the life of a scholar and thinker. This is the solace he has from the anxieties and vexations of official life, particularly in the Revenue Department.



MOULVI MOHAMED SADAT KHAN SAHEB  
NAWAB SADAT JUNG BAHADUR

# Moulvi Mohamed Sadat Khan Saheb

## Nawab Sadat Jung Bahadur

**H**IS family, both on father's and mother's side, is of a high rank. On his paternal side he claims descent from the great historical character Shahabuddin Ghori and on his maternal side he is an Ansari.

The pride of birth so carefully instilled into him by his mother acted strongly in his life. His principal companions from his youth have been men of noble descent.

Endowed by nature with a handsome face and personality, a strong constitution and boundless imagination he rightly looked forward to reaching the front line.

Mr. Mohamed Sadat Khan was born in 1279 Hijri (1862 A. D.) and being born of noble parents rose to an exalted rank. With his vast talents and the position he was placed in, he became a great, good and splendid officer of the state.

Mr. Mohamed Sadat Khan received his early education at home under good instructors before joining the Hyderabad College, where he had a distinguished career. Both on the sports field and in the class the young man gave promise of a splendid future.

When in 1883 A. D. the Civil Service Class was instituted for the first time, Mr. Mohamad Sadat Khan entered it by an open competition. With flying colours he passed his examination in 1887 and, by order of His Highness the Nizam, was deputed to Kurnool, Anantapur and Godavari in the Madras Presidency for Revenue and Judicial training.

He returned to Hyderabad in April 1889 and was appointed Acting Third Taluqdar of Bidar District, and later officiating second Taluqdar of Banskawa. Mr. Sadat Khan showed such capabilities in the discharge of his duties assigned to him that he was marked out for more responsible offices in the Revenue Department. He climbed the ladder step by step, not by



Mr. M. RASHEEDULLAH KHAN



favouritism, but by sheer merit, so steadily that in 1910 he became officiating Joint Secretary, Revenue Secretariat, and was confirmed in that appointment on 22nd March, 1915, by order of His Exalted Highness dated 14th Jamadiulawal, 1333 Hijri.

When Mr. G. C. E. Wakefield, Director-General of Revenue, went on three months leave from 11th September 1915, Mr. Sadat Khan officiated as Subedar of Gulbarga Division. He held every office with great distinction, and won the love and affection of the public and the appreciation of Government for his conscientious services, so that even after completing his fifty fifth year, His Exalted Highness was pleased to retain him for another two years.

As an official Member of the Judicial Committee, he performed his duties worthily and earned the commendation of Government.

Even before retiring from Government Service, Mr. Sadat Khan had become a member of Nawab Vicarul-Umra's Paigah Committee. He continued to be so after retirement.

On 21st March, 1922, His Exalted Highness the Nizam was graciously pleased to confer on him the title of Sadat Jung Bahadur and Mr. Sadat Khan thence-forward came to be known as Nawab Sadat Jung. In the meantime the four Subedaries were abolished and in their places two Revenue Divisions called Marathwara and Telingana were created. As each of these new Divisions embraced large areas, precisely half the vast Dominions, two Directors General eminently qualified were required for their administration. Among the many experienced officers available at that time, Nawab Sadat Jung Bahadur was found the most suitable officer. His Exalted Highness was pleased to recall him from retirement to administer the Marathwara Division with effect from 24th Isfandar, 1334 F. (26th January 1925) although the appointment was for two years in the first instance he was requested to continue for another year by the Royal Commands dated 24th Shaban 1345 Hijri. At the completion of the above period in Teer, 1337 F. Nawab Sadat Jung Bahadur reverted to his appointment on the Vicarul-Umrah Paigah Committee as a member. It was in consideration of his long and meritorious services in various capacities that the Nawab Saheb was appointed Sadrul Maham, Sarfikhaz Mubarak and President of the Sarfikhaz Committee on 30th Azur, 1339 F. 4th November, 1929 A. D. X This position he still holds.



Nawab Sadat Jung, besides possessing a sound knowledge of Persian and Arabic has a good command of English, Telugu and Marathi also. He has translated into Urdu "Siraji Felmeras" from Arabic which treats of succession to property.

Nawab Sadat Jung Bahadur in his private life is a gentleman of simple habits and amiable disposition, easily accessible and profoundly sympathetic, full of piety and charity, and takes a keen interest in the educational and social welfare of the country.

He has two sons and three daughters, his younger son Mohomed Rashidulla is at present studying for the degree of B. Sc. at the London School of Economics.



# Nawab Lateef Yar Jung Bahadur.

EX-NAZIM, EXCISE DEPARTMENT.

**M**OULVI Abdul Latif Khan belongs to the Durania dynasty of Afghanistan and comes from a line of ancestors who were tutors to the Royal family. He is the son of Moulvi Mohamed Abdus Sattar Khan, son of Akhund Mohamed Secunder Khan, son of Akhund Mohamed, Dawood Khan, son of Akhund Mohamed Ilahi Bux Khan, son of Akhund Mohamed Dilair Khan.

About three hundred years ago his original ancestor Akhund Mohamed Dilair Khan immigrated to India and became a landlord of Islamnagar. He had brotherly relations with Sardar Jalal Khan, son of Mir Hazari Khan, who was then the Ruling Chief of Jalalabad and whose descendants rendered such valuable assistance to the British Government during the Mutiny of 1857 that Jalalabad became rent free.

The ancestors of Moulvi Abdul Latif Khan were related to the Nawab of Bhopal, Tonk and Kunjpura and the whole family has had a unique distinction for education, opulence and biavery as may be seen from the history of Bhopal.

Moulvi Abdul Latif Khan was born at Lohari on the morning of Monday, the 10th Safar 1277 Hijri, and was brought to Hyderabad by his father Moulvi Abdus Sattar Khan who continued to be an eminent educationist in Hyderabad for half a century. He completed his course of studies in Arabic and Persian and obtained a diploma from the Darul-Uloom Institution of Hyderabad. Moulvi Abdul Latif Khan passed the first grade Pleadership examination and also the Revenue Test of the Higher Grade in Hyderabad.

After having worked for some time in the Accountant General's office he was transferred to the Revenue Department where he worked first in the Revenue Secretariat and later as Tahsildar and Deputy Collector. His extraordinary ability and honesty of purpose drew the attention

of the Paigah of Sir Vikar-ul-Umra Bahadur, and his services are from the Nizam's Government on the contribution system. Mr. Abdul Latif Khan worked in the said Paigah for a period of about seven years both as Sadr Talukdar and also as one of the Judges of the Court of the Paigah. Later he returned to his original post in the Nizam's service and was made Special Excise Talukdar in the Medak district.

In the Excise Department by his tact and innate sense of duty Mr. Abdul Latif Khan rose to the status of Excise Commissioner of the Nizam's Dominions.

In 1314 Fasli when Mr. Abdul Latif Khan was officially selected for the abkari administration by Mr. Dunlop, the then Director General of Revenue, the annual income of the Excise Department was only Us. 52, lakhs. By his wise and watchful administration from 1314 to 1323 Fasli, under the general supervision of Mr. Dunlop this income rose to about Rs. 95,00,000. In 1323 Fasli, Mr. Dunlop retired from his office and was succeeded by Mr. Wakefield and on the joint recommendation of both these officers Latif Yar Jung Bahadur was made Commissioner of Excise. From 1323 until 1336 Fasli Latif Yar Jung continued in office as Commissioner and when he retired in 1335 Fasli, the total income of the Excise Department (of the year 1334 Fasli) stood at Rs. 1,77,00,000 which means a hett increase of about Rupees one and a quarter crore annually. In addition to this remarkable increase in the Khalsa revenue there was a corresponding increase in the Sarf-i-khas Mubarak (the Royal Domain of H. E. H. the Nizam) and of about two lakhs annually in the Paigah estates, and all this increase was due to his untiring efforts for 25 years to improve the administration of the Excise Branch. As is evident from the fact that while on the one hand he made an enormous increase in the revenue, paradoxical though it may look, he did not leave any stone unturned in suppressing the wide spread evil of drink by demolishing all the private distilleries and establishing four centres worked and controlled by the Government.

His services extended over a period of 45 years during which the higher authorities had always been impressed with his sincerity of purpose and exemplary honesty. He was uniformly very well spoken of in many of the Government Reports.

Nawab Latif Yar Jung has four sons :—Mr. Abdul Moquit Khan, Mr. Abdul Hameed Khan, Mr. Abdul Qayyum Ameen Khan and Mr, Abdul All Khan, who are all well educated.



NAWAB LATIF YAR JUNG BAHADUR  
( Ex-Na/im, Excise Department. )

In appreciation of his services His Exalted Highness the Nizam conferred on him the title of Nawab Latif Var Jung Bahadur (in the year" 1923 A. D.). He retired in 1336 Fasli on a pension of Rs. 1,000 per mensem with a special reward of Rs. 10,000 for his unique services.

## Dr. S. Mallannah, M.D.

**D**R. S. Mallannah, M. D., a notable example of self-made man, was a leading medical practitioner of Hyderabad (Deccan), a well known worker in medical research and a discoverer of several new and efficacious remedies.

He was born at Mhow (Central India) on the 23rd October 1872, in a Dhangar family of moderate means, known as Shrinagesh. His father served in the Indian Army and fought for the British Government in the battles of Gujerat, Multan and North West Frontier Provinces and also took part in the Abyssinian Campaign, while attached to a north Indian regiment. After retiring from the army and taking pension, he settled down at Hyderabad (Deccan).

From his early childhood Dr. Mallannah had an insatiable thirst for knowledge. The medical profession exercising a peculiar fascination for him, he entered the Hyderabad Medical School and passing the final examination at the early age of 20 was taken on in the Nizam's Medical service and sent to the district.

Colonel Lawrie, the then Director of the Medical Department, had frequent occasions to notice the exceptional ability with which Dr. Mallannah carried on his work and of his own accord selected him within a year of his service to accompany him to England to demonstrate his method of chloroform administration. A few months later he was given a State scholarship to continue his medical studies in the United Kingdom. His medical career has been a distinguished one and the outstanding features are summarised as follows :—

He studied at the Edinburgh University and in 1896 took the degree of M. B., & C. M. and also obtained the M. P. C. (Certificate in Psychological medicine) within two years.

He studied Bacteriology at Koch's Institute in Berlin under Professor R. Koch, the well known "father of Bacteriology" and discoverer of the micro-organisms of cholera and tuberculosis. It is worthy of mention that Professor Koch took a keen personal interest in teaching Dr. Mallannah as he had a special liking for him. He studied the diseases of the Ear, Nose and Throat under professor Fraenkel of Berlin in 1897. He studied Plague at the Pasteur Institute, Paris in 1897. Returning to Hyderabad towards the end of 1897 he was appointed Civil Surgeon and Plague Medical Officer at Gulburga and later as lecturer in Pathology at the Hyderabad Medical School and given charge of the State Laboratory in Hyderabad.



Dr. S. MALLANNAH M. D.

In 1900 he again went to the United Kingdom for higher studies and obtained the M. D. degree of Edinburgh University and the D. P. H. of the Cambridge University.

In 1905, he went to Germany for research work in Plague (at Hamburg Hygienic Institute) viz: use of glandular extract of plague germs on immunised animals artificially infected with plague. A short account of it appears in the well known text book on Bacteriology by Professors Koile and Wassermann.

Dr. Mallannah served in His Exalted Highness the Nizam's Medical Department in various capacities, as Civil Surgeon, Police Surgeon, Health Officer, Bacteriologist and Chemical Examiner and Professor of Pathology and Bacteriology in the Osmania Medical College. During his service, he visited Europe six times, for improving his knowledge. The following is a summary of his original work :—

- (1) Use of glandular extract of immunized animals infected with plague.
- (2) Improvement of Haffkine' fluid for prophylactic inoculation against plague.
- (3) Proving the value of tobacco in the suppression of plague.
- (4) A simple and novel method for the cure of reducible hernias and hydrocele by means of vaccines.
- (5) A simple colour-reaction test for the detection of acomite.
- (6) A simple method for detecting seminal stains on clothes.

Apart from his own distinguished career, Dr. Mallannah did his duty towards his family in a most remarkable manner. In 1902, he married Miss Ahilyabai Kelavkar, from a well known and highly educated family in the Bombay Presidency, keen on social reform and women's education. It is worthy of note that Mrs. Ahilyabai Mallannah took up her matriculation after marriage and in spite of the time she had to devote to the cares of her home and children, she continued her studies and secured the L L A. degree of St. Andrews, Scotland. Mrs. Mallannah is a well-known worker in the cause of social reform in Hyderabad and the originator of the Ladies' Recreation clubs at Hyderabad and Secunderabad of which she was the president for 5 years.

Dr. and Mrs Mallannah spared no effort to educate their children. The first two sons, Satyawant and Jayawant, who had been educated in England from their early childhood, are a credit to the family and to the country. The eldest, Satyawant, after a distinguished career at school entered the Royal Military College, Sandhurst, and secured the Quetta cup for the best man-at-arms, among the candidates for the Indian army. He was granted the King's commission in 1923, at the age of 20, and is serving in the Indian Army. The second son Jayawant, who had a distinguished career both in the Public school and at Trinity College, Cambridge, passed his I. C. S. examination in 1927 at the age of 22. The Nizam's State should be proud of the fact that these two boys have been the first Indians from the State to enter their respective Imperial services. The third son Madhukar is also being educated in a public school in England and has just passed his Senior Cambridge at the age of 15. The eldest daughter, Malati, who is now 18, also had a brilliant career at school and is now at College studying for medicine.





# Nawab Fakhr Yar Jung Bahadur

FINANCIAL SECRETARY,

HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT.

**N**AWAB Fakhr Yar Jung Bahadur (Mr. Fakhruddin Ahmed Khan, B.A.,) who belongs to the Sunni sect of the Muhammadan community and who now holds the high and responsible position of Financial Secretary, was born on the 29th December 1882. He is a native of the Punjab and owns large tracts of lands there besides being a Jagirdar of Jullundhur district.

He received his early education at Aligarh and graduated from the Muslim University in the year 1910.

After serving for some time in the British Agency at Kabul he worked as an Honorary Attache to Sir Henry MacMahon during the tour in India of His late Majesty Amir Habibullah. Subsequently he served as an Enrolled Officer of the Finance Department of the Government of India at Lahore and Allahabad. After gaining considerable experience in Finance administration in British India he came to Hyderabad in the year 1913 and joined His Exalted Highness the Nizam's Government service on the 30th January 1913 as an Auditor P. W. D. His efficient administration and successful tackling of financial problems of the State soon raised him to the status of Deputy Accountant General and shortly afterwards as Accountant General. In the year 1919 (I 28 Fasli) he was made the Financial Secretary which post he holds today with great credit. In recognition of his services to the State His Exalted Highness the Nizam conferred on him the title of *Fakhr yar jung Bahadar* on the 16th June 1923,

He is held in high esteem by both the official and the non-official public for his unblemished character and religious 'scruple's. He is a Haji having visited the Holy Places.

When Nawab Sir Hyder Nawaz Jung Bahadur proceeded twice to England as the delegate to the Round Table Conference in 1930 and 1931, the Nawab Sahib acted as a member in charge of the Finance Department.



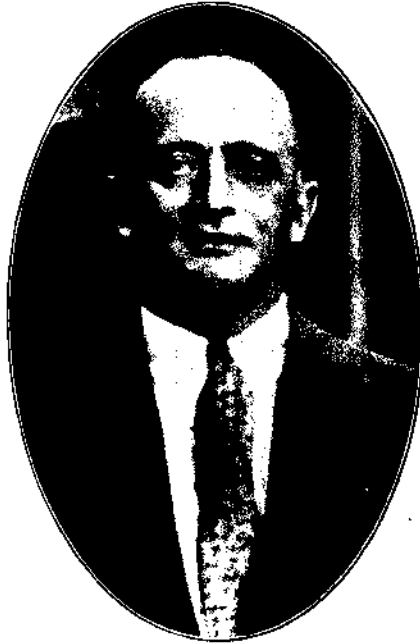
**NAWAB FAKHR YAR JUNG BAHADUR**

## Mr. B. A. Collins, c. i. E., i. c. s.,

**M**R. Bernard Abdy Collins, C. I. E., I. C. S., belongs to that distinguished order of Civil Servants who are the bulwork of British administration in India. He came to Hyderabad in 1927 with twenty three years experience in various departments of Bengal and Bihar and Orissa Provinces, and he is therefore a valuable acquisition to Hyderabad State. Arriving in India on November 14.1904 he was drafted into the Judicial Department as Assistant Magistrate. Between 1906 and 1909 he was engaged in the Survey and Settlement Departments of Bengal and then became Private Secretary to Sir Andrew Eraser, Lieut-Governor of Bengal. Within this short period of service in India Mr. Collins gave ample proof of his ability to shoulder greater responsibilities and Government, realising his merits, appointed him an Under Secretary to the Government of Bengal, Bihar and Orissa Provinces. He held this position till 1913 when he became Registrar of Co-operative Societies in Bihar. Mr Collins' contribution to the furtherance of the Co-operative movement in that backward Province was by no means negligible. His genuine sympathy with the Indian agriculturists and small industrialists coupled with his whole-hearted interest in the work entrusted to him was a source of great inspiration to the constituents of the societies. Just before the close of the great war Mr. Collins was appointed Controller of Commercial Intelligence under the Indian Munitions Board, and in 1919 he became Secretary to Government of Bihar and Orissa in the Finance, Education and Municipal Departments, his subsequent appointment being Secretary to Government in the Education and Development Departments in addition to charge of Industries Department, as Director.

With such distinguished career in British India and a fund of knowledge and experience he came to Hyderabad, on the requisition of His Exalted Highness the Nizam, to be the Director General of Commerce and Industries Department as well as Secretary to Government in the same, and Agriculture, Co-operative and Veterinary Departments. His creative faculties would not lie dormant. On taking charge of his office Mr. Collins introduced such far-reaching reforms both in the personnel and administration of the various Departments under him that before long we shall reap the benefits thereof. In this brief sketch it is not possible for us to detail all that Mr. Collins has done since he came to Hyderabad. His one aim has been to enhance the economic condition of the people and of the State. Cottage industries, which had been on the verge of extinction, have been

revived ; the growth of Gaorani cotton which was once highly prized for its long staple has, by a special enactment, been encouraged ; textile industries have received a great impetus by such assistance as Government, on the advice of Mr. Collins, could give them. Sheep and poultry farming, exhibitions and shows of poultry and horticulture, encouragement of Co-operative Credit, strengthening of Central Banks, promotion of schemes for paper making, leather and oil industries, researches into prospects of improving the yield of principal agricultural crops and many other industrial activities are all due to his initiative and untiring energy. In appreciation



Mr. B. A. COLLINS, C. I. K., I. C. S.

of his achievements His Exalted Highness the Nizam has already given him three years extension of service and we are confident that Mr. Collins will redouble his energy to further the interests of Hyderabad State and win laurels at the hands of our Sovereign within the time to his credit.

It will not be out of place for us to associate the name of Mrs. Collins with that of her husband in public and social life. She takes an abiding interest in all movements calculated to advance the cause of education and social regeneration of women of Hyderabad and is also Secretary of the Society for the Prevention of Cruelty to Animals. \*

## Raja Bahadur Rai Jag Mohanlal B. A.,

**R**AJA Bahadur Rai Jag Mohan Lai, Nazim, Atiyat, (Inam Commissioner) is the only son of the late Rai Murlidhar Bahadur, Rajah Fateh Nawaz Want, who was member in-charge of the Revenue Department. The Raja was born in 1875 and received his higher education at the Nizam College. He is among the very few of its students to have obtained honours



RAJA BAHADUR RAI JAG MOHANLAL

in the B. A. degree examination. It was his intention to take up law as a profession and he actually took the B. L- Course of the Madras University, but did not complete it. He joined the Revenue Service of His Highness the Nizam and was sent to Mahbubnagar as third taluqdar and later transferred to Raichur. From there he was sent to headquarters as Assistant Secretary

in the Finance Department. A short time afterwards he was appointed as first assistant in the Sarf-e-Khas. Later he was raised to the rank of First Taluqdar and held charge, in turn, of the districts of Gulharga, Warangal, Mahbubnagar, and Nizamabad. He is at present Nazim Atiyat in the Revenue Secretariat

Raja Jag Mohanlai is a man of culture and wide sympathies and has been and is generously inclined towards all deserving institutions. He enjoys the confidence of the Government and the respect and esteem of his friends and acquaintances. Devoid of pride, he is accessible to all and is pleasant and charming in his manners. His work at the Revenue Secretariat is much appreciated and he worthily maintains the great name of his illustrious father, Rai Murlidhar Bahadur, one of the ablest Hindu administrators Hyderabad has so far produced.





NAWAH JIVAN YAK JUNG BAHADUR

## Nawab Jivan Yar Jung Bahadur.

**K**HAN Bahadur Mirza Hyder Jivan Beg, Nawab Jivan Yar Jung Bahadur, who adorns the High Court Bench of Hyderabad, belongs to a famous Moghal family of Chogathai clan which was related by marriage and blood with the historical Imperial Family.

He was born in Hyderabad and after completing his high school education proceeded in 1900 to Cambridge. He had a brilliant academical career at Christ College wherefrom in three years he graduated and then studied law, He was subsequently called to the Bar at Lincoln's Inn and after some months returned to Hyderabad.

Hyderabad was not slow to recognize the young Nawab's merits. Government, on his arrival, appointed him as the District Judge of Nander. Lack of practical legal experience was by no means a handicap to him. He was so industrious, painstaking and intelligent that by devoting his undivided attention to his task he soon became proficient in Civil and Criminal laws and gave unmistakable promise of a great future in the Judicial Department. After holding a similar appointment in Hyderabad and Warangal the young judicial officer was promoted to be judge of the City Civil Court. He was again redrafted to the District Courts, this time as a sessions judge of Medak, and then of Gulbarga and Aurangabad- Such varied experience both in civil and criminal courts was a distinct recommendation for his elevation to the High Court Bench in 1918. It may be said of him that during the long period of service both in the Districts and in the City he has been above temptations, has succeeded in bearing an unblemished and spotless character, which is a fundamental qualification for a successful Judge, and has upheld the traditions of the family to which he has the honour to belong. Indeed he is a worthy son of Agha Mirza Beg Khan, Nawab Sarvar Jung, Sarvar-ul-Mulk, Sarvar-ud-Dowlah Bahadur of the revered memory.

The Agha Sahib came to Hyderabad in 1872 with an introduction to Sir Salar Jung Bahadur from General L. Barrow, a trusted friend of Musalmans of Oudh. General Barrow's Interest in the young man was in



consideration of the greatness of the family. The ancestors of Nawab Sarver Jung held high positions under the Moghals and later under the British. One of them, Ashraf-ud-Dowla Mirza Ashraf Beig, helped Lord Lake in the battle of Koel. Another, Jawab-ud-Dowla Mirza Ashraf Beig, was responsible for sending Raja Ram Mohan Roy to England as Envoy of the Moghul Empror. His uncle Mirza Abbas Beig Khan was a favourite of Sir Henry Lawrence and distinguished himself in the wars in the Punjab: he followed Sir Henry to Oudh and thanks to his patronage became a Taluqdar, and the confiscated State of Baday Gaon was granted to him in perpetuity. Thus it is that the subject of this sketch is a Lucknow instead of a Delhi man. Another relation, Moulvi Sami Ullah Khan Bahadur, won the "C. M. G" for helping Lord Northbrook in settling political difficulties in Egypt. A great friend of the family was General L. Barrow, the Chief Commissioner of Oudh, under whose patronage the young Agha, as he was known in his younger days, was educated at the Canning College.

When the Young Agha Sahib, the father of Nawab Jivan Yar Jung Bahadur, came to Hyderabad, Sir Salar Jung I appointed him tutor to his sons, the elder of whom became famous as Salar Jung II. At that time His Highness the Nizam appointed Captain John Clerk as tutor to the heir apparent, the late Nizam, and when it was felt that Captain Clerk required an Indian Assistant, the young Agha was chosen. In that capacity the Agha Sahib continued until the late Highness was installed on the gadi. On this momentous occasion his Royal Master rewarded his tutor with the title of Sarver Jung Bahadur, and a perpetual pension of Rs. 700 a month. Although he retired from active service Nawab Sarver Jung maintained close touch with the ruler and helped to maintain confidential records of the State to which only a privileged few can gain access and which form part of State archives.

Nawab Sarver Jung Sarver-ul-Mulk Sarver-ud-Dowla's autobiography has been translated by his son, Nawab Jivan Yar Jung Bahadur, and published by Arthur H. Stockwell, Ltd. 29, Ludgate Hill London E. C. 4. From it one is able to know something of the court life or the manner in which administration was conducted by the Prime Minister, of the relations between the Indian State and the Paramount Power and of the extraordinary powers exercised by the British Resident over the affairs of the State, not to speak of the intrigues and cliques for which Hyderabad was once noted.

We find in the book references to the visit of Sir John Gorst and Mr. Wilfred Scawen Blunt, author of *India under tipon*. Sir John Gorst was formally retained by the late Sir Salar Jung as the Nizam's counsel for

the restoration of the Berars. His actual visit to Hyderabad, we are informed, was to secure the Dewanship for an aspirant to that place: he was paid Rs. 75,000 for his services, as the book tells us, and failed in his mission, though he had his revenge in the "*Porinighly*" with an article on Hyderabad in which the Nizam and his Minister were badly attacked. Nawab Sarver-ul-Mulk Bahadur's remarks about Mr. W. S. Blunt is an interesting reading.

" This Mr. Blunt was a man of foolish ideas—in fact a monomaniac who claimed to possess a great love for Mussalmans in general and Arabs in particular. . . . Although this man was an Englishman he disliked British statesmen and their methods and in defence of Muslims he would not hesitate to criticise British officials high or low".

We learn from the *Life* that the subject of it was suspected to be connected with the publication of the *Mehdi Stussain* pamphlet. Sanction to prosecute him was refused by the Nizam, and therefore proceedings were taken against the Bengali author, Mitra, who was defended by Mr. Eardley Norton. That sensational case ended in a victory for the Calcutta barrister. Other intrigues of a like nature occur *galore* in the book. For ourselves, we have been specially struck by the great power exercised hi Hyderabad by the Resident. We do not think that this is true to-day. Mr. Plowden, the Resident, once told Agha:

" Sarver Jung, remember that your future prosperity rests with me. If you listen to me, then rewards and titles are yours, otherwise with one stroke of the pen your name and reputation will be obliterated"; to which, Sarver Jung replied.

" Mr. Piowden, I have kept my destiny in my hands. I am not proud of my present post but I take pride in being once tutor to His Highness in my hands his education started and came to a finish."

And so the end came. The dispute was over the promise of 1,600 horse in connection with the formation of an Imperial Service Force. His Highness offered 800 horse in his letter and " if necessity arose, the remainder will also be given"—a conditional clause which, being omitted in a letter to the Foreign office by Resident, was the cause of the dispute. Mr. Plowden's treatment of him over and after this incident, it is said, finally precipitated the retirement of Sarver Jung from Hyderabad. The announcement was made after a threatening letter received from Mr. Plowden in a petition left with the servant while the Nizam was asleep, because His

Highness would never have willingly allowed his tutor and faithful servant to depart. At the station, he sent a challenge through Colonel Dobbs to Mr. Plowden : the challenge consisted of the quotation :—

Lo, I leave the presence of my beloved,

But thou too, O rival, shall not remain.

It happened so in 1897, when Mr. Chichele Plowden vacated his Residency in favour of Colonel Sir David Barr. Some of the officials of the State who depended on him " followed suit."

After he had left that morning, His Royal Master heard the news of his departure : and shed tears and refused to eat for three days. Also the whole city was thrown into a State of excitement.



## Mrs. Sarojini Naidu

**M**RS. Sarojini Naidu (*nee* Sarojini) who is described by some as the reigning queen of English Poetry and by others the lark of Hyderabad, was born on 13th February 1879 of a Bengali family, which came to Hyderabad about 1878. Her father, Aghorenath Chattopadhyaya had a distinguished career as an educationist in Hyderabad. He was a Gilchrist Scholar of the Presidency College, Calcutta, took his B. Sc. degree in Edinburgh, won the Baxter prize in Physical Science in 1875 and Hope prize in Chemistry, studied Crystallography and advanced chemistry in Germany and was awarded the D. Sc. degree of Edinburgh. Such a brilliant scholar, on return to India, was much in need of in Hyderabad and His Highness the late Nizam requisitioned his services for Hyderabad at a time when literacy was at a low ebb and higher education was unknown.

Dr. Chattopadhyaya having been commissioned for the special purpose of inaugurating an educational system went about organising schools and colleges. The Nizam College was established by him. He was, therefore, rightly termed the " father of education " in Hyderabad State.

Sarojini Chattopadhyaya, the eldest living of Aghorenath Chattopadhyaya's children, enjoyed unrestricted freedom in the home. She was brought up in the lap of luxury. Her father employed an English governess and a French governess with a view to giving her an excellent training. Aghorenath showed special attention to all her requirements. Being an educationist himself, he took pleasure in giving lessons in nature study and science by means of simple conversation to all the children in his house. And quite early Aghorenath laid the foundation of Sarojini's sound general knowledge. As Sarojini grew she had a Persian teacher, and took Persian as second language in her school course. Appearing for the Matriculation examination of the Madras University when she was only in her twelfth year, she passed that examination creditably. Quite early she had developed a taste for literature. At the age of fourteen she read almost all the English poets, her favourite authors being Shelley, Tennyson and Browning, and developed a poetic taste. After passing her Matriculation examination, she wrote a little Persian play in English called " Meher Muneer ". Aghorenath Chattopadhyaya, who had

always encouraged his daughter's literary proclivities, got this printed in the local press as a generous mark of his appreciation and further encouragement. A few copies of the little Persian play were distributed to a few friends, and one copy was presented to the late Nizam in the year 1895. On seeing the work, and having already learnt of



MRS. SARAJINI NAIDU

young Sarojini's preoccupations with poetry, and sincerely desirous of encouraging true genius, His Highness sent a message to Dr. Aghorenath Chattopadhyaya to inquire what his daughter would have as royal gift. This little incident resulted in Sarojini being granted a foreign scholarship of £ 300 a year, with first-class passage, in 1895.

## FOREIGN EDUCATION AND TRAVEL

Sarojini was unwilling at first to go but sailed for England with an old family friend to keep company during the voyage. In England she had the unique privilege of being the ward of the great Miss Manning, who was the pioneer worker for Indian students in England. To Miss Manning's salon some of the highest literary figures in England and other highly cultured men in society resorted. Mere it was that Sarojini first met Mr. (now Sir) Edmund Gosse, who later stood sponsor to her in England, through the kind offices of Mrs. Manning. She also met several other literary critics of honour, such as William Archer, the distinguished dramatic critic, who did much to popularise Ibsen in England, Mr. Heinemann being the publisher. When she was eighteen she was admitted into Girton College but university life was boring to a freedom loving student. Her health broke down and so she left College for the health resorts in the continent and visited Italy and Switzerland.

When in England, Mr. Gosse requested to be allowed to see her compositions, and a big sized bundle of Mss. was placed in his hands by Sarojini, who had entertained ambitions of achieving poetic fame in a language that was totally foreign to her! He scrutinised the bundle and was utterly disappointed with the stuff. He was in an embarrassment, but there was no way out of the difficulty. He knew that Sarojini was young, enthusiastic but he would take the risk and advise her.

Sarojini accepted the well meaning criticism of Mr. Gosse tendered to her with the best of motives and, what was more, acted up to his suggestion and advice. The result was that years later she published her first volume of verse and a few two more volumes. Her poetry struck a distinctive note, not to speak of its matchless lyric passion. Her maturer work, especially "The Bird of Time" (1912), was of such quality that, in the words of Mr. Gosse himself, there was "nothing, or almost nothing, which the severest criticism could call in question."

Sarojini returned to Hyderabad in September 1898 and married Dr. M. G. Naidu, M. B., Ch. B., the man whom she had loved even before she left Hyderabad. Being a young lady of refined ideas and wide outlook the caste or race of Dr. Naidu was no barrier to her accepting him. By him she has two sons and two daughters.

Mrs. Naidu is a person of great personal charms. Arthur Symons describes her in the following language :—Her eyes are like deep pools and you seem to fall through them into depths below depths. She is an engaging conversationalist, her wit and vivacity adding zest to her conversations.

Mrs. Naidu had a peculiar attraction to politics. Leaving her home, her husband and children she chose service for the motherland. She was, in her early stages of political life, brought into close touch with such level headed politicians as the late Mr. Gokhale, and from him she learnt many things. An incident in her life is thus recorded. When Mr. Gokhale and she were alone one evening, the former spoke to her " Stand here with me, with the stars and hills for witnesses, and in their presence consecrate your life and your talent, your song and your speech, your thought and your dream to the motherland O poet! see visions from the hill-tops and spread abroad the message of hope to the toilers in the valleys."

She resolved to consecrate herself for service immediately. National affairs at that time seemed dark indeed. Her first public service was to bring about better relationship between the Hindus and the Muslims. Mrs. Sarojini Naidu had the unique privilege of attending and addressing a huge assembly of Muslims on 22nd March 1913. Here it was that she first appeared on a public platform as the ambassador of Hindu-Muslim unity and concord. Then, in the Bombay Congress of 1913, held under the presidency of Lord S. P. Sinha, she spoke from the Congress platform, for the first time, in support of a resolution on Self-Government, concluding her eloquent speech with a poem on the higher vision of a united India. It is from that day that her political career may be said to have begun

When the question of franchise for Indian women became a burning topic in political circles, she stood up as the spokeswoman of her sex in the All-India Women's Deputation to the Hon'ble E. S. Montague, Secretary of State for India, during his historic visit to India in connection with a scheme of a future constitution for India. Earlier she had spoken on behalf of the Indian women in Fiji, but now she fully identified herself with the claim of Indian women for political enfranchisement. Mrs. Naidu went to England as a member of the All-India Home Rule League Deputation to plead on behalf of her country before the British Parliamentary Committee in connection with the formulation of the promised Reform Bill. Her Memorandum to the Parliamentary Joint Select Committee on Indian Reforms on the desirability, nay justice, of granting full franchise and perfect political equality to Indian women will stand as a " remarkable combination of the prose of fact with the poetry of idealism."

Mrs. Naidu was once President of the Indian National Congress and of the Natal Indian Congress. She was a representative of India to the Second Round Table Conference in London.

## HER WORKS

Mr. Heinemann published the first volume of Mr. Sarojini Naidu's verse, called "The Golden Threshold,"<sup>1</sup> with an introduction from her friend, Arthur Symons. The poetry in this volume had an 'Eastern magic\* which at once extorted admiration and secured for it the unanimous verdict of the English press that it was \*\* beautiful poetry." It was hailed by the literary critics of London as "pure gold", 'surprisingly individual/ "authentic poetry," and as expressing the "soul of the East " There was fundamentally something human in these poems, said one of them, which seemed to prove that the best song knew nothing of East or West. It might be said of Mrs. Sarojini Naidu, as it was said of Byron, she awoke one fine morning and found herself famous. Then followed two more volumes, "The Bird of Time" (1912) and "The Broken Wing" (1917), the former being introduced by Mr. Edmund Gosse. The poetry in these volumes, especially "The Bird of Time", added to her already well-established reputation as a lyrical poet of fine sensibility. Sarojini, too, has had some sorrow, and a good deal of suffering, which her service in the cause of the country (which she passionately loves) brought in its train. But her lyrical gift slackened not a bit, as even her last volume "The Broken Wing" will show. The experience gained, on the contrary, served only to give a richer, graver music to her poetry, though something of the youthful ecstasy has passed out and stern purpose has stepped in.





# Janaba Tyeba Begum Sahiba Bilgrami

**T**YEBBA Begum Bilgrami (Mrs. Khedive Jung) was born in the year 1873. It is impossible in the space allotted to such biographies as the present to trace in detail the origin and history of the family. Sufficient to say that her ancestors first migrated from Vasisit in Arabia and entered India in the 14th century in the wake of the Ghori invasions. The founder of the line of Syeds of Bilgram, a person in the Court of Sultan Altamash, distinguished himself by subduing for his royal master the pride and defiance of a Hindu Raja who at the time held Bilgram. The date of Syed Mohomed Sugra's victory over the Raja is contained in the chronogram, " Khudadad" (614 A. H.), and, it was from that time, the chronicler relates that the family settled down in Bilgram. A long line of distinguished personalities, famous since then in letters and sciences, such as Abdul jaleel and Ghulam Ali Azad, to name only two, made this family of Syeds of Bilgram a noied one in India. This tradition of learning was continued till their last days by the three brothers, Syed Hosain, Syed Ali and Syed Hassan, three among five sons of Syed Zain-ud-Din Hossain Bilgrami. Syed Ali and Syed Hassan did not live till a very mature age, though before their death they both saw their greatness recognised, the one in scholarship and the other in social and educational work, but Syed Hosain, the eldest and the most well-known, lived to the ripe old age of 84 and died only in 1926. His deep knowledge, unflinching honesty and courageous straightforwardness placed him head and shoulders above most of his contemporaries.

Fourth among his eight children, five sons and three daughters, Tyeb Begum was born in Hyderabad the year 1873. Since early age she had a delicate physique and as she grew up, her predisposition towards study, with the sedantary habits that it gives rise to, brought in its wake ailments, which acquired in early years, continued to make her suffer till her last days. In the company of her mother, however, she found that happiness which is to be derived from affection and maternal care, while her father was her guide in the world of books. In the year 1908 she passed her F. A. examination of the Madras University with honours, and, though disturbed in between by the state of her health, by her marriage and by the cares of the up-bringing of her children, she took her degree of B. A. of the Madras University in 1910 and was the first Muslim woman to have taken a University degree in India.

She was married in the year 1896 to Dr. Mirza Karim Khan (later known as Nawab Khedive Jung Bahadur), and had five children, four daughters and one son, the eldest of whom, a daughter, died while still in her infancy. Among her many duties as wife and mother, Tyeba Begum still found time to continue her studies. These were no longer for the purpose of any academic qualification and therefore they imposed no limit of subject, language or period. History, ancient and modern, biography, literature, all came within her purview. She was deeply interested too in the political and social sciences while her masterly acquaintance with Arabic and Persian opened out for her the wealth of knowledge and beauty possessed in the literature of these two oriental languages. Throughout her life, too, she was deeply religious, a bent which inclined her since her early age towards the study of comparative religion. In spite of her strictest possible adherence to the tenets of the Arabian faith—for she believed that Islam was the most national and the best of all religions—her enthusiasm did not exclude the beauties and the individual contribution of every other religion towards the making of the peoples of the world. Her study of the Quran was very wide and deep and supplemented by an equally deep study of the commentaries and traditions. Nor was she merely a voracious reader. As a writer of letters, which still exist in large numbers, the most interesting of which were addressed to her Uncle, Major Syed Hassan Bilgrami, she shows a depth of learning, charm of personality, wide vision and a pervading sense of humour which raise her letters far above the level of ordinary correspondence. She took notes, besides, on practically all that she read, notes which could serve as a good guide to any scholar. So wide were her interests that she started at one time writing a collection of Indian Folk lore in English, parts of which were published in the Indian Magazine in London and evoked considerable admiration and interest, so much so that a selection of them was even translated into French. A large collection of similar folklore exists, written in her own hand, in Urdu. Towards the end of her life she wrote two novels in Urdu depicting vividly the social conditions in an average middle-class family with westernised ideas. If to the collection of her published works be added all that still remains unpublished, for example the collection of folk lore, her letters and her various speeches and writings on topics of public interest, it would form a voluminous and a widely varied collection.

Her speeches and sociological writings are mostly on Indian or Islamic topics and are devoted chiefly to education. The speeches were delivered on such widely different occasions as the Educational Conference and the meetings of the Brahma Samaj. Chief among them was the address delivered by her as President of the Muslim Ladies Educational Conference in its

session in Calcutta, and it forms a credo of her social and educational faith. It must be noted that though conservative by temperament she yet possessed the reformer's bent of mind, critical of the social conditions of her people and unshaken in her belief in progress. The key to this progress, she believed, whether cultural or political, social or economic, lay in the advancement of the women of the country by education and in their fitness for vocations. Nor was she merely an arm-chair philosopher. She was far from the school which is given to idealising things; if at all, she was too highly practical. Thus, many social and educational institutions still exist in Hyderabad which owe their origin and life to her efforts. Similarly, she had her full share in the relief work organised by the women of Hyderabad after the great floods of 1908, in the founding of the Mahubia Girls' School which has now acquired the rank of a College and in the organisation of financial assistance to the Anglo-Oriental College at Aligarh. As President of the Anjuman-i-Khavatin-i-Islam, she guided the progress of her Muslim sisters in Hyderabad, while her efforts for organised charity, for introducing vocational instruction in schools for girls, and for encouraging the arts and crafts of the country are well known. As a friend, her charm, her sincerity and her devotion made her friendship worth cultivating, while as a wife and a mother her home was a centre of comradeship and affection. When she died in June 1921, after a protracted and most painful illness of 18 months, during which she showed remarkable courage and patience, she did not pass away with her greatness unrecognised ; but being, unlike many who have come to the lime light since, of an unostentatious nature and hating advertisement, it was given only to those who knew her intimately to realise the full measure of greatness which passed away with her. To them, as to the present writer, her loss in spite of the passage of time, will always remain irrevocable, just as her memory will always remain alive.



# Nawab Hasan Nawaz Jung Bahadur

## Mr. Mirza Abul Hasan Khan

POLITICAL SECRETARY, H. E. H. THE NIZAM'S GOVT.

ON the 7th of May 1932 Mr. Mirza Abul Hasan Khan was confirmed in the appointment of Political Secretary, His Exalted Highness the Nizam's Government. The publication of the *Firman-e-Mubarak* was hailed with delight by his many friends and admirers and it was the sincere wish of every one that the permanency was a well deserved reward for Mr. Abul Hasan's intelligence and tact which are an asset to the Political Department which is, perhaps, the most difficult department of the Government.

Mr. Abul Hasan Khan is one of the few officers of the Government who have won rapid promotion through sheer hard work and devotion to duty combined with brilliance of intellect and an instinctive appreciation of the facts and problems of a situation calling for discrimination, and judgement. He has the proud distinction of becoming the Political Secretary to an Indian State Government at the early age of forty one. Mr. Abul Hasan's career and achievement will, we are certain, be a source of great inspiration to many a young aspirant to success in life.

Mr. Abul Hasan joined the Political Department as Personal Assistant to the Minister in charge on the 1st of Isfandar 1329 Fasli, that is just twelve years ago. Five years afterwards, he was promoted to the important position of Assistant Political Secretary and in 1339 Fasli raised to the position of Deputy Secretary with full powers and responsibilities of Secretary, as the latter post remained vacant.

He had once officiated as Political Secretary, during the absence of the incumbent on long leave, and when Nawab Mehdi Yar Jung Bahadur succeeded Nawab Sir Nizam Jung Bahadur, he was promoted to the rank of Deputy Political Secretary before being appointed as Secretary in which post he has now been confirmed.

It will be seen that in the short space of twelve years, the subject of our sketch reached the next highest post in his Department which, as we have declared before, is a great distinction. We happen to know the

secret of his success and that secret is contained in the phrase "*Integrity yofied to sincerity and sincerity yoked to industry*". Mr. Abul Hasan Khan is a man of great ability, most graceful deportment and genial temperament. It is mostly by force of his character that he has found his way up in his department and risen to the important position which he now holds.

The Political Department has always had officers of unimpeachable character. The first man to adorn the Political Department was the late Nawab Sir Faridooon Mulk Bahadur, who served it with great credit to himself and the State. Then came Sir Nizam Jung Bahadur and, afterwards, the present incumbent of the post, Nawab Mehdi Yar Jung Bahadur. Each of these became Political Ministers after being Political Secretaries and it is our earnest prayer that the precedent will continue and that the subject of our sketch will stand at the helm of our political affairs in due time and keep up the traditions of Hyderabad's political department and gain many laurels seeing that we are on the crest of the tide of new times and new orientations of progress.

He was awarded the title of Nawab Hasan Nawaz Jung Bahadur in consideration of his meritorious services to the State on the occasion of 49th Birthday of H. E. H. the Nizam. He was also privileged to join all the functions connected with the State visits of Lord Willingdon, Viceroy and Governor-General of India, in 1935.





MR. MIRZA ABUL HASAN KHAN  
NAWAB HASAN NAWAZ JUNG BAHADUR



MR. S. M. MEHDI

# Mr. Syed Mohammed Mehdi

SECRETARY TO THE EXECUTIVE COUNCIL.

**M**R. Syed Mohammed Mehdi, Secretary to the Executive Council, is one of the brilliant young men occupying a high and very responsible position. The Secretary to the Executive Council does not loom large in the public eye but is the man on whom the burden of the Department falls and to whom the President and every member of the Council look for efficient working of the Council Secretariat.

Mr. Mehdi comes of a respectable family, his grand father's grand father, Syed Mohamed Khan Bahadur Moosavi Waieh, being in the service of Asif Jah Nizamul Mulk. Besides being a Mansabdar of the Court, he was a soldier, writer and poet. His works are still preserved in the British Museum, India Office, the National Libraries of London and Paris. Mr. Mehdi's father was a Mansabdar in the Court of H. H, Nawab Afzal-ud-doula.

Mr. Mehdi was born on the 16th of Ardibehisht 1303 Fasli and educated at the Nizam College. After a successful general education he was chosen for administrative training in British India. In 1324 Fasli he was deputed to Bellary District for Revenue, Magisterial, Survey and minor district administrative training. On his return he was appointed Assistant Taluqdar and Treasury Officer at Gulburgah. His ability in tackling important questions marked him out for higher service. He was soon promoted to the position of Divisional Officer in the same District. As such he exercised divisional magisterial powers. His next station was Aurangabad as Revenue Divisional Officer and Magistrate. In 1326 Fasli. During the Great War he was entrusted with the duties of supplying fodder which was in great scarcity at the time. Then followed famine and Mr. Mehdi's offices were in demand as famine relief officer of the Aurangabad Subha\*. He exercised considerable powers which needed for the efficient discharge of his office. On the one hand there was scarcity of fodder for cattle and on the other poor people needed food owing to failure of crops.

Every atom of his intelligence, administrative ability and sympathy to understand human wants and needs were brought into full play. For two long years he did not stint time or labour in relieving the dire distress of

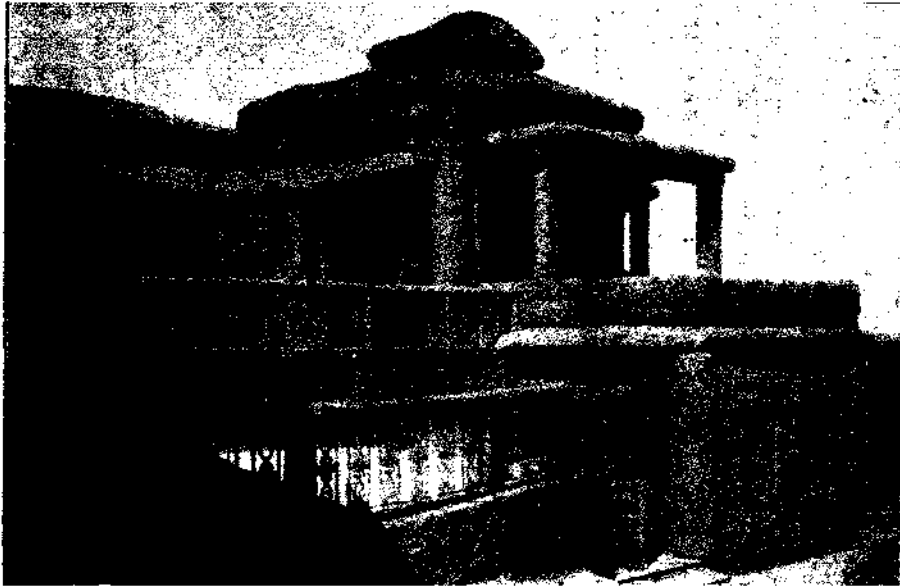


both cattle and people. Not only in Aurangabad district but also in Nalgonda, Mr. Mehdi came to the rescue of sufferers. We can not adequately express our admiration for the manner in which he rose to the occasion and gave succour to the suffering humanity. His singleness of purpose, noble ideals and sagacity were duly recognised and he was required to play an equally eminent part in the furtherance of the Co-operative Department. It was not a hard task for Mr. Mehdi. When a person understands the needs of the people he can easily make a mark; and he who fails to study their conditions in a sympathetic manner incurs the displeasure of Government and the ill-will of the ryots. Mr. Mehdi as an Assistant Registrar of Co-operative Credit Societies in Medak, Mahbubnagar, Nizamabad and Nander Districts as well as the Paigah areas succeeded in winning the love and esteem of those who needed redemption from the hands of money leaders and from utter poverty as a result of lack of co-operative assistance. In recognition of his merits Government deputed him to Europe to study the co-operative-methods in that part of the world. On his return from his visit to important and well recognised centres, he initiated the institution of the Hyderabad Central Co-operative Union which is now engaged in training Co-operative workers, inspection of rural centres and propaganda. The present flourishing condition of silk weaving, Bidriware making, paper making and button manufacture are all due to his interest and influence. To him most of the important cottage industries owe their existence.

He also established depots for the purchase and sale of cottage industrial products. He visited Madras, Bombay, Behar and Orissa, Bengal, the United Provinces of Agra and Oudh, Punjab and Kashmir to acquaint himself with the spread and advancement of co-operative movement there.

He has been a most useful member of the Hyderabad Municipality. He always concerned himself with the welfare of the citizens, and advocated measures for the eradication of malaria, plague, opening of child welfare centres and play-grounds, construction of dust-proof roads, institution of town milk supply, municipalisation of education, re-organisation of the Municipal Council, introduction of a City Bus Service, improvement and cleanliness of restaurants and tea bouses in the city and furtherance of co-operative credit among the Municipal employees. None of his advocacies has been a cry in the wilderness. We see almost everything accomplished and the citizens of this large city owe Mr. Mehdi a deep debt of gratitude for all that he has said and done.

Although his permanent appointment is that of Registrar of Co-operative Societies Mr. Mehdi has been found indispensable for the Bab-e-



ROCK CUT BANGALOW AT BANJARA ROAD.

Hukumat. As Secretary to the President of the Executive Council he has proved himself invaluable since his appointment in 1336 F.

His hobby is collection and preservation of articles of antiquarian interest. A valuable and unique collection of Bidri wares by him is on view at the Hyderabad Museum. His originality in doing things is not confined to official life. In a most characteristically original way he has built a house of large boulders to represent a rock-cut bungalow in a colony of his friends organised by him on the Banjara Road, a photograph of which we have pleasure in reproducing.

Mr. Mehdi is still young and has many years of useful service before him and we venture to predict that before long he will come to occupy one of the highest appointments available in the State and prove a worthy addition to the galaxy of high minded, noble and patriotic sons of this premier State.

Mr. Mehdi has four sons named Abbas, Hashim, Sajjad and Latif.

## Nawab Mirza Yar Jung Bahadur

**N**AWAB Mirza Yar Jung Bahadur, B. A., LL. B., (Mirza Samiullah Beg) is the Chief Justice of His Exalted Highness the Nizam's High Court, succeeding in that exalted office Nawab Sir Nizam Jung Bahadur, when he was transferred to the Political Department. His reputation as a sound lawyer, brilliant advocate and deep thinker having reached Hyderabad from so far a place as Lucknow, he was invited here and given the post which he occupies today with so such credit to himself and the High Court.

Mirza Samiullah Beg was born in the year 1875 at Ameethi in the Lucknow district. His early education started at home ; but when he was but a mere boy of ten years of age he was taken by his cousin and brother-in-law, Dr. Mirza Asgar Beg, who, having no son, began educating him as his own son. Thus his cousin and sister showered on him all the affections which their own son would be entitled to. The lad passed the matriculation examination at the age of fifteen from Bareilly High School. Even at the early age he felt the supreme need for Hindu-Muslim unity as most of his comrades were Hindus of the Kayasth community. Joining the Christian College at Lucknow, he studied under the Revd. Mr. Mansell, who was good enough to give him every day an opportunity to discuss problems OP religion and from that period onward he has been a most interested student ot religions and religious philosophy and may be regarded as a scholar of Islamic history. Passing the First in Arts examination in 1892, he joined Lucknow Canning College under Principal White and took his B. A. degree with great credit. While studying for this examination, he attended Law lectures as well, and did not feel the strain of combined studies as he threw himself heart and soul into them. During his College days, he was a member of the College Debating Club and played a leading part in all the debates and often delivered lectures to his fellow undergraduatc^and thus helped to foster a very healthy intellectual life in his College. While studying for his Master of Arts degree, he continued his Law studies as well. One of his most intimate friends was Babu Shiv Sahai, who started his life first as the second Master of a High School in Lucknow, and subsequently joined the Bar. When Mirza Samiullah Beg took his B. A. degree in July 1894, this friend of his not only pressed him to appear



NAWAB MIRZA YAR JUNG BAHADUR

for the L. L. B. Examination to be held in November of the same year, but gave a great portion of his time in teaching Law to him. Within four months, he prepared Mr. Beg for the LL. B. Examination. Thus helped and coached by a Hindu friend entertaining brotherly and affectionate feelings towards a Muslim friend, Mirza Samiullah Beg appeared for the LL.B. Examination in 1894 and passed it in the first Division missing the first place by a few marks. At that time, Babu Shiv Sahai himself was a junior at the Bar. However, under his advice, he left College, without taking the M. A degree, and took up practice, apprenticing himself under Mir Mohamad Taqi, a pleader at Rai Bareilly, from whom he received considerable practical knowledge and legal grounding. Advice and guidance he also received from Shahzada Mirza Humayun Qadr, an official, who happened to be at Rai Bareilly in those days. Mirza Samiullah Beg and Babu Shiv Sahai had made a vow that in this life, they would work together and rise or fall together. As students, they used to hatch great schemes for the uplift of their mother country. His heart was therefore always in Lucknow where his dearest friend resided. But by the time he proceeded to Lucknow in 1897 to settle down and start practice there permanently, the cruel hand of death had snatched Mr. Sahai away. He was a noble soul who might have blossomed into another Gokhale of India. This gave a great shock to Mirza Samiullah Beg. However, he started his practice independently which might otherwise have been jointly with Mr. Shiv Sahai. His knowledge of legal acumen\* general ability and honesty of purpose soon established him in the profession and before many years he came to the forefront at the bar. In the year 1915, the Government of the United Provinces, recognizing his undoubted abilities raised him to the rank of an Advocate in the Court of the Judicial Commissioner of Oudh. In 1916 Lord Meston, the Governor of the United Provinces, nominated him to the Provincial Legislative Council.

As a member of the Legislative Council he took a great interest in educational matters and was a keen advocate of constitutional reforms.

One fine evening, in April 1918, he was amazed to receive a telegram from Nawab Sir Ameen Jung Bahadur, Chief Secretary to His Exalted Highness, asking him whether he would accept the post of the Chief Justice-ship of Hyderabad. Sir Harcourt Butler, the then Governor of the Province, tried to dissuade him from accepting the post in Hyderabad as he had already recommended to the Government of India for appointing him as an Additional Judicial Commissioner of Oudh. However, Mirza Samiullah Beg decided to serve the Nizam's State and took charge of the post of Chief Justice in September 1918.

In 1922, His Exalted Highness, in recognition of his services conferred upon him the title of Nawab Mirza Yar Jung Bahadur.

Nawab Mirza Yar Jung Bahadur is a very conscientious and impartial Judge and his decisions are of a high order and bear the imprint of a learned judge. He not only enjoys great popularity among his brother Judges, but also among the members of the Bar and the general public.

His political views are well set forth in a masterly manner in a long article on Dominion Status for India and copies of which he had circulated among the members of the Round Table Conference. Those who have had the privilege of seeing this note are agreed as to the masterly presentation of India's case.

### HIS REFORMS.

One important and far reaching reform which he initiated was the separation of judicial from executive functions. In 1922 the Magisterial powers enjoyed by 15 Talukdars, 42 Assistant Talukdars and 92 Tahsildars were taken away and purely Judicial Officers were appointed. Nawab Mirza Yar Jung Bahadur, referring to the above reform said. " Thanks to the co-operation of the high officials of the Revenue Department and to the good sense displayed by our Judiciary as a whole, I can this day say with confidence that the scheme has succeeded beyond my expectations. It has already worked for an appreciable period and the most critical stage of trial has passed away. Every day the prospects of success are brighter. I believe that I echo the sentiment of the public mind at large when I say that they are happier under the new system and that the Government has secured more confidence in the public mind, an asset, the value of which can never be too much exaggerated ". By consistent efforts to promote the efficiency of the Judicial Courts the Chief Justice has been instrumental in markedly reducing the average duration of appeals. By such prompt disposal of cases the Courts have become very popular. The new imposing High Court building on the southern bank of the Musi, providing accommodation for all branches of work, is due to Nawab Mirza Yar Jung's ceaseless labours for bringing the Judicial service on par with that obtaining in British India. Suitable Court buildings have also come into existence in the districts and the Chief Justice is in constant touch with the officers. He is also instrumental in doing away with petty Judicial tests as a pass-post for practicing in Courts and appointments. The Osmania University law degree or any equivalent thereto was insisted upon with the result that many well qualified and cultured Officers adorn the benches of magisterial, district and City courts.

## Nawab Zoolcader Jung Bahadur

**N**AWAB (Mirza Mahomed) Zoolcader Juno Bahadur M. A. (Cantab). Bar-at-Law, Middle Temple, Secretary to His Exalted Highness the Nizam's Government in the Judicial, Police and General Departments, traces his descent to Ameer Taimur, known in English History as



NAWAB ZOOLCADER JUNG BAHADUR

"Tamerlane". Sufi Sabz Posh, one of his ancestors, soldier and statesman, after serving as "Kalam Bardar", or Chief Minister, of Bokhara, being of a religious turn of mind eventually renounced the world, and took up his abode in Fyzabad, a place very near Bokhara, where his shrine is held in



deep reverence to this day. His great grand-father, Mirza Jeewan Beg, being full of zeal and ambition, entered India in the early years of the nineteenth century. As there was no lack of military employment in those days, the brothers found enough work to while away their time until Ranjeet Singh, the Lion of the Punjab, in recognition of their military genius and valour gave them high military commands in his army: but they soon left him to serve the Emperor of India and finally settled down in Delhi,

Mirza Ashraf Beg, the other brother, who was given the title of Ashraf-ul-Dowlah by the Delhi Emperor, and Mirza Jeewan Beg both fought under Lord Lake at the battle of Koel in the Punjab. They lived and died at Delhi long before the Mutiny, full of years and honours. Mirza Jeewan Beg had four sons. The eldest Mirza Afzul Beg, became in time Vakil between the Imperial Government and the East India Company. Mirza Akbar Beg the great grand-father of the Nawab preferred freedom and travelled about extensively. He was almost the first Indian to visit Italy and learnt the art of watch-making. His grand-father, Mirza Mogul Beg married Emperor Bahadur Shah's own niece. He is thus related to the Imperial family of Delhi. Nawab Mirza Asadullah Khan, Najem-ud-Dowlah Dabir-ul-Mulk, Nizam Jung, Ghalib the great poet and savant was the Nawab's grand uncle on his mother's side. Another uncle, Mirza Abbas Beg was taken to Lucknow by Sir Charles Lawrence and for the distinguished services, rendered during the Mutiny, he was created a Talukdar of Oudh and given the estate of Baragaon in the Sitapur District, which is still held by the family. Nawab Zoolcader Jung's father, Nawab Aga Mirza Beg Khan, Server Jung, Server-ud-Dowlah, Server-ul-Mulk Bahadur came to Hyderabad in 1872, highly recommended to Sir Salar Jung the Great by General Lucid Barrow, a great supporter of the Mussalmans of Oudh. Sir Salar Jung immediately appointed him tutor to his two sons and a few years later in recognition of his exceptional abilities placed him in charge of His late Highness' education. When His late Highness ascended the throne, Nawab Server-ul-Mulk remained in voluntary retirement until 1891, but during the end of Sir Asman Jah's regime he was appointed Chief Peshi Secretary to the Nizam. The history of those stirring times, until Sir Vikar-ul-Umra retired, is in brief the story of Nawab Server-ul-Mulk's life. He framed the famous Constitution of the State, known as the "Qanuncha Mubarak" and in fact overhauled the whole administration of the State and placed it on a new and up-to-date footing. He retired from service in 1896 and the late Nizam in consideration of his great and faithful services graciously allowed him his full pay of Rs. 2,000 per month and Rs. 700 Mansab, as pension.

Nawab Zoolcader Jung was born in 1875. After receiving his education successively at the Madrasa-e-Aiza, St. George's Grammar School, and the Scottish High School, Bombay, he passed his Matriculation from the Madras University in 1893. His late Highness the Nizam again in recognition of his father's great services sent him to England as a Special State Scholar in September 1894. In October of the same year he joined Christ's College, Cambridge, took his B. A. Degree in June 1897 and his M. A., in 1899. He passed his Bar Examination, Middle Temple, in December 1899. On his return early in 1900, he was appointed 3rd City Magistrate and then after being successively made the Second and the Chief City Magistrate, he was elevated to the High Court Bench in 1907. He retired from service in August 1915 and for a while resided in Lucknow. On the 13th June 1921 His Exalted Highness the Nizam graciously recalled him to Hyderabad and gave him the appointment of the Home Secretaryship which he held most efficiently.

Time came when he had to retire from active service in 1927. When he relinquished his office it was felt that it was not easy to fill the vacancy. Nawab Zoolcader being an officer of wide experience and straight forwardness made himself so indispensable that Government could all afford to lose his services.

We are glad (hat after the laps of six years Nawab Zoolcader Jung has been recalled to his post and we sincerly congratulate him on the recognition he has merited at the hands of His Exalted Highness the Nizam, and wish him a long lease of official life.



## Captain Kailash Nath Waghray, M. B. C. P.

**C**APTAIN Waghray was born in 1893, educated in Sitapur, U. P. and finally in Lucknow. He then studied Medicine in the University of Allahabad and obtained the M. B., B. S., degree in 1917. He married, in a well known family in Hyderabad.

His first appointment was in the Medical Department of the United Provinces in 1917. He was later given temporary commission in the Indian Medical Service during the Great European War.

He returned from war services in 1920 and later joined the Hyderabad Military Medical Service. In 1932 he went to Europe and after attending various Medical institutions in England and Vienna was enrolled M. B. C. P. of London in 1933.

Dr. Waghray is an efficient Medical Officer of Government, social, and highly respected.



CAPTAIN K. N. WAGHRAY,

M. B. B. S. & M. R. C. P. <London>



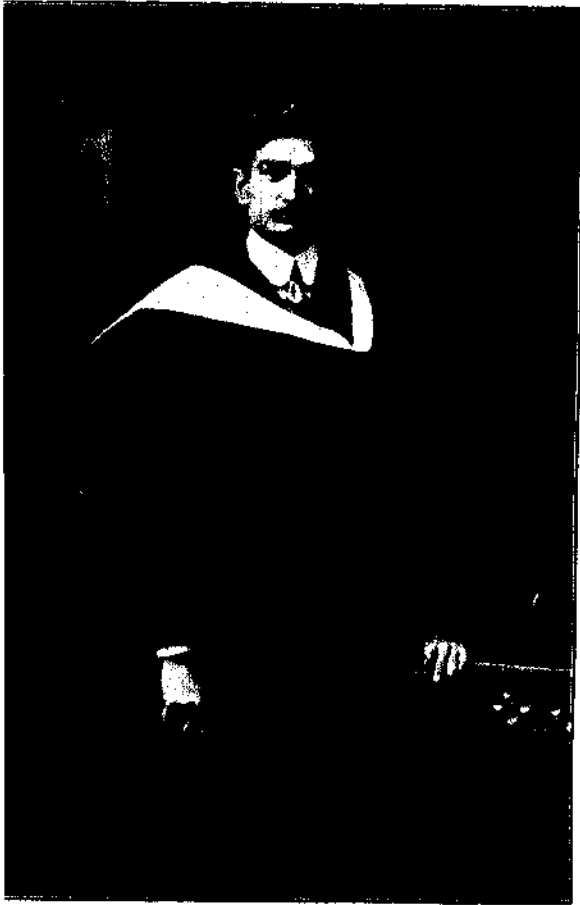
## Mr. Mazhar Hussain

**M**R. Mazhar Hussain, the third son of Nawab Arusto Yar Jung Bahadur, born in Hyderabad on the 26th of Khurdad 1303 F. (1st May 1894) and educated both in the Nizam College, Hyderabad, and the Muslim College at Aligarh, went to Edinburgh in 1910 for higher studies in Arts and specialisation in agricultural science. He had a brilliant career at the Edinburgh University and after obtaining his M. A. degree took B. Sc. in 1914. But for the world war Mr. Mazhar Hussain would have toured round Europe in search of knowledge in agriculture. However, that did not prevent him from entering Government service and making the best use of his talents acquired and cultivated.

In 1324 F. (21st June 1915) he was appointed in the Revenue Department as a third Talukdar in the Nizamabad district. As he had a natural bent for agriculture, Government deputed him to British India to study the system of co-operative dairying in Bombay and the Central Provinces. On his return to Hyderabad, after a period of eighteen months, he was appointed Director of the Agriculture Department on the 15th Bahman 1328 F. (19th December 1918), when Mr. John Kenny vacated that office.

Mr. Mazhar Hussain took a keen interest in the reorganisation and development of the Agriculture Department. Due to his initiative and enterprise the agricultural farms of Himayat Sagar, Parbhani, Mahbubnagar and Alir came into existence and exerted their educative influence on the agriculturist community of the areas embraced by the farms. He introduced tractor ploughing on Government farms and thus encouraged the use of improved implements among the ryots. On taccavi system such agricultural implements and pumping sets were given to cultivators. He was also instrumental in persuading Government to issue to ryots free of interest two and a half lakhs worth of seeds and manures every year. The growth of Gaorani cotton was revived replacing Bharat cotton in Parbhani, Bidar, and Nander.

During his term of Office as Director, Government sanctioned his schemes for cattle breeding and dairying, poultry farming, plant breeding in cotton, wheat, paddy, castor and jawar, propaganda work, demonstration of practical methods of more profitable ways of cultivation on farmer's own



MR. MAZHAR HUSSAIN

fields, exhibitions, wellboring, etc. The "Rahbar-e-Mazareen" a magazine devoted to agricultural topics was started and made the medium of disseminating agricultural knowledge to the cultivators. At the instance of Sir Sadar Azam Bahadur's D. O. asking for a brief survey of the work done in this State with a comparative statement showing the work done in the Bombay and Madras Presidencies and the Mysore State during the same period, Mr. Mazhar Hussain submitted the said sketch which conclusively proved that although the Agricultural Department of Bombay and Madras and Mysore were working for the past fifty years and more in some cases, the Agricultural Department of H. E. H. the Nizam's Dominions having only a short life of 14 years, had turned out work which compared most favourably with theirs in every branch, considering the men and money placed at his disposal for the purpose. Thus, Mr. Mazhar Hussain endeavoured to make the Department as efficient and useful as it was when he handed over his office on the 29th May 1930 to Mr. Nizamuddin Hydar. He is now attached to the Revenue Department for statistical work.

Mr. Mazhar Hussain is an unassuming, simple and straightforward officer and his private life is exemplary to all who come in contact with him. He is still young and has a great future before him. He has, with a view to improve the statistical work recently visited some of the districts and the Madras Statistical Department.





## Nawab Nazir Yar Jung Bahadur

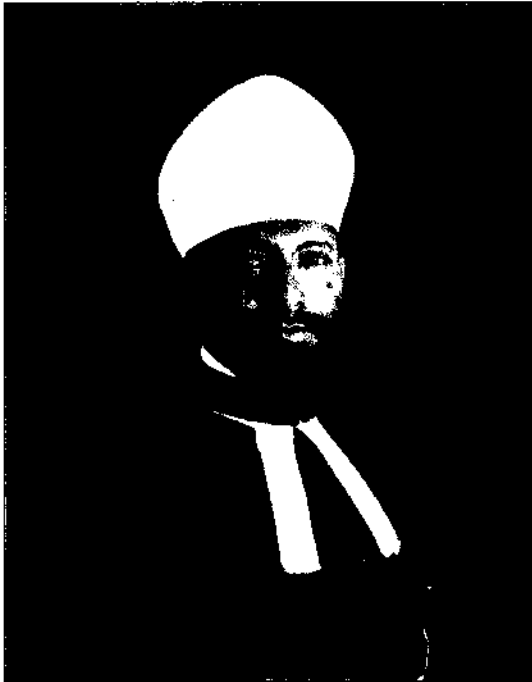
**T**HE High Court of Judicature of His Exalted Highness the Nizam, as at present constituted and worked, is in no way inferior to any High Court in British India from the point of view of efficiency and conscientiousness in the disposal of cases, civil and criminal. It has not, of course, built a name for itself for the weight and authority of its judicial pronouncements such as the High Courts of Calcutta, Allahabad, Madras and Bombay. One explanation is that our High Court administers and interprets law as modified and adopted to the peculiar conditions and traditions of these Dominions and we have also to take into consideration the fact that the Court looks to the spirit and interpretations adopted in the judgements pronounced in the British courts which may rightly be termed, in one sense, as the parental courts. As time advances, our High Court is bound to create great traditions of its own and deliver judgments on great points of law in general application to India, which will be read and considered with respect, though not quoted in British courts for the simple reason that there is no judicial relationship between them and our own.

The High Court first came into existence during the time of that illustrious statesman, Sir Salar Jung the first, and gradually attained its present position of eminence, efficiency and respectability. While the credit of the inauguration of the High Court belongs to Sir Salar Jung, its efficiency and eminence are the results of the cultured and conscientious work of judges like Nawab Jabbar Yar Jung Bahadur, Nawab Sir Nizam Jung Bahadur, Pandit Keshev Rao, Nawab Hakim-ud-Daula, Nawab Sarbuland Jung, Nawab Mirza Yar Jung Bahadur and Nawab Nazir Yar Jung Bahadur, all of the men of great talents and legal attainments.

Nawab Nazir Yar Jung Bahadur (Nazir-ud-din Hassan) M. A., L.L. D., Barrister-at-Law, comes of a family which may be very fittingly described as dispensers of justice. For three generations the members of the family have presided over courts of justice here and in British India and have been known to be influential, yet stern, combining mercy with justice.

Nawab Nazir Yar Jung Bahadur is the only son of Moulvi Muhammad Nizamuddin Hassan, B. A., B. L. late judge of His Exalted Highness the Nizam's High Court and prior to this appointment he was a Deputy Commis-

sioner in the Berars where he acquired considerable knowledge of law and revenue matters. It may be mentioned here that a Deputy Commissioner in the Central Provinces and Berar ranks like our own Talukdars and the Commissioner of a Division is equal in rank to a Subedar.



NAWAB NAZIR YAR JUNG BAHADUR

The Nawab's grand-father, Moulvi Muhammad Hassan Khan, was also a Judge of His Exalted Highness the Nizam's High Court of Judicature. But before joining our Court he was a judge in the British district of Agra. Thus we see the Nawab's father and grandfather were both high judicial officers, both having been Judges of the Nizam's High Court. Few men, we think, have the good fortune of claiming both father and grandfather as judges of a High Court and it is creditable to the Nawab, while still in the middle of life, that he has attained to the high position occupied by his sire and grand-sire.

Dr. Nazir Yar Jung traces his descent on his mother's side from the first Khalif, Abu Bakr. When the descendants of the Khalif migrated into India cannot be accurately said, but family records show that the Nawab's ancestors held high positions under the great Moghul Emperors, especially in the judicial and military departments. It is indeed a very remarkable fact that a family should have held high judicial posts generation following generation. This often occurs where the arms are concerned and also the trades, but very rarely where the higher, intellectual professions are concerned. The judicial mind appears to have been a heritage in the Nawab's family and we trust that this remarkable and glorious tradition will continue and suffer no break.

Dr. Nazir Yar Jung Bahadur was born at Neotori in the Unao district of the United Provinces on the 20th of March 1882. He started his scholastic career at the M. A. O. College, Aligarh, in 1893, when he was about eleven years old and eleven years afterwards took his B. A. degree. While at College, he was not only a studious young man but an athlete as well evincing as much zeal and passion for sports as for his studies. He was the captain of his College riding school and Infantry drill squads and a member of his College hockey eleven. He not only won a number of prizes for his scholastic attainments but also for sporting achievements and was deservedly popular at the College which was at that time at the zenith of its fame.

After graduating from the Aligarh University, the Nawab proceeded to England, thanks to the continuous and warm encouragement given to him by his father. He joined the University of Cambridge from where he took his M. A. and L. L. D. degrees and was called to the Bar from Lincoln's Inn. When in England, he travelled a good deal not only in the British Isles, but also through France, Germany, Switzerland, Spain, Marocco, Algiers, Italy, Greece, Constantinople and Egypt.

On returning to India, he commenced practice in Lucknow having enrolled himself as an Advocate of the High Court there. However, he did not confine himself to a purely professional life but took an active part in the public life and activities of Lucknow and showed his practical sympathy with all movements connected with the progress of education in India. A little later he was elected a member of the Council of the All-India Moslim League, a Trustee of the M. A. O. College, Aligarh, and of the Nadavatul Ulma, and Honorary Secretary of the Oudh Red Crescent Society and of the Turkish Relief Fund, and Joint Secretary of the Congress Reception

Committee in 1916 and Honorary Joint Secretary of the Oudh Bar Association. He joined the Indian Defence Force in 1917 and was a member of it till its disbandment after the war.

After a period of successful advocacy in northern India, he was appointed by His Exalted Highness the Nizam as the Divisional and Sessions Judge of Aurangabad, whence he was transferred to Hyderabad, then to Medak and later to Gulburgah.

While at Aurangabad, Hyderabad and Gulburgah Dr. Nazir Yar Jung took an abiding interest in all public movements connected with education, charity and religion. At Gulburgah he was mainly instrumental in bringing about an "entente cordiale" between the various communities whose mutual relations had become seriously strained a few months before he took charge of office as Divisional and Sessions Judge.

After successfully administering justice at Gulburgah he was raised to the High Court as a Puisne Judge by a Farman of His Exalted Highness the Nizam dated the 23rd Jamadi-ul-Awal 1344 Hijri.

On the 5th Isfandar 1334 Fasli His Exalted Highness was pleased to confer the title of Nawab Nazir Yar Jung Bahadur in recognition of his personal and family services to the State.



## Raja Bahadur Giri Rao

**R**AJA Bahadur Giri Rao, who is one of the two Hindu High Court Judges, is a Kanarese Vaishnava Brahmin of the Madhava sect, and was born at Gajendragad, a small native state in the district of Dharwar, which is almost surrounded by villaoes belonging to the Ktishtagi taluk of the Raichur district in the Nizam's Dominions.



RAJA BAHADUR GIRI RAO

In his boyhood there were no English schools and he was compelled, therefore, to receive his education in Persian schools in the district of Lingsugtir. He received his education in Persian and chose law for his profession. Passing the third grade Pledership examination as conducted by the State, he began practice in the Raichur district.

While practising he prepared himself for the higher grade examinations and eventually became a High Court Vakil. This was in the year 1298 F. In 1314 Fasli he moved to Hyderabad and commenced his practice here. Gifted with and possessed of natural abilities, ever painstaking and conscientious in the careful study of his case, the interests of his clients, and the faithful discharge of his duties, he established a firm reputation for himself and won general esteem. He was held in considerable respect by his brethren of the Bar who showed their appreciation of his abilities and their deep trust in him by twice electing him to the Legislative Council as representative of the High Court Pleaders' Association. He was also an elected member of the Municipality for a couple of years.

His first big professional engagement when he was selected by the Government to act as junior to Mr. Yousuf Ali, Barrister-at-Law, in the case of the Sarf-i-khas *versus* the Paigahs, in regard to which the enquiry was held before a Commission presided over by Sir Reginald (then Mr.) Clancy who was at that time Minister of Finance. Later he was appointed, by direct command of His Exalted Highness the Nizam as a member of a Commission in the Ecclesiastical Department and while working on this Commission he was appointed to the Judgeship.

The title of Raja Bahadur was conferred upon him by His Exalted Highness the Nizam last year in recognition of his eminent legal services to the Government and Public.



# Raja Bahadur Rai Bisweshwarnath

**R**AI Bisweshwarnath R. A, L. L. B., an Advocate of considerable repute and standing who enjoys an excellent practice at the Hyderabad High Court, is one of the leading public workers in the course of social reform and educational advancements and the Hindu community owes much to him for his disinterested work and energetic advocacy of the two causes with which his name, with those of others, is now being prominently associated.



RAI BISWESHWARNATH

The Rai belongs to a very respectable and talented family of Oudh in Northern India and traced his descent, on his father's side, from one Amolak Ram who was one of the Subedhar's of Malwa, during the time of the

Moghul Government, and, on his mother's side, from Raja Mahipat Ram of Hyderabad celebrity. His grandmother, Ranees Sundar Kunwar, drew till her death, a pension from H. E. H. the Nizam's Government, drawing the sum every month from the Treasury of the Hyderabad Residency.

The Rai was born on the 6th November 1888 and, after completing his preparatory education in the Government High School, Hyderabad, joined the Queen's College, Benares, and from there graduated in Arts in the year 1909. He then took up Law as a profession and studying at the Agra College took the L. L. B. degree and came to Hyderabad in 1912 and began his practice in the same year as a First Grade Pleader. By dint of hard and conscientious labour, combined with a courteous, unsupplied temper, he soon won popularity and gradually built up a practice of which his friends and admirers and associates in social work are justly proud. His own Colleagues at the Bar so appreciated his ability and noted the excellent character of his work that they elected him as the representative of the Bar Electorate for two years on the Hyderabad Legislative Council. During this period (1334 and 1335 F.) he was able to introduce several measures by way of Legislative Enactments which were keenly appreciated by his colleagues on account of their public importance and practical utility. He is a member of the Hyderabad Municipality for the past five years and has been instrumental in introducing several measures for the well-being of the people and the improvement and progress of the City, and in 1930 he was elected as a Vice President of the Hyderabad Municipality. His work in the sphere of social reform, embracing education as well, has already been referred to and we take this opportunity to express the wish that he may be blessed with health and vigour to extend the field of his labours. Such men as he, supported by general culture and imbued with the spirit of British, Islamic and Hindu law, are greatly needed by the country. He was appointed a Judge of the High Court last year to the great satisfaction of his friends of the Bar and the Bench.

He was awarded the title of Raja Bahadur Rai Bisweshwarnath in consideration of his meritorious services to the State on the occasion of 49th Birthday of H. E. H. the Nizam. He was also privileged to join all the functions connected with the State visits of Lord Willingdon, Viceroy and Governor-General of India, in 1933.

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## Mrs. Soogra Humayan Mirza

**M**RS. Soogra Humayan Mirza was born in December 1882 in the City of Hyderabad. She is the daughter of the late Doctor Safdar AH Mirza, a Captain-Surgeon in the Hyderabad Regular Forces and a Turk by nationality. Dr. Safdar Ali's father, the late Haji Morad Effendi, came to Hyderabad (Deccan) during the reign of Nizam AH Khan Asaf Jah II and chose a business career, in partnership with Uban Saheb, the grandfather of the late Nawab Mirza Fiaz AH Khan, by establishing a sword manufactory in Kona Samunder (a Jagir village of the late Nawab Rukn-ul-Mulk)

Mrs. Soogra Humayan Mirza received her education at home. Mrs. Mirza's mother, who was well versed in Arabic and Persian, was really her *Alma Wafer*.

Soogra Begum was married to Mr. Syed Humayan Mirza, Bar-at-Law, in December 1900 and from 1902 she began to take an interest in national work.

In conjunction with Mrs. Walker (now Lady Walker) and a few other ladies of Hyderabad she founded "the Zenana Social" Association which has now a membership of over 200 women of varying religions and creeds. In 1917, by the joint effort of the late Mrs. Khedive Jung and Mrs. Humayan Mirza the Anjuman-i-Khavatin-Islam was founded, of which she was the Secretary for three years. She established two Girls Schools under its auspices which are now receiving a monthly grant of Rs. 200 in recognition of the work done by this Association.

A Zenana Store was established as a branch of the Osmania Art School and a Women's Committee was formed to direct and supervise its work and of which she was made the Secretary. In the same year the educated Hindu ladies of Hyderabad formed a Ladies Union Society and Mrs. Mirza was given the honour of being the only non-Hindu member of the Union. In 1918, during Mrs. Mirza's stay in Delhi she founded the Anjuman-i-Khavatin-i-Delhi (open to members of all castes and creeds) of

which Her Highness the Begum Sahiba of Patodi was elected President. In the same year she was invited by Her Highness the Begum Sahiba and former Ruler of Bhopal to join the All India Ladies Conference started by Her Highness. In 1919 she founded the Anjuman-i-Khavatin, Deccan, in Hyderabad which has a membership of over 150 ladies of all castes and creeds. She was President of it for several years. The Anjuman has established seven Girls schools in different quarters of Hyderabad. These schools receive monthly grants from the Government. In 1912 Mrs. Mirza founded a similar Anjuman during her stay at Madras. In association with Mrs. Engler and Mrs. Rustomji she founded a branch organisation in Hyderabad of the All India Ladies Conference held at Poona in 1927 under the Presidentship of Her Highness the Maharani of Baroda.

Mrs. Mirza is interested in literary pursuits. She contributes many articles from time to time to different newspapers and monthly Magazines of northern India advocating social reform. She is also the authoress of several books on female education etc.

In 1912 she started a monthly magazine called the 'Alnisa\*' of which she is the editoress and proprietress. In appreciation of her works and her literary efforts the high officials and nobles of Hyderabad presented her with a Gold Medal at a meeting of ladies through Lady Walker. She is also the recipient of another Gold Medal from the All India Shiah Conference held at Jhung (Punjab) in 1913.

She was made an honorary member of the Hyderabad Text Book Committee in 1920 and a member of the Indian Branch of the International Congress of Moral Education (London). In 1923 she was made a member of the Royal Asiatic Society of London. She is a poetess as well and her poetical non-de-plume is *Hija*.

She got a travellers<sup>1</sup> home built at Manoharabad of which the late poet Sultan-ul-Ulema, the teacher of His Exalted Highness the Nizam, wrote some poems and the meaning of the last line is "live for ever Soogra Serai". The letters of this line when given their numerical value gives the date of the foundation of the home. She assisted in collecting funds for the Aligarh College, the relief of the sufferers of Moosi flood, the Muslim University, Turks-Balkan War, the Khaja Kamaluddin Mission to Woking, England, the victims to an earth quake in Persia, the distressed people of Smyrna, and Riff.

Mrs. Humayun Mirza has travelled a good deal in Arabia, Persia and Europe to widen her knowledge. She was presented to the Queen, attended a royal garden party and addressed meetings of associations and institutions. During her stay in Berlin (Germany) she addressed an Association of the Indian Students in Berlin; in Switzerland she was the guest of the deposed Caliph Sultan Abdul Majid II and his royal wife. The subjects of her lectures and writings are of varied interest, such as Hindu-Moslem unity, emancipation of Indian women, evils of purdah system, encouragement of the use of Swadeshi goods, prevention of cow slaughter, need of national universities and vernacular-medium of instruction. She is well informed in all these matters and her opinions carry weight



## Sri Guru Mallappa Maharaj

**T**O the list of notables of Hyderabad State we venture to add one who was held in high esteem in the religious world of Hyderabad. The various religions, of which the Deccan was a cradle in the past, have produced many saints. One of the votaries of Hinduism was Sri Guru Mallappa Maharaj, son of Sri Guru Virappa Maharaj of Samastan Owsa, Latur Taluq, Osmanabad district.

The grandfather of Sri Guru Mallappa Maharaj, was a Lingayat by caste. By occupation he was a trader in Nilanga. He was highly respected by sahlukars and men of his own calling for his sincerity, devotion to God, and spirit of brotherhood, which characterised every aspect of his life. His sense of philanthropy knew no bounds of caste or creed. His idea of religion was not hide bound as he freely and deeply drank of the knowledge and wisdom of eminent devotees, teachers and gurus of religions other than his own. His life was unblemished but it willed Providence to shut the womb of his wife. The desire of the loving couple for a son was indescribable. Although they might rest content with their lot, their childlessness was a reproach in the sight of his neighbours. Both husband and wife were hospitable not only to the neighbours but also to visitors. Sadhus and saints were sought for and Mallappa and his wife ministered to them that they might intercede on their behalf for a child. Mallappa's wife was charitable to the poor. She gave alms to several persons daily. Hundreds came from distant parts to be fed and clothed by her. The catholicity of mind, which both the husband and wife had, brought them in touch with a famous Muslim saint who predicted to Mallappa that in due time Madhu Bai, wife of Mallappa, would conceive and bring forth a son who would be beloved of God, charitable, wise and respected. Seeing that they were a little advanced in age Mallappa and his wife were prone to slight the words of the Muslim saint but when time came Madhu Bai conceived and brought forth a son in the year Shrawan Badshak, 1692 (1771 A. D.)

The joy of the relatives and friends of Mallappa Maharaj on the birth of a son had better be imagined than described. The rich and the poor rejoiced with Mallappa, who distributed money, food and clothing to all in thankfulness to God. On the occasion of cradle ceremony Hazrat Peer Pasha

Saheb visited Mallappa and, taking the child on his lap, presented his green turban to the child and spoke to him in these words :—"you are more exalted than I am ; kindly accept this humble gift (turban) from me". Virappa in all his innocence and beauty of countenance seemed to express his acknowledgment by a smile. The child grew in knowledge and wisdom and kept close contact with the Peer who was a source of great inspiration in matters spiritual.



SRI GUNU MALLAPPA MAHARAJ

Veerappa used to make a pilgrimage to Pandharpur every year. Although he could command a comfortable conveyance for his journey he preferred to go afoot in company with other pilgrims.

He became so famous for his piety and philanthropy that Maharaja Chandu Lai, the then Minister of Hyderabad, invited him to Hyderabad, but Veerappa Maharaj declined the invitation remarking "What have I to do with Rajas and Maharajas ?" His mother wishing to erect a tangible memorial

on the birth of Veerappa constructed a temple at Owsa and dedicated it to Sri Pandurang Vithoba. It is a splendid structure costing more than two lakhs of rupees.

Veerappa married and had a son to whom he gave his father's name, Maltappa, the subject of this biographical sketch. He was born in 1836. At the time of his birth a shaft of bright light shot into the room where the expectant mother was in labour. She was immediately delivered of the child and all persons who had assembled to help the woman in travail marvelled at the wonderful manifestation of God's grace on the new born child. Veerappa Maharaj was immediately called in and he thanked God for the gift of the son and while invoking the blessings of the creator taught the child to call upon the name of Hari Ram and Hari Kishen and to weep for the material and sinful world.

The birth of a child for Veerappa under such strange circumstances was noised abroad and many sadhus and hermits flocked to pay dharshan to the child. The child was brought up in the fear of God. He was peculiarly different from the children of the town. As a boy he easily distinguished himself from others. His association with great men was a source of inspiration to him. His greatness was known to Raja Ram Bux, the Prime Minister of Hyderabad, who presented him with a Jagir of the villages of Naogaon and Hassi together with a sanad sanctioning the expenses of Shri Eknarh Sarseti celebration. The young but celebrated saint was not very mindful of the gift. He merely accepted it saying that the jagir would go as it came. Indeed, it so happened that a Jagirdar of Hyderabad quietly annexed Hassi to his estate and Naogaon went under British administration and later returned to the State.

Mallappa Maharaj paid yearly visits to Pandharpur. On one occasion about ten thousand persons went along with him, It was raining hard, and all the streams and rivers were full of water. Hardly they reached the bank of Sita River, there was a flood in the river and it was impossible to cross it. It was necessary however to reach Pandharpur on the day fixed. Everyone was terrified seeing the flood in the river and tried in vain to stop him from going further, but he went on though his clothes were wet and the wave was surging high. But without taking any notice of these things he went on his way. When the water came over his head his companions thought he was drowned. Some of them went there swimming to save him but there they found a strange scene of God Sri Krishna standing before Maharaj who was singing and dancing in adoration.

After some time there was neither rain nor the flood. The river was flowing smoothly and low. Those who were with him were fortunate enough to see the God Sri Krishna while others who, on account of fear, sat on the bank, were sorry for their misfortune.

In the year 1886 the late Nawab Sir Asmanjah Bahadur was Prime Minister. At this time Sri Guru Maharaj came to the city and stayed at a garden in Narainguda. When time came for his return Sir Asmanjah hearing of the Guru Maharaj sent an officer to invite him for a brief stay at Bashir Bagh.

A miracle he performed on the occasion of his son's (Gundanath Maharaj) wedding. Many thousand guests attended the marriage ceremony and a sum of three lakhs of rupees was spent to feed the people. Already the supply of ghee had run out and there was a stir at the marriage house as to what to do. The news was conveyed to the Guru Maharaj who nonchalantly orderd that his shawl may be kept on the mouth of the well closeby and draw as much ghee from it as was required. The servants let in buckets and drew ghee like water. This well is still venerated.

Guru Maharaj was always accompanied by admirers and disciples who numbered many hundreds. In 1891 he attended an annual festival (utsav) which was held under the management of Raja Girdhari Pershad. At that utsav were present Sir Asmanjah, Maharaja Sir Kishen Pershad Bahadur, Maharaja Sheoraj Dharamwant Bahadur, and Raja Luchman Raja Rai Pershad Bahadur. These nobles paid due respect to Guru Maharaj who was extremely solicitous to the numerous persons around him.

Guru Maharaj died in 1914 A. D. after installing his son Veerappa Guru Baba in his place. Before passing away he had bhajan and worship.

In all, he had four sons, the second son died. The eldest, Gundu Baba, is managing the Estate. The last, Mallappa Maharaj, has stepped into his father's shoes as a religious devotee.

Dr. Mir Mahomed Sayyid-ud-din  
Tafazzul Yab Jung Fiaz-ud-Daula  
Afsur-ul-Hukuma Bahadur

**N**AWAB Fiaz-ud-Daula Bahadur belonged to an order of noblemen distinguished for service to the crown and country. He was born in the year 1857. His grandfather Sadick Mir Khan, who lived during the early years of the nineteenth century, was a superior officer of the Subah of Bidar. As he held jagirs in the district of Nander, the palace erected by him still exists there. He died leaving four sons namely Mir Nizamuddin Khan, Mir Imamuddin Khan *alias* Katai Mir, Mir Fariduddin Khan, and Mir Bahauddin Khan, all of whom were Mansabdars of His Highness' Government, but the third, Mir Fariduddin Khan Bahadur, who enjoyed the special favour of His Highness Nasir-ud-Daula Bahadur married the daughter of Nawab Saif-ul-Mulk, and niece of His Highness the Nizam, who was pleased to confer upon him the title of Tafazzul Yab Jung Bahadur and presented him with an elephant and a jagir for his maintenance. Nawab Tafazzul Yab Jung after leading an honourable life died without issue.

The eldest, Mir Nizamuddin Khan, after leading a quiet and honourable life died leaving a son, Mir Mahomed Sayyid-ud-din, the subject of our sketch.

After gaining sufficient knowledge of Arabic and the Persian languages he transferred his Mansab in the name of his younger brother and joined the Hyderabad Medical school in the year 1872, where after undergoing the usual course of five years training obtained his diploma from the hands of the late Sir Salar Jung Bahadur in the year 1878 and served His Highness' Government for a period of ten years with great credit. He was regarded as one of the exceptionally able men in the medical line. Surgeon Colonel Lawrie, the then Director of the Medical Department, submitted a report to His Highness' Government stating that some of the operations made by the Doctor Saheb were very successful and worthy of appreciation and equalled those conducted by the best of European Surgeons and that therefore he deserved the rights of a suitable present, the title and the





THE LATE DR. MIR MOHAMMED SAYYID-UD-DIN, TAFAZZUL YAB JUNG,  
FIAZ-UD-DOWLA AFSUR-UL-HUKUMA BAHADUR

ancient mansab as well as the right of promotion to higher grades when opportunity occurred.

In the Ministerial Darbar held by Sir Asman Jah Bahadur, the Minister, presented the Doctor with a gold watch bearing the following inscription :—

"Presented by His Excellency the Minister to  
"Hakim Mir Mahomed Sayyid-ud-din for the first  
"successful Ovariectomy performed in the districts".

He was then appointed a Police Surgeon. Amirs and noblemen gradually came under his treatment and as such Maharaja Sir Kishen Pershad Bahadur appointed him as his family Doctor. In the year 1893 on the occasion of His Highness' birthday ceremony the title of Tafazzul Yab Jung was conferred upon him by His Highness the late Nizam with a mansab of Rs. 1200. In the year 1901 when the Maharaja Bahadur became Prime Minister, the Doctor Saheb was made his Staff Surgeon with a considerable increase in his salary.

In 1905 His Highness the late Nizam in consideration of his faithful services honoured him with the title of Afsur-ul-Hukuma Fiaz-ud-Daula Bahadur. He so ably discharged the duties of Police and Staff Surgeon that when Nawab Salar Jung III became Prime Minister, Nawab Fiaz-ud-Daula was made his Staff Surgeon in addition to his original duties.

Nawab Fiaz-ud-Daula Bahadur died in the year 1918 leaving three sons (1) Mir Imad-ud-din Khan (2) Mir Nizam-ud-din Khan and (3) Mir Mohiuddin Khan.

The eldest Mir Imad-ud-din Khan was born in the year 1895. After he had finished his school education, the then Prime Minister Nawab Salar Jung Bahadur made him a Revenue probationer. After receiving sufficient training in revenue and customs work he was sent to Nizamabad for practical work. When this was over the district officers under whom he served seeing his activities and intelligence strongly recommended him to the Secretariat for special encouragement. In the year 1918 a department of Controller of Civil Supplies was newly created and he was appointed Inspector 1st grade and sent to Nanded where, owing to famine and scarcity of grains, prices of the necessaries of life had greatly increased and everything was in confusion. After going over the rules and regulations issued for his guidance, he worked very hard, relieved the distress of the poor, a piece of service which made him very popular all over the place.

Of the other two sons, we may make special reference to

MIR MOHIUDDIN KHAN,

Who was born in 1308 F. From his infancy he had the good fortune of being and living in company with cultured Englishmen and women in Hyderabad. He so quickly acquired English ways and manners that he gave promise of a good career. As a pupil of the Madrasa Aliya he acquitted himself well and proceeded to Edinburgh for higher studies. He had intended to study medicine after matriculating and follow his father's occupation but the great war so depleted the medical colleges in Great Britain that no institution was in session and prepared to admit fresh candidates' He therefore joined the B' Sc. course with a view to qualifying for agriculture ; but the circumstances were adverse and after three years course in- certain special subjects. Mir Mohiuddin Khan was recalled home. On his return to Hyderabad he married a daughter of Nawab Fasih Jung Bahadur, Secretary to Government in the Revenue Department, and was recruited to revenue service. He was a Third Talukdar exercising judicial functions and passed Revenue Tests. When the judicial line was separated from the Revenue, Mir Mohiuddin Khan was transferred to the Statistics Department as the Assistant. He is now attached to that Department. He is a good, refined and honest official and very charitable.



MR. MIR MOHIUDDIN KHAN



## Nawab Akbar Yar Jung Bahadur

**N**AWAB Akbar Yar Jung Bahadur who is the Secretary to Government in the Judicial, Police and General Departments, was until recently a judge of the Hyderabad High Court, and belongs to a very ancient family of the Afridi tribe in Afghanistan which migrated into India in the middle of the eighteenth century and settled in Karimganj in the district of Farukhabad, United Provinces, where it still continues to live. Some of his ancestors came to the Deccan when His Highness Asaf Jah the first of the Nizam's assumed the sovereignty of the Deccan.



**NAWAB AKBAR YAR JUNG BAHADUR**

Ghulam Akbar Khan, the subject of our sketch, was born at Hagro in Punjab in December 1876, and after receiving a tolerably good education in Urdu and Persian selected what is called the silk coated profession having passed the necessary legal examination in 1895. He commenced to practise in Aurangabad and after two years he came to Hyderabad. He soon made a mark as a lawyer, his practice being confined to the subordinate courts. By dint of ability and hard and conscientious work he qualified himself as a Vakil of the High Court. He persevered in his search for knowledge and by sheer industry and merit he rose step by step until he was reckoned to be one of the leading lawyers, commanding a large and lucrative practice and enjoying the confidence of the Bench and the Bar.

Owing to his immense popularity and the high esteem in which he is held by the Bar, he was twice elected as a Member of the Legislative Council. During the first election though he refused and was not willing to stand as a candidate, yet his popularity was such that he was unanimously elected unopposed, having secured the largest number of votes.

Nawab Akbar Yar Jung Bahadur is a great acquisition to Government and his contribution to the efficient administration of judicial, education and miscellaneous departments is by no means small.



## Raja Bahadur Venkatrama Reddy o. B. E.

**T**HE City of Hyderabad, built by Sultan Mahomed Quli nearly three and a half centuries ago, has all along been under the administration of Kotwals. The duty of Kotwal is by no means an easy one. Those who are acquainted with the ancient history of Hyderabad would marvel how any Kotwal could have escaped even for a few months the hidden dagger of a criminal or the poison phial of a hired minion of one of his powerful enemies, enemies whom he was bound to contract owing to the nature of his duties.

The Kotwal's position was one of great responsibility, anxiety, and delicacy. His duties were most complex. He had not only to maintain tranquility in the city but also to preserve good relations among the several noblemen who had small armies of their own. This was not all. The population of Hyderabad was a heterogenous one, and part of it having no settled occupation in those troublous times was naturally turbulent to a degree, though not openly so. Therefore with this combustible substance anybody with a mind to create mischief could play the fool to serve his own nefarious purpose. It was the duty of the Kotwal to see that such men did not succeed in their aims.

It was also the duty of the Kotwal to see that trade and commerce progressed peacefully and that the merchants from all parts of the country who visited the city for trading purposes were safe. All that meant efficient Police administration in those days, when it was hard to get a body of Policemen anywhere near the type that we see today.

The Kotwal in addition to the heavy duties of maintaining tranquility, prevention and detection of crime also had the great responsibility of protecting the lives of the then Subedars of the Great Mogul Empire who later became the independent Rulers of Hyderabad under the title of Nizam. The Kotwai had to keep in touch with all the news and rumours of the city and keep his master well informed. In doing this he was not to deviate an hair's breadth from truth. It was his bounden duty to remove chaff from the grain and not miss the wood for trees in selecting the news to be communicated to his master.





RAJA BAHADUR VENKATRAMA REDDY O. B. E.

The absolute necessity of being informed of all that was passing in the city led to the establishment of a system of collecting information which, as time progressed proved to be of utmost value in the detection of crime. Consequently, the present City Criminal Investigation Department may well be considered the sharpest and the most efficiently organised body in India for the detection of crime.

For the affairs of the city the Kotwal was always directly responsible to the Nizam and he still is. He has direct access to the Nizam, and although the times have greatly changed, his troubles, anxieties and worries have not diminished proportionately.

Hyderabad is changing, though very slowly. A few years ago, for one to enter the city after dusk and come back in tact would tantamount to a miracle. The city was packed with vagabonds, drug fiends, pick-pockets, rogues, thieves and scoundrels of the worst type. Where opportunities did not come their way to help in carrying out their nefarious schemes, they would try to create them for themselves. There was always a keen demand for hirelings for committing heinous crimes. They were quick at taking offence, nursed vengeance, and descended to any depth to carry out their vendetta.

Such was the criminal side of the city till recent times. There is now a remarkable change due to spread of education and civilisation as well as to good organization, vigilance and efficiency of Kotwals. The criminal may not have changed much but the methods to counteract him have changed.

It must be a matter of deep gratification to the citizens of Hyderabad that the city is kept in a condition of tranquility. Hindus of all sects, Sunni and Shiah Muslims, Arabs, Persians, Afgans Abyssinians, and Sikhs, all live side by side in perfect harmony and goodwill. RAJA VENKAT RAMA REDDY BAHADUR., O. B. E. the present incumbent has made no small contribution to such condition.

It must be remarked here that the Kotwal or the Commissioner of Police is entirely independent of the Director General who is in charge of the District Police. This is mainly due to the fact of his being directly accessible to the Nizam every day to report matters and to be responsible to him in many things personally.

One cannot envy RAJA VENKAT RAMA REDDY BAHADUR for being Kotwal at a time when peace and quiet prevail, but one must see how far he himself is a contributor towards this peace by his hard work, perseverance, vigilance and force of character. He has a band of loyal officers with him who, inspired by their chief's example, work tirelessly and in their turn set an example to their subordinates.

We have to be grateful to him for the peace he has ensured us though he may have no peace to himself.

RAJA VENKAT RAMA REDDY BAHADUR, was born at Rayanpet, a village in the Samasthan of Wanparthy, on the 16th of Ardibehist, 1279, Fasli. His father Keshav Reddy was a Maqtedar and a Patel in Samasthan of Gadwal, and had married a niece of Raja Rameshwar Rao the First, of Samasthan Wanparthy.

The Raja Bahadur had the misfortune of losing both his father and mother when he was but a boy. The burden and care of his upbringing fell to the lot of his maternal grand-mother. The boy remained with his grand-mother till he was old enough to be sent to Wanparthy for regular schooling with the son of the Raja of Wanparthy. While still in his teens he was married to a girl in his own family circle. Forced by immemorial family custom and himself having no say in the matter he found himself a married man, while still a student and unemployed.

What precisely induced the young lad to enter Police Service, none can say. The fact that his uncle, popularly known as Captain William Wahab, was Superintendent of Police at Raichur, might have been one of the deciding factors. At any rate, after the death of this uncle, he entered the Police Service and started as Amin. This was in the year 1296 Fasli.

It is not possible to cover within this short compass all the various incidents in his career, but it will suffice to say that within the space of fifteen years of hard, steady, conscientious, and honest work, he rose to the rank of a Superintendent. After seeing him, one is forced to come to the conclusion that even if the Raja Bahadur had started as a constable he would nevertheless have risen to the rank of a Superintendent, and ultimately to that of the Commissioner of Police of the Metropolis. As District Superintendent of Police, RAJA VENKAT RAMA REDDY BAHADUR served at Lingsugur, Gulberga, Nizamabad, Aurangabad and Warangal. Promoted to the rank of Superintendent of the First Grade he was posted to Atrafi-Balda District, with its head quarters at Hyderabad. He was not long here, when his services were lent to Raja of Wanparthy, as a special

administrative officer in his Samasthan. Connected as he already was to the Raja by ties of blood he rendered meritorious services to the Samasthan by his unflinching zeal and made the administrative machinery move as smoothly as possible. His good Police work in the Districts attracted the attention of the then Commissioner of Police, Nawab Imad Jung Bahadur, who strongly recommended to the Government the appointment of RAJA VENKA'RAMA REDDY BAHADUR to the post of First Assistant to the Commissioner, which was then vacant. Thus it was in the year 1323 Fasli that the Raja Bahadur entered the City Police permanently. He worked so satisfactorily and efficiently, even under so exacting a chief as Nawab Imad Jung Bahadur, that on his untimely death the Raja Bahadur was commanded by His Exalted Highness to carry on the duties of Kotwal and, by a Firman issued in 1339 Fasli, he was confirmed in the appointment.

Raja Venkat Rama Reddy Bahadur had the privilege of serving under Mr. A. C. Hankin, who was the Director General of the District Police, for nearly 22 years. Mr. Hankin always appreciated his work, and during this time the Raja Bahadur was presented by Mr. Hankin with watches for his smart investigation and Court work in very important cases. It was Mr. Hankin that gave him rise after rise till he attained the rank of a D. S. P. from a humble Court Inspector. Mr. Hankin continued his interest in Mr. Reddy even after he was appointed to the City Police, and gave him praise when praise was due for his courage and tact.

One of the notable things that the Raja Bahadur did after he became the Commissioner of Police was to fight for the introduction of the time-scale of salary for the Police Force which was finally sanctioned. He has always had at heart the interest of men under him. This combined with his honesty, integrity and sense of fairplay has seen him through many difficulties, and earned for him the devotion of all his subordinates who contribute towards the success of his administration.

Among some of the outstanding incidents during the career of the Raja Bahadur in the City Police, may be mentioned the visit of H. R. H the Prince of Wales to Hyderabad in 1331 Fasli, when non-cooperation and Khilafat movements were at their height. The Khilafat movement especially had its repercussions in Hyderabad. Due to the union between the Hindus and Mahomedans, things were taking an ugly turn in British India. Stringent measures for the protection of the Prince were adopted everywhere. The situation demanded all the initiative, tact and vigilance of Raja Bahadur Venkat Rama Reddy. He not only took the responsibility for the safety of the Prince on himself, but also recommended that the Prince might go

in the open State coach through crowded streets of Hyderabad for six miles. Doubts were expressed in many quarters as to the wisdom of such a course, but the Raja Bahadur knew his men under him and the temper of the people. H. R. H. the Prince of Wales spent about five days in Hyderabad, and moved about in the town as freely as he would in normal times. Before his departure he expressed his appreciation of the Police arrangements in the city and presented the Raja Bahadur with a silver cigarette case as a memento of his visit. This the Raja Bahadur values immensely as a gift from his future King.

When the Khilafat movement took a disagreeable turn in Hyderabad a crowd led by one or two ring-leaders from Ahmedabad invaded the Residency law courts and smashed the windows. The Raja Bahadur appeared on the scene at once and dispersed the crowds. Later, the ring-leaders were arrested and deported, which subdued the movement. Except for this little incident Hyderabad was kept comparatively peaceful. The Raja Bahadur was eminently successful in checking the growth of unhealthy movements in Hyderabad.

During the visits to Hyderabad of Lord Reading, Lord Irwin, and Lord Hardinge (ex-Viceroy) necessary measures were taken by him. They were all pleased with the good arrangements, and the Raja Bahadur received gifts from Lord Reading and Lord Irwin, in the form of a silver cigarette case and gold shirt links respectively. Considering that Hyderabad has no Arms Act, one can appreciate the good protective arrangements adopted in Hyderabad when one is told that an attempt was made on Lord Irwin's life near Delhi while returning from his visit to Hyderabad. The anarchists aimed to blow up his special train.

In the year 1333 Fasli, the town of Gulbarga was involved in a serious communal riot. Its effects were felt in Hyderabad. Lots of ugly rumours spread over the town, but the Raja Bahadur kept cool, and carried on his preventive measures, with the result that nothing untoward happened here.

The Raja Bahadur enjoys the reputation of being a great administrator and mediator. To mention only two instances, there were strikes at the Government Mint and the Lalaguda Railway Works, due mostly to Trade Union influences. The Raja Bahadur's aid was sought for by the Government in both the instances, and he spared no pains to bring about a settlement, equitable to all. During these conversations he impressed on the workers the futility of challenging the Government who after all wished the good of

the workers. If reason did not prevail, he told them plainly, the police was strong enough to prevent any mischief they were bent on doing.

The services of the Raja Bahadur have been very much appreciated by his august sovereign who, in 1339 Fasli, conferred on him the title of Raja Bahadur. This caused a great jubilation amongst his friends and admirers, who showed it in the form of a number of At Homes given in his honour. It did not take long for another much coveted honour to follow. In the following year HIS MAJESTY the KING EMPEROR conferred on the Raja Bahadur Venkat Rama Reddy the Most Excellent Order of the British Empire. It was a well-deserved honour, which gladdened the hearts of all those who knew and heard of the Raja Bahadur.

In spite of the onerous duties which devolves upon him he finds time to do social service. To enumerate only a few, the Reddy Vidyalaya Hostel stands eminently to his credit. He along with some of his friends of the community realized how great was the need of education for the Reddy boys. Being an Agricultural community Reddis are scattered all over the districts, with no opportunities for education. In the year 1916 A. D. Maharaja of Wanparty's daughter's wedding was performed at Wanparty. This opportunity was taken by Mr. Reddy to expound the idea of starting a hostel for Reddy boys at Hyderabad. The idea was eagerly taken up by all the guests that had assembled there, and with munificent gifts of money from the Maharaja Gadwal, the Maharaja Wanparthy and Mr. Pingle Venkat Rama Reddy, a hostel was established in the city at a cost of two lakhs. It now provides accomodation for one hundred and fifty students. Some of its boys have distinguished themselves in their studies and sports. Four of them gained Government scholarships and proceeded to England and other parts of India for studies and returned to occupy some distinguished posts in the Government. The Hostel owns a Library, containing about ten to twelve thousand volumes mostly English, in addition to Persian, Urdu and Telugu works and some valuable manuscripts, all acquired from public subscription. The hostel has also a garden for boys who wish to take to gardening as a hobby. As regards admission to this hostel no caste distinction is made. There are some Muslim boys in the hostel. Special attention is given to the teaching of Persian and Urdu, and prizes given for efficiency in these subjects. From the founding of this institution, the Raja Bahadur has been its Honorary General Secretary. The institution is a great boon to the Reddy community.

To another social evil, Raja Bahadur has paid due attention. This is the Parwarda system which is so common in Hyderabad. Children

of tender ages are bought by the well to do for domestic service under conditions of slavery. The Raja Bahadur in his official capacity came in touch with many cases of this kind and drew the attention to it of Sir Chenevix Trench, the Police member, and through his kind help and advice he got a Bill passed in the Legislative Council to put a stop to this evil. Whenever he came across any such unclaimed youngsters he sent them through the proper court to the Orphanage at Saroonagar, of which he is a member of the management committee.

As a Reddy by birth, the Raja Bahadur is interested in Agriculture. He is a representative on the committee that organizes an annual Horticultural and Poultry Show, and he awards medals and cups for the best exhibits. He is a member of the Hyderabad Farming Association and the Society for the prevention of cruelty to animals. He is also interested in the Government Demonstration Farm at Himayat Sagar and pays frequent visits, usually accompanied by the Reddy Vidyalaya Hostel boys. He exhorts them to take to their real profession of agriculture, but on more improved lines. He got some students attached to the larnn for training. Just as he is interested in Agriculture, he is also interested in the Co-operative movement. He was the Chairman of the Reception Committee of the Co-operative Conference held in 1336 Fasli. Again in 1337 Fasli when the All India Co-operative Conference was held in Hyderabad he was again the Chairman of the Reception Committee, and arranged for accomodation etc. for the all-India delegates. The Conference was a great success. He helped a great deal in making rules and regulations for running the Co-operative movement. He is a President of live Co-operative Societies belonging to his own Department which has about a lakh of rupees capital. From the time Co-operative Union was formed in Hyderabad the Raja Bahadur has been the president of its Managing Committee.

While mentioning his social activities one cannot pass over his invaluable work during epidemics of Plague and Influenza. He tirelessly visits the Isolation, and other Camps, and attends to any complaints of the inmates and draws attention of the authorities concerned to any defects. During the great Influenza epidemic, he rendered valuable aid in the distribution of milk and medicine. For his great work he was presented by the Government with a watch. In addition to all these social activities, Dichpalli Leper Asylum and the Home for the Aged at Secunderabad have not escaped his attention. He visits these places when time permits him and aids these institutions with money from his own limited income, and also

gets them subscriptions from his other wealthy friends. It is no exaggeration to say that subscriptions got through him for these deserving institutions run into thousands, for which the Management of these institutes are grateful to him.

By virtue of his office he is a member of the Legislative Council. By his regular attendance he helps in the deliberations of the Council. He takes a keen interest in all social and religious measures. Lately he took a leading part in the discussions regarding the question of remarriage of widows. He is also a member of the Select Committees to consider different Acts to be passed. Unclaimed Children's Act also has taken up a great deal of his time and attention, about the merits of which, it has already been discussed above.

He is a member of the Moaziz Committee by Firman of H. E. H. and has been instrumental in settling the outstanding debts and emoluments of the Murshidzadas. In his capacity as a member he is entrusted with enquiries into any complaints against officials of Sarfikhas. He has also to attend to any special work connected with H. E. H. that may be pending before the Committee.

In his official capacity he is a member of the Municipality. From 1336 to 1339 Fasli he was the Vice President of the Municipal Committee. As the President is the Political Member of the Executive Council, he does not take part in the deliberations of the Committee. Therefore, during his absence the Raja Bahadur guides its deliberations efficiently. Due to his electrical energy and activity, the Municipal organization was reformed a great deal, and through his help the Municipal Rules have been revised.

The City Improvement Department is another department with which the Raja Bahadur is associated. He has rendered this department invaluable aid through his vast influence by getting most of the compensation disputes settled out of Court. Thus he has saved the Government and public a lot of expense and worry by unnecessary litigation. He has by these means quickened the improvement of the city as well. He has regularly attended the Board's meetings since his appointment as a member. He has given the Board valuable advice regarding construction of markets, etc- He was appointed to special committees to settle rents of the City Improvement houses in the different parts of the City.

When Raja Shivraj Dharamvant Bahadur died, his estate was left in a chaotic condition overburdened With debts and family disputes. By



Firman, a Committee was appointed to manage this estate, with Raja Inderkaran Bahadur as the President of this Committee. As the Raja Saheb was usually away from town, the duties of the President fell on the shoulders of the Raja Bahadur. The Raja Bahadur almost wiped off the debts and removed many abuses that had crept into the administration. Consequently, the income of the estate has risen, and so also the discipline of the officials of the estate. Construction of public buildings and schools and irrigation works have been undertaken. Educational needs and sanitation of the ryots have been attended to. Amirpet, which is a suburb of Hyderabad has been improved and public offices are under construction. Mosques which had fallen into disuse for want of repairs and staff have been attended to, repaired, and Muazzins and Peshimams appointed. In short what Raja Bahadur did for this big estate would have done credit to any Dewan or Prime Minister of any State. The Raja Bahadur has proved to the hilt that he is not only a good Police officer but also a good administrator all round.

He has sat on the following Commissions in obedience to Firmans.

- (1) Commission to enquire into complaints against C. I. B , regarding disrespect towards the graves.
- (2) Commission to enquire into complaints against Captain Mohiuddin Ali Khan.
- (3) Commission to enquire into a complaint submitted by Fiazunnisa Begum, wife of Abid Husain Khan, against Abbas Husain, Inspector.
- (4) Commission of enquiry regarding the escape of prisoners from the Central Jail, Hyderabad.
- (5) Commission of enquiry regarding the complaint of Afzalunnissa Begum against Mir Kazim Ali Sahebzada.
- (6) Commission of enquiry regarding the release of the estate of Nuruddin Shah Qadri.
- (7) Commission of Enquiry regarding the release of the estate of Nawab Abdul Jabbar Khan, Jamadar.

In addition to all the duties enumerated above he is appointed often an examiner for the following examinations.

- (a) Revenue Officers Examination.
- (b) Judicial Examination.
- (c) Police Training School Examination.
- (d) Municipal Examination.
- (e) Pleaders Examination.

When the Princes returned from Europe with their Turkish brides, the Raja Bahadur Venkat Rama Reddy was appointed by Firman the President of the Reception Committee, consisting of two other members. By his advice more members were co-opted. Generous donations were made by public spirited persons to erect some memorial in memory of this auspicious occasion, when Asafia dynasty was united by bonds of wedlock to the Osmania dynasty of the Ottoman Empire. One of the memorials to be erected is a Shadi-khana.

The Raja Bahadur is thus an outstanding citizen of Hyderabad. He is most generous. He has never failed those who have sought his advice and help. From the Sovereign to a humble citizen all love him and hold him in great regard. It is sincerely hoped that he will be spared for many many years to come, to serve his King and his country as faithfully as he has done till now.

His private life is a very happy and serene one. He is blessed with two sons, the elder, Mr. Laxman Reddy, Barrister-at-Law, is the Sessions Judge of Medak, and Mr. Ranga Reddy, who is an Abkari Taluqdar. He has four grandchildren through his elder son who are all his comfort when he returns home every evening after the day's hard work.

As we go to press we are pleased to find that His Exalted Highness has once again manifested his appreciation of the invaluable service of the Raja Bahadur by granting him extension in office for one more year. He is such a distinguished Officer of the State that both Government and the public love to see him continue in the appointment.

Raja Bahadur Venkat Rama Reddy retired from the Police Commissionership on 1st May 1934. His Exalted Highness the Nizam in recognition of his personal worth appointed him as Special Officer of the Sarf-i-Khas. He was given a farewell by the rank and file of the City Police, the like of which Hyderabad had not

witnessed before. His term of Office is memorable for the peace and security of life and property which this City enjoyed. His personal contact with all classes of people made him a friend and Officer of stern discipline. He was a benevolent, just and courteous Officer,



THE LATE NAWAB JABBAR YAR JUNG BAHADUR

## Nawab Jabbar Yar Jung Bahadur

**T**O present a faithful picture of the family of this notable gentleman is not an easy task. And the time and space at our disposal force us to be brief and concise in every thing that we want to say about our subject.

The Moulana is a descendant of Syed Hamza bin Hamid, Bakshi-ul-Mulk of the Sultan of Turkey, who had a lakh of cavalry under his command. Syed Hamza left Turkey and came to Sarhind in India in the reign of Sultan Shamsuddin Altamash accompanied by a number of his relatives and dependants and a Cavalry thirty thousand strong. At Sarhind the famous Bakshi-ul-Mulk erected a mosque known to the present day as Masjid-e-Hamza bin Hamid. The Sultan of Delhi gave him a fitting reception and to his numerous bounties added a present of Gotri Gunj known as Pergana Kotia Mir in the Tahsil of Kalyanpoor, in the district Fatehpoor. There, the Bakshi settled down and populated a qasba which exists to this day and is known as Hajipoor Ganj. After some time, leaving a few of his descendants behind, he crossed the river Hoogli and the Bay of Bengal and marched to Ceylon. The Rajah of Ceylon offered him resistance and gave him battle in which the invader was killed. His shrine still stands there. His son eventually gained victory.

Among those who were left behind by the Bakshi, Syed Ismail, a predecessor of our Moulana, raised a village called Bahera Sadat, well known in the District of Fatehpoor Haswa, Tahsil Khaga, as the name suggests, for its Syeds, and settled there. Within a distance of less than a mile from Bahera Sadat is Alipoor, inhabited by another of his predecessors, a progeny of Syed Ismail. Alipoor has been up to the present time the home of the Moulvi His house has always been renowned for learning, knowledge and virtue. His mother was the daughter of Afzal-ul-Hukama Hakim Syed Meherban Ali, a physician, matchless for his learning and skill.

Among his ancestors, we find numerous eminent persons such as Kidwat-ul-Ulama Moulvi Syed Asadullah and his son Shariat Panah Khazi-ul-Kozat Moulvi Syed Wajihuddin, the Kazi of Delhi, whose son, Syed-ul-Ulama Syed Imamuddin, held titles of distinction from the Kings of Delhi and Oudh and also occupied several posts of importance and responsibility.

His father, the late Moulvi Syed Mohamed Ali Hasan Saheb 'Shams', was a scholar in some of the Eastern and Western languages and was the author of thirty different literary works in Arabic, Persian and Urdu. Nawab Sir Salar Jung Bahadur once offered him the coveted post of the Chief Justice of the High Court of Judicature at Hyderabad and the Maharaja of Jodhpur having learnt of his virtues through the famous publisher Munshi Naval Kishore wanted him in his Court; but he gratefully declined the offers.

Moulvi Syed Mohammed Ghulam Jabbar Saheb was himself a scholar of Arabic and Persian and was also well acquainted with English. He was the author of several books. On the 16th February 1887, in memory of the Jubilee of the late Queen and Empress Victoria, he started the Jubilee Paper which for years did great service to his country and circulated extensively under his editorial guidance. He arrived at Hyderabad, Deccan, on the 27th of July 1889 and began his practice as a High Court Pleader. With ability, energy and integrity he pushed his professional career forward. He was several times an examiner and secretary to the Board of Examiners for the local Law Examinations. On the 31st Ardibehisht 1307 Fasli, he was elected for two years a member of the Hyderabad Legislative Council. His duties as a member of the Council he so well performed that though at the end of the period Moulvi Fida Husain Khan Saheb was elected by the pleaders the Government, by a letter dated the 4th of Khurdad 1309 Fasli, desired to retain him in the Council for a further period of two years; but he wished to be excused for -sheer lack of time owing to heavy professional work. His Exalted Highness, on the 31st Sharewar 1324 Fasli, selected him as a Sessions Judge of Aurangabad. On the 16th Khurdad 1325 Fasli, he was elevated to the bench of the High Court of Judicature at Hyderabad which led to his appointment as the Chief Justice on the 15th Farwardi 1327 Fasli.



MR. ASKARI HASSAN, M. A., BAR-AT-LAW



The Royal favour bestowed upon him in the shape of speedy promotions are in themselves evidence to the excellent, straight-forward manner in which he executed his duties and it requires no other proof to establish that fact. His services during the sad and memorable flood of the river Musi in 1317 Fasii were duly recognised by means of a Sanad dated the 15th Aban 1319 Fasli from the Madarul Moham of His Exalted Highness, in which his excellent and sympathetic behaviour towards the distressed subjects of the State and his own fellow creatures are fully set forth in suitable words. His son, Moulvi Syed Askari Hasan, is an M.A. of the University of Oxford and a Barrister of the Honourable Society of the Middle Temple in London. He is also an Advocate of the Allahabad High Court, where he practised for a some time and is now practising in the High Court at Hyderabad and in the Courts of the Honourable the Resident.

The Nawab retired on pension in the year 1328 Fasli and passed away from this world on 5th May 1928, after serving as a member of the Paigah of Khursheed Jah Bahadur for a space of three years.







THE LATE MR. C. RAI BALMUKUND, B. A.

## The Late Mr. C. Rai Balmukund, B.A.

**O**F the few eminent officials of the State, who, in addition to their official responsibilities laboured for the welfare of the poor, the down-trodden and the oppressed, the late Rai Balmukund was the foremost.

Rai C. Balmukund was born on the 7th of October 1862 of a highly respectable Brahma-Kshatriya caste parents. On the maternal side he was a great grandson of Rajah Mahipat Ram, who was Governor of Berar, and a nobleman of the Nizam's Court in the early part of the nineteenth century and on the paternal side he came from Rai Balmukund, the Chief Accountant of the Imperial Kitchen at Delhi.

He had his early education in the Nizam College and obtained the degree of B.A. with distinction from the Madras University in the year 1885. In 1887 he passed his first grade pleadership examination and subsequently joined His Highness the Nizam's State service as Nazir of the High Court. But very soon owing to his ability, hard work and conscientious discharge of duties he was marked out and chosen for a wider and more strenuous sphere of work. His remarkable memory and keen intelligence and his thorough mastery over and grasp of jurisprudence and other technicalities of Law helped him to make rapid strides. He rose steadily filling up many important appointments in the judicial service, of which the most important were those of the District Judge, Registrar of the High Court, Special Magistrate for Thaggi and Dakaiti, Judge of the City Civil Court and Chief City Magistrate. For a time he was Assistant Secretary and Superintendent of the Court of Wards.

He also held the post of Sessions Judge at Gulburga. By this time his knowledge of law was so deep that there was not a scheme of judicial, political or social reform on which his advice was not sought.

In 1908 he was raised to the High Court Bench, where he was known to be an infinitely painstaking and sober Judge. He was a model of judicial patience. Before him even an inexperienced junior could argue his case with perfect confidence. Rai Balmukund had all the ideals which went to make a great Judge. When he was appointed as Acting Chief Justice of the High

Court he was regarded by impartial judicial observers as the most efficient and conscientious Judge both on the Original and Appellate sides'

In addition to the High Court Judgeship, Rai Balmukund found himself in various spheres of public activity doing credit to himself and justifying public confidence. He was also the President of the Debt Commission, which was appointed to enquire into the claims of Sowcars against Government for a Crore of rupees outstanding since Sir Salar Jung the Great's time. He conducted its proceedings so ably and in such a short period of time that His Highness was very much pleased with his work.

Among the other duties he performed were those of the Reforms Officer. A few years ago when the question of State Reform was taken up the Rai Sahib explored the avenues of administration and presented in two volumes a masterly report covering all aspects of franchise, constitution of a popular assembly, etc.

Since 1889 A. D. he was Examiner of the Pleaders' examination and Officers Tests. He was President of the Young Men's Improvement Society; twice he was member of the Legislative Council, the Educational Board, and of the Hyderabad Municipal Council and once a member of the Victoria Memorial Orphanage Committee.

He did hard work during the Hyderabad Flood disaster in 1908 and was specially thanked for it by the Government and the Municipality.

### HIS SERVICES TO HIS COMMUNITY.

He had always evinced very deep interest in the welfare of his community. In conjunction with Rai Jagat Narain and others he started a boys and girls school in the City in 1897 with only thirty students on the rolls. It is now popularly known as Mufeed-ul-Anam High School and is situated in a spacious building in the heart of the City. He was chiefly instrumental in sending deserving Kshatriya students to foreign countries for special studies. Another noteworthy factor is that he made many a member of his community abstain from alcoholic drinks. This remarkable success is acknowledged to be due to his sheer moral courage and initiative.

### HIS LOYALTY AND PATRIOTISM.

His patriotism was of a high order. He wanted to see the administration of the State quite efficient and conducted in the interest and for the welfare of its citizens. His honesty of purpose and integrity of character

were admirable, but they were of a kind that demanded the same from others also who came in contact with him both in official and private life. Throughout his life he tried his best to root out bribery and corruption and to instil a spirit of justice and honesty into the minds of those who served under him.

His share in the solution of the vexed problem of Mulkis and Ghair Mulkis was by no means negligible. In the troublous times of Sir Vikar-ul Umra's Ministry he handled the question very cautiously. Though not averse to accepting the services of non-Hyderabadese whenever necessary yet on principle he would perter Hyderabadese for non-Hyderabadese. His patriotism and his conscientious discharge of his duties won for him the high regard and esteem of the Government.

### HIS LOVE FOR ADI HINDUS.

His sacrifices for the uplift of the so called Panchamas stands very conspicuous. The "Balmukund Ashram" is a monument eloquently speaking of the reverence and respect in which he is held by the Adi Hindus of Hyderabad. His love for them was so great and intense that he would sacriiice anything for them. Nothing can speak of his services to them more torcibly and truly than the following will which he wrote before he died.

"To associate her husband's name with the cause of the Adi Hindus Sreemati Geeta Bai has paid a princely donation of Rs- 5,000 on the 22nd March 1928 towards the Adi Hindu Permanent Fund".

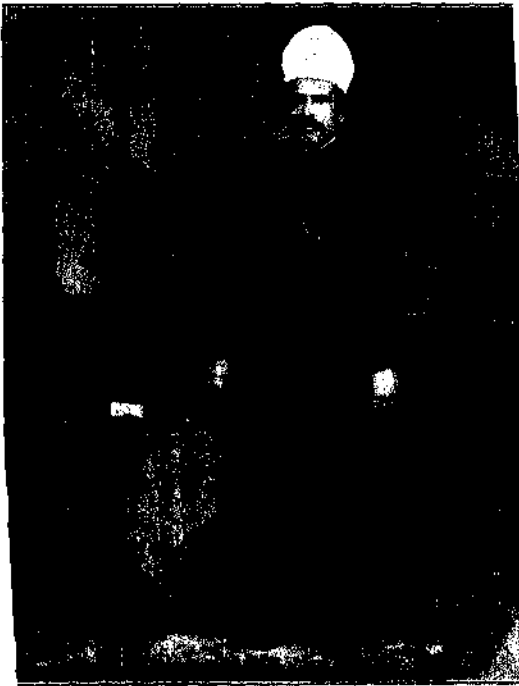
He devoted the last days of his life to the study of religious literature, his favourite poets being Hafiz Sadi and Kabir.

He breathed his last on the 6th February 1926. And feeling references were made in the High Court, Criminal and Magisterial Courts, in the Municipality, in the Bar Association and several public institutions.

He has left behind him three sons, Rai Bal Kishen (Retired Talukdar) Rai Radha (Divisional Engineer) and Rai Sri Kishen. Bar~at~Law. All three are striving to keep green the memory of their revered father.

## Mr. Ghulam Ghouse Khan

**M**R. Ghulam Ghouse Khan, formerly the Nazim of the Court of Wards maintained by the Nizam's Government, is one of the most successful of State officials, meriting the special appreciation of His Exalted Highness the Nizam's Government for general ability and administrative acumen and vigour.



MR. GHULAM GHOUSE KUAN

A son of the late Moilvi Mohammad Jalal Khan Saheb, High Court Pleader, Mr. Ghulam Ghouse Khan, was born in Hyderabad on the 25th Amardad 1297 Fasli and received his tuition in Persian and Arabic at home and then went to the Mufid-ul-Anam High school and later to the

City High School for English education. Passing the Pleader's Test and Judicial and Revenue Officer's examinations, and also the Law examination, he commenced his career as a pleader by working as an apprentice under his father. On the latter's death, he gave up practice by taking up a post in the office of the Cabinet Council during the Prime Ministership of Maharaja Sir Kishen Pershad Bahadur. His work was warmly appreciated by the late Nawab Mahir-ud-Daula Bahadur and Nawab Nazir Jung Bahadur when they were acting as Secretaries to the Council, and his first good chance came when his services were lent to the Revenue Department.

After a brief probation, he was posted to Handed as an Assistant Talukdar and there remained till the 17th Amardad 1327 Fasli. The following extracts from a vernacular letter No. 157 dated the 2nd Ardibehisht 1327 Fasli from the First Talukdar, Nanded, to the Subedar of the Aurangabad Division, will show how splendid has been his work and how capable was his administration.

The letter runs as follows :—

" I think it proper to recapitulate a few of the many excellent works of my Assistant. During the term of two years he was my subordinate, he never gave me cause for complaint even on a trivial matter. He proved himself able and useful and deserving of my appreciation.

\* The works that I wish to bring to the notice of the higher authorities are as follows :—

(1) The arrears of the local taxes had got into a serious mess and I was greatly assisted by my assistant in recovering them.

(2) He took great pains in disposing of the files regarding Local Fund.

(3) His work in connection with British War loans was far superior to that of all my other subordinates in the district. I have reported the same with much pleasure to the higher authorities.

(4) Similarly his work in connection with our Government loans was above par, and the same has been reported by me in the file concerned.

(5) Since his appointment to this district, plague broke out twice in a virulent form. He neither applied for leave nor left his headquarters. Risking his life he began to make necessary arrangements.

(6) There was a serious disturbance in Nanded on account of dearness of grain. As I was ill at the time, I could not go but sent my Assistant, whose leave was expiring, and the result was that he handled the situation with such tact that the disturbance gave place to peace. The measures adopted by him were as follows:—He persuaded the local sahlukars to subscribe to a fund of half a lakh of rupees and thereby it was arranged that under their own supervision, they should sell the jawari without making any profit.

While in Nanded, the Khan Saheb mediated and arranged for the construction of a special Gurudwara road (with the sanction of Government), which resulted in the settlement of a long standing dispute between the Hindus and Muhammadans, especially the Sikhs of Nanded. After a few transfers, he was selected to act as a Special Famine Relief Officer at Suryapet, Nalgundah district. The following letter addressed to the 'Government by the Talukdar to the Famine Commissioner speaks for itself :-  
<sup>4</sup> He is the first officer who felt that the district was famine stricken and took the initiative. It is evident that in the beginning, one has to encounter many obstacles, but notwithstanding this he discharged his work with such diligence and far-sightedness that he was entitled to special praise. He always discharged his duties with efficiency and honesty ".

It was on the 1st of Amardad 1329 Fasli that he was appointed as Assistant to the Nazim, Court of Wards, and in the following year officiating Nazim and in the next was confirmed in that post.

On the 22nd Jamadi-ul-Awal 1344 Hijri an Arzdasht was submitted to His Exalted Highness the Nizam in which it was stated that the Moulvi Saheb had, in a period of just five years, reduced the debts of the estates from Rs. 31,93,694—0-11 to Rs. 7,96,531—12—0, thereby effecting a decrease of no less than 75 per cent.

During his tenure of office, the Court of Wards reached the zenith of efficient administration so that 93 estates were under his supervision. The work of release was also undertaken during his time through a Committee and out of 41 estates brought forward for release 17 were released, the most notable being Gadwal and the estates of Raja Rai Rayan Bahadur.

It is generally recognized that he is an ideal officer for Court of Wards work. In private life, he is unostentatious and regular in his habits and enjoys the friendship of a large number of people in high positions. Now he is first Taluqdar of Nanded District.

## Moulvi Mirza Muhammad Ikram AH Sahib

**M**OULVI Ikram Ali Sahib, who is Secretary to Nawab Hissam-ul-Mulk Khan Khanan Bahadur, though born and brought up in Hyderabad, is a descendant of Saint Hazrat Shah Safiuddin Sahib and is also connected with the Safavi dynasty of Persia.



MOULVI MIRZA MUHAMMAD IKRAM AM SAHIB

His forefathers migrated to India during the early days of Mtlhammadan invasion of the country. To mention a few of them : Muhammad Sayeed Sahib Najam II, who received a liberal grant of 300 bigas of arable land in the Nizamabad Pargana, Jonepur Government, in the 28th year of the reign of



Emperor Shah Jahan besides a Mansab of Rs. 150 and escort of twenty horse-men ; Mirza Shahbuddin and a few others of Arrah, Government Jonepur, who enjoyed special privileges from the crown, their estates being exempt from the operations of the Penal Code of their days. Nawab Ahmed Beg Khan alias Mirza Shaikha Shahied of Jonepur, who was a highly respected citizen and, on whose demise, Jagirs worth five lakhs in Pargana Ankli, Government Jonepur, were granted to his relatives ; Syed Aii Naqi Sahib, son of Nawab Ahmed Beg, was conferred with all the hereditary honours etc; MirzaMasum Sahib of Pargana Deogaon of Sirkar Jonepur (Allahabad), Mirza Asad All and Mirza Ahmed Ali Sahib, Government correspondent (Vaqai Nigar) at Pargana Kalabgore, were among the distinguished ancestors of Mirza Ikram Ali Sahib. Mirza Ashraf Ali, father of Mirza Ikram Ali, was also Vaqai Nigar and in consideration of the meritorious services of his father and grandfather, Mirza Ikram Ali is a recipient of Rs. 240 a month from Government.

Mirza Ikram Ali Sahib had five sons of whom three are alive. The first two sons died and the third, Mr. Mirza Mohammad Faruq Ali, is the District Magistrate, in the Estate of Nawab Khan Khanan Bahadur; the fourth is a Contractor and the fifth is a student.

He is a gentleman of amiable disposition accessible to all castes and creeds who may be in need of his influence and assistance. He is a devout Moslem and treasures the tenets of his religion.

## Raja Dhanrajgirji Bahadur

**T**HE Goswamy community has placed Hyderabad under a deep debt of gratitude for its gift of merchant princes and philanthropists. The names of such distinguished members of the community are not few in number and among the numerous wealthy gentlemen who helped to make the community a factor to be reckoned with in the social and economic life of Hyderabad the Goswamy Rajas of Raja Dhanrajgirji's family stand out prominently. •

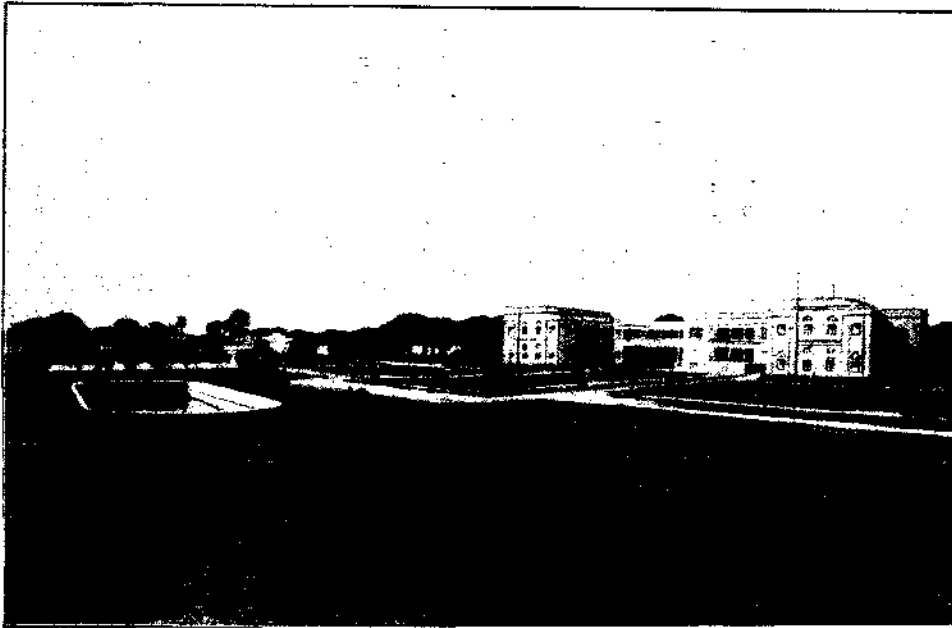
The ancestors of this family originally belonged to Gandhari in Northern India. These Goswamy Rajas are the followers of Shri Shankeracharya, a staunch advocate of Adwaitic philosophy. Their line of succession was kept unbroken originally by adopting boys from Brahmans, but subsequently boys of two other classes also were found eligible for this privileged order.

The history of the family may be traced from Jivangirji, who went to Poona during the reign of the early Peshwas and settled there. He and his disciples continued there till 1801 when the city of Poona was sacked by Yashwant Rao Holkar. Mahadevgirji, a disciple of Jivangirji, finding that life and property were insecure and that there was no chance of conditions returning to normal, came to Hyderabad. He set up his business in the City and conducted it so ably that within one generation the business flourished beyond expectation. Mahadevgirji was succeeded in order by Balramgirji, Keshavgirji, Munrajgirji and Umraogirji. The last, twz; Umraogirji, amassed great wealth by trade and became very prominent in these Dominions. Even in the Court of His Highness the Nizam he was held in high esteem. During the time of the Great Indian Mutiny, he not only lost his property but also his life. This is attributed to a plot in which his brother-sowcars played no small part.

The tragedy which attended his death, though so many years ago, is too terrible to relate. It is alleged that he asked for the repayment of his advances made to the then Government of Hyderabad towards the maintenance of the Hyderabad Contingent. The Minister of the day was enraged and had him arrested and locked up in Nawab Salar Jung's Ain-e-Khana



RAJA DHANRAJGIRJI BAHADUR



CYAN BAGH

(Drawing Hall) One day an Arab servant of the Raja, at the instigation of his master, stabbed him to death. The story, if true, is ghastly and is sufficient to blacken the history of any country.

His successors, Manohergirji, Shiveramgirji and Jaspatgirji, revived and kept up the business, but the entire credit of restoring it to its former level of prosperity goes to Raja Gyangirji Bahadur.

### RAJA GYANGIRJI BAHADUR.

Raja Gyangirji succeeded Jaspatgirji in the year 1876. He was a man of exceptional ability and tact. By integrity of character and straightforwardness he made the business a great success. His courteous manners and his free social intercourse with the nobility made him much beloved. His name almost eclipsed that of any of his ancestors. His Highness the Nizam as a mark of appreciation bestowed on him the title of Raja Bahadur on the occasion of his birthday in the year 1316 Hijri (1897). A mansab of Rs. 1000 and an Infantry of 500 were also given to him as a mark of recognition of his status.

He died in 1905 at the age of 62. His funeral obsequies were performed with very great solemnity and thousands of poor were fed and clothed. He was a large hearted patron of Brahmins and Hindus. No appeal from Brahmins for the celebration of Utsavs and Saptahas would go without his financial assistance. Throughout his life he was a devout Hindu and performed the rituals and ceremonies with devotion.

### THE LATE RAJA NARSINGIRJI BAHADUR

Raja Narsingirji Bahadur succeeded to the whole property and rights of Raja Gyangirji Bahadur. For a period of 17 years he was the custodian of the whole estate and managed it with great zeal which characterised Raja Gyangirji Bahadur. In every respect he followed his footsteps and kept green the traditions of his ancestors. His sense of economy in matters of expenditure and efficiency in the management of his vast estates was a source of inspiration to his community.

He was a man of great enterprise and originality. He possessed fertile brain for ideas and would not undertake any work half heartedly. He would see it to the end, successfully accomplished. A man of greater determination, will and energy was not found among his ancestors.

His love for the poor was as unbounded as his enthusiasm to build factories and develop his business. One special feature of his whole life was to devote a part of his income for the benefit of the poor. In this he was an ideal Vaishya.



THE LATE RAJA NARSINGGIRJI BAHADUR

## HIS CHARITY

His charity was boundless and his donations to sundry purposes were too many to mention. Among the liberal contributions towards the alleviation of distress of his less fortunate brethren the most important are-

The Narsingirji ward in the Lady Dufferin Hospital, which is equipped with most up-to-date appliances for surgical work, a donation of three lakhs for a hospital, a High School and a Primary School at Sholapur, purchase of the War Loan second cup when it was auctioned for the War Loan, a contribution of a lakh of rupees towards the purchase of land near Fergusson College, Poona, for the erection of a Boarding Home for Orphans, and a grant of land worth Rs. 16,000 to the Residency authorities for the laying out of the Coronation Gardens. In all matters of public work he set an example to many of the capitalists of the City.

His dealings with the nobles were fair and honest. There were occasions when he lent large sums of money to Government. His business acumen was so keen that there are few instances of failure.

As a mark of appreciation His Highness conferred on him in the year 1316 Hijri on the occasion of his Birthday, the title of Raja Bahadur and a mansab of Rs. 1100 and an Infantry of 500.

The Rajah Bahadur died of heart failure in the year 1923. The whole public of Hyderabad, both non-official and official, mourned his loss. He left two disciples.

### RAJA DHANRAJGIRJI BAHADUR.

He was succeeded by Raja Narsingirji Bahadur. Being elder of the two, Raja Partabgirji was entitled to the ghadi but since he was married the right of succession went to his brother, Raja Dhanrajgirji Bahadur, who is the present incumbent of the family estate and Raja Partabgirji Bahadur received in lieu thereof fifty lakhs of rupees.

The name of Raja Dhanrajgirji is a household name in Hyderabad. Who has not heard of Raja Dhanrajgirji's benevolence and charity? His name is associated with almost every public cause, social or educational, Hindu, Christian or Muslim. Charity is his religion and he derives immense happiness from helping the poor and deserving institutions. He was elected the President of the Reception Committee of the Peoples Educational Conference held under the presidentship of Pandit Hirdayanath Kunzroo,



A GREAT HYDERABAD PHILANTHROPIST, RAJA DHANRAJIRJI, WITH HIS DISCIPLE  
RAJA PRAKASHGIRJI AND HIS GRAND DISCIPLE, HEMANDRAGIRJI



Allahabad' He is well educated in English and Urdu. He is a keen sportsman. He has bagged many tigers His loyalty to the Crown is second to none. Of his liberal contributions towards the alleviation of distress of his less fortunate brethern the most important are as follow:—

Charity on the death of the late Raja Bahadur			
Narsingirji Gyangirji to Schools, Mandirs and Colleges etc.	...	...	25,000
Sir Leslie Wilson Medical Hospital, Bombay	....	...	10,000
Reddy Vidyalaya, Hyderabad	...	....	8,375
National Medical College, Bombay	...	..	10,000
Benares Hindu University	...	....	50,000
Lady Barton Recreation Club	...	...	9,000
K E M. Hospital, Poona	...	..	10,000
Dichpalli Leper Hospital Recreation Hall.	...	...	20,000
Child Welfare Centre Secunderabad	...	...	25,000
Raja Bahadur Narsingirji Hospital, Sholapur.	..	..	4,00,000
Recreation Ground, Sholapur	....	....	50,000
Vaidik Ashram, Poona	...	...	26,311

Since the year 1923, Raja Dhanrajgirji Bahadur has donated the sum of seven lakhs.

He made his disciple his own sister's son, Raja Prakashgirji, in October 1931, on Dasera Day. He is now about 20 years. The Raja is a promising young man He is receiving his education under an able and efficient tutor.

Raja Hemandragirji was made a disiciple of Raja Prakashgirji. He is about six years old- May God bless them.

Nawab Syed Abdur Razaq,  
Asif Nawaz Jung, Asif Nawaz-ud-Dowlah,  
Asif Nawaz-ul-Mulk Bahadur.

**N**AWAB Syed Abdul Razak was born on the 11th of Jamadi-us-Sani, 1256 Hijri. He was a descendant of the 28th generation of Hazrat Shaik Abdul Qadir Jilani.



NAWAB SYED ABDUR RAZAQ, ASIF NAWAZ JUNG, ASIF NAWAZ-UD-DOWLAH,  
ASIF NAWAZ-UL-MULK BAHADUR

His ancestor, Syed Hamid-ud-Din Qadiri, came down to Bahira from Baghdad accompanied by his son Vacoob. He next drifted to Hajra, in the Punjab. Syed Ishaq, son of Yacoob, went to live near Poona. in the Bombay Presidency in 900 Hijri. Being a devout Muslim, he built a mosque

there and added to it a Khankha and other apartments. The Maratha and Moghul rulers of those days were so impressed by the man's piety that they granted him Jagirs and Inam lands. Malham in Thana District and Balagaon in Ashti taluk, Aurangabad District, are some of the remnants of two Jagirs which are enjoyed by his descendants. In Jantur taluk of Poona District several hundred of acres of land were in the name of two paternal grandsons of Asif Nawaz-ul-Mulk.



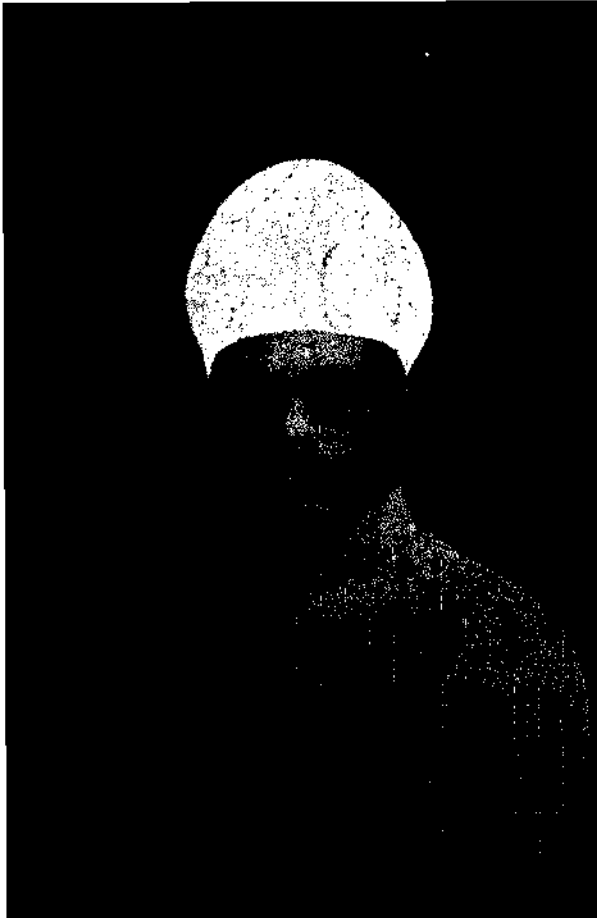
NAWAB SYED ABDUL RASHEED, SYED JUNG,  
SYED-UD-DOWLA BAHADUR

Syed Uashid-ud-Din, one of the members of this family, came to Hyderabad from Jantur in the days of Nawab Secunder Jah. Till that time the practice of making disciples continued in this family in consideration of its descent from Haxrat Shaikh Addul Qadir Jilani.

Syed Rashid-ud-Din, on arrival in Hyderabad, married the daughter of Nawab Nazrat Jung Bahadur I. Nawab Sikandar Jah Bahadur granted

him a mansab, of which Rs. 260 per month is still paid to some of his progeny.

Nawab Nasir-ud-Dowla Bahadur appointed Syed Saduddin, a grandson of Syed Rashid-ud-Din, as Secretary of the Jagirs of Dilawar-un-Nissa Begum. At this stage the family discontinued recruiting disciples as before. Service under Government and Paigahs became the chief attraction.



MR. SYED LATIFUDDIN

Sad-ud-Din was 50 efficient in the discharge of his duties to the Jagir that Nawab Siraj-ul-Mulk Bahadur, when he became Minister on 12th Ziqad, 1262 H, expressed his appreciation of his services and appointed him Sadar Naib of Elgandal taluk. When the revenue administration of Telangana was entrusted to Nawab Mukhtar-ul-Mulk Bahadur, Syed Sad-ud-Din continued in office in Elgandal until the death of Nawab Siraj-ul-Mulk Bahadur who, in appreciation of his services, had entrusted to him the Sadar Naibship of his own estate in Murtuzapur.

And when Nawab Mukhtar-ul-Mulk became Minister Syed Sad-ud-Din was recalled and appointed Talukdar of Nander. He was also invested with judicial powers in civil cases connected with Rajas, Zamindars, Sahukars and Arabs.

In 1278 H. When the Doaba of Raichur territories were returned by the British Government, Saduddin became Secretary of these parts while Abdur Razaq was appointed Talukdar of Nander as per Sanad dated 2nd Rabi 1278 H.

Syed Sad-ud-din was associated with Mr. Moid-ud-Din in framing the laws of the country, such as Dastur-ul-amal, Revenue Accounts, etc. Syed Abdur Razak's next post was Talukdarship of Medak, after the Zillabandi in 1282 H, when Syed Sad-ud-Din became Revenue Secretary. In those days the Revenue Secretary was an officer of considerable importance.

In 1284 Syed Sad-ud-Din was appointed Private Secretary to the Prime Minister and Syed Abdur Razaq as Revenue Secretary, When Moosa Khan died, the Secretaryship of the Department dealing with petitions and appeals to Government, was added to Syed Sad-ud-Din. When Nawab Afzul-ud-Dowla Bahadur died in 1285 H Syed Sad-ud-din assumed the additional charge of Sarf-i-Khas Secretaryship.

Both the Syeds introduced Zillabandi system in Sarf-i-Khas and brought the Karkhanajat Department under the Sarf-i-Khas Secretary, while the taluks, bazars, and bagats of Sarf-i-Khas remained under the supervision of the Revenue Secretary. By this arrangement, Syed Abdur Razaq, in addition to his Office of the Revenue Secretary controlled the income of the Sarf-i-Khas, while Syed Sad-ud-Din' continued as Secretary of Sarf-i-Khas in addition to his duties of Private Secretary and Secretary to Government in the Department of Petitions and Appeals.

In 1286 H. when Assfstant- Ministers were-appointed, Syed Abdur Razaq was further saddled with the Miscellaneous Departmental Secretaryship, which comprised Municipality, Public Works, Education, etc. now termed as Home Dept. He was also Audit Officer.

When Syed Sad-ud-Din died on 11th Shaban 1282 H. the Sarf-i-Khas and Private Secretaryship was entrusted to Syed Abdur Razaq.

When Nawab Mukhtar-ul-Mulk Bahadur was at the helm of State affairs, he distributed the Secretaryships to others, viz.- Syed Mahdi Aii Khan, the Revenue, Syed Hassan, the Miscellaneous and Petitions and Syed Abdur Razaq, the Sarfi-Khas.

When the late Highness (Sir Mahbub Ali Khan) came to the throne, the Managing Committee of Sarf-i-Khas, created by the Peshkar, Raja Narendra Bahadur, was done away with and Syed Abdur Razaq was empowered to deal with Sarf-i-Khas papers direct.

On 27th Jamadi-us-Sani 1304 H Syed Abdur Razaq was honoured with the titles of Khan Bahadur and Asif Nawaz Jung in connection with the Naw Roz Durbar. On the occasion or the Birthday Durbar on 26th. Rabi-us-Sani 1308 H. he became Asif Nawaz-ud-Dowla Asif Nawaz-ul-Mulk. On a subsequent birthday celebration (17th Jamadi-ul-Awal 1316 H.) he was honoured with Naubat, Roshan chowki and Ambari. He was allowed to sit in Durbar, a unique privilege allowed to the Prime Minister and Ministers only.

This great and distinguished officer of the State died at the age of 63 on the 9th Rabi 1320 H. Thus for forty two years between 1278 and 1320 H. he held responsible posts under the Sarf-i-Khas (Crown), the resources of which he developed in a marvellous manner without resorting to coercive methods. He acquitted himself creditably and won the appreciation of all. Among the testimonies which were showerd upon him may be quoted the following:—

(1) "Owing to fall in receipts ,and other impediments, salaries were disbursed to Officials at irregular intervals: but as a result of his management the Sarf-i-Khas revenues came in promptly".

(2) In the matter of dividing the taluks, for administration purposes, populating the depopulated villages, and sinking of wells, he applied the khowl system without throwing the burden on Government.

(3) The delay in the disbursement of Mansabs was obviated and the interests of the recipients were safeguarded.

(4) He claimed all customs receipts pertaining to the Sarf-i-Khas from the Divani and credited the same to his Master's account

By his sincerity, honesty and loyalty he won a soft corner in the heart of his beloved Master and Ruler.

Syed Abdul Razaq had a son, Syed Abdul Rashid, Syed Jung, Syed-ud-Dowla and two daughters. Syed Abdul Rashid was the Sarf-i-Khas Assistant Secretary. On the demise of his revered father he was for a period of a year Secretary of Sarf-i-Khas. Syed Abdul Rashid died on 16th of Shaban 1329 H- at the early age of 42, leaving behind him three sons, Syed Latifuddin, Syed Nizamuddin, and Syed Yakubuddin- Syed Latifuddin is the second Talukdar of Araf-i-Balda District. He is a kind hearted young man. He is always ready to help poor students, who seek his patronage.



## Nawab Ali Nawaz Jung Bahadur, F.C.H.

**M**IR Ahmed Ali, Nawab Ali Nawaz Jung Bahadur, F. C. H., Chief Engineer and Secretary, P. W. D., and Member of the Legislative Council, was born in Hyderabad in July 1877. His father, Mr. Mir Waiez Ali, Assistant Secretary of Daftar-e-Mulki (Office responsible for the conduct of State correspondence with the Government of India) was the scion of an old middle class gentry of Hyderabad.

After High School education at the St. George's Grammar School with Latin as his second language, he joined the Nizam College and after a career of 4 years was sent to England in 1896 as a State scholar to study at the famous Engineering College of Coopers Hill. There he had an exceptionally brilliant career, topping the list of successful candidates, and gaining several scholarships in various branches of engineering.

In 1899 he returned to Hyderabad, and in the same year entered the P. W. D., as an Assistant Engineer. After a chequered career, during which he was a Municipal Engineer (1906) and Auditor (1907), Consulting Engineer and Assistant Superintending Engineer (1910), was promoted to be Superintending Engineer (1912). He then rose to be Secretary to Government, P. W. D., and Telephone Departments (1913). The year 1918 saw him as Chief Engineer and Secretary, and in the year 1924 the P. W. D. and all its allied Departments were placed under his charge. His office also includes duties of Engineer in Chief of H. E. H's Royal Palace Works. In the year 1929 he was invited by the Bombay Government to report in collaboration with Sir M. Visweswaraya on the financial and technical aspects of the Sukkur Barrage, and his services were publicly acknowledged by His Excellency the Governor in Council; his other engineering activities are evidenced by his expert advice being sought by various firms.

First Indian to hold the office of Chief Engineer since its institution in 1886, his advent at the helm of the P. W. D. marks an epoch in the history of the Department.

His first formidable task was to dispel Government's apathy towards the P. W. D., which was regarded as an esurient white elephant. Next he organised the services by admitting only students from recognized Engin-



earing institutions for service. He explored all possible avenues of development of works of public utility and secured for his establishment a handsome and generous scale of pay. Within an all too brief span of 11 years the expenditure on works has risen from 82.87 lacs to 253.77 lacs in 1929.



NAWAB ALI NAWAZ JUNG BAHADUR, F. C. H.

Large irrigation works were conceived, launched and executed. Flood abatement works were designed for the protection of the City of Hyderabad. Many important and architectural buildings have been built and a large number of major bridges such as those on the Godavery and the Manjira and the Muniyeru have been constructed, all under the inspiration of the Nawab Sahib. Again works of the approximated value of 2465.38 lacs under irrigation capital works have been projected. They include the damming of the rivers Krishna and Tungabhadra at Velleswaram and Mallapuram in the Raichur District approximated to cost 15 and 18 crores respectively. The question of allocation of the waters of the Tungabhadra and Krishna was for long a matter of controversy between the Hyderabad and Madras Governments and due solely to Nawab Ali Nawaz Jung Bahadur's skill in handling the parleys at the joint conference held in Madras in 1915 and latterly in Hyderabad in 1930, the parties came to a happy compromise, the Madras Government conceding to H. E. H's Government the right of utilizing the waters of the rivers half and half. A project therefore conforming to the agreement arrived at providing for the construction of two huge reservoirs as a joint scheme is at present under investigation.

To him we owe the existence of the two reservoirs, Osmansagar (with a permanent storage capacity of 3106 million C. ft. for water supply and irrigation and 6829 million C. ft. for flood storage) and Himayatsagar (with a flood storage of 2623 M. C. Ft. and permanent storage capacity of 3808 M. C. Ft. and permanent storage capacity of 3808 M. C. Ft.) were completed.

Extension of telephone service to the districts was due to his initiative. Telephone connections at Aairangabad, Jalna, Raichur and Warangal towns are a boon.

In the matter of supplying electrical energy Hyderabad is slowly but surely coming to the fore. A Department of District Power Scheme has been created. Its initial achievement was the installation of Power Plant at Aurangabad with a capacity of 224 Kilo Watts at a cost of Rs. 2,95,000. Two more estimates aggregating Rs. 17,95,000 for establishing Power Houses at Raichur and Warangal are under consideration. Hydrographic surveys have shown that Hyderabad does not lack in Water falls. It is to be hoped that ere long the country will have water power schemes as the means of supply of cheap " white coal ".

But of all activities Irrigation claims by far the greatest share. The Wyra, the Palair, the Fatehnahar, the Singabhoopallam (Warangal District) the Royanpalli (Medak District) projects were designed by him-

The Nizamsagar is the glory of the Deccan. This great work of irrigational engineering which in reference to the quantity of masonry involved eclipses the largest dams hitherto undertaken and completed. It is estimated that the value of the annual produce of the country will be nearly 5 crores and the net revenue derivable will be Rs. 38,14,441 on the total capital outlay of Rs. 4 crores. Thousands of acres hitherto irresponsive to cultivation, will, in course of a few years, be transformed into smiling fields. And with the main canal as also many of the large channels used as navigable channels, for the transport of produce, a new vista of subsidiary industries will be opened. Even if we were to shear away other works contributed by Ali Nawaz Jung Bahadur to the Agricultural development of the Dominions, Nizamsagar alone will make a special niche for him in the history of Indian notabilities.



## Mr. Vaman Ramchandra Naik

**W**E can ill afford to omit from the gallery of eminent men in public life, Mr. Vaman Ramachandra Naik, who is an acknowledged leader of the Hindu Community of Hyderabad and who holds a unique position in the domain of political, social and religious reform.

Mr. Vaman Ramachandra Naik, a wealthy and influential Jagirdar of Hyderabad State, was born on 2nd April 1878 A. D. in Wanaparthi, the head quarters of the Samasthan of the same name. He comes of an ancient and respectable Brahmin family of the State. About a century and a half ago, during the time of Bapuji Naik, the family migrated from Bijapur to Narayanpet at the special invitation of the Raja Sahib of Lokayapalli, then a feudatory chieftain in the Hyderabad State, as his bankers. On the death of Bapuji Naik his son Umakant Naik shifted his business to Gadwal Samasthan at the request of Raja Somabhupal Rao.

Mr. Venkoba Naik, the third in descent, displayed great talents both in his business and in the public affairs of the Samasthan and thus won for him the esteem and confidence of the then Raja Sahib who made Venkoba Naik, his Dewan. At his death he left behind him a son, Govind Naik, and his widow Radhabai, who was then expecting a child. The posthumous child of Venkoba Naik was named after him. Radhabai was interested in maternity and child welfare work. So early as the beginning of the 19th century, she was advanced enough not to think of caste in rendering service, but visited even the slums, attended deliveries and carried relief, though highly religious and orthodox.

The family, though settled in Gadwal, its banking business was extended to Wanaparthi and the neighbouring Samasthans. About this time, Wanaparthi Samasthan, which was often defaulting in the payment of assessment to the State, was being confiscated for collection and return. Sir Salar Jung I, who was then the Regent of the State, had come to have a great regard for Govind Venkoba Naik and his brother Venkoba Naik for their integrity and ability, and he consequently desired Govind Naik to take over in addition to his duties in Gadwai Samasthan, the management of Wanaparthi Samasthan by passing a bond for the payment of the *peshkash*

money to the Government of H. H. the Nizam. He and his brother Venkoba Naik also undertook to evolve order from the chaotic state of its finances. Sir Salar Jung's expectations of him were amply fulfilled and the Samasthan ceased to be a source of concern to the State. In recognition of Govind Venkoba Naik's invaluable and devoted services to the Samasthan, the village of Kowkuntla, now a station on the Mahboobnagar line, was bestowed upon him as a Jagir. He performed a Yagnya and a Saphaha on a colossal scale at Vyaparla, on the banks of the river Krishna on the Hyderabad-Kurnool road, which had been ceded to him by Sawai Raja Rameshwar Rao Bahari Balwant Bahadur in lieu of a loan of about Rs. 40,000 that had been owing to the family at the time by the Samasthan' In this village the family has built three temples and a big Dharmashala. Sir Salar Jung I, who had been on a visit to the village was immensely struck with the work of charity and religiosity of this family and was pleased to provide by a decree for the contribution by the State of a sum of Rs. 2 per diem for maintenance and the daily puja of the temples. Govind Naik had also gained the regard and confidence of the neighbouring Samasthans by his probity and disinterested services to all of them. The village of Achutapur was also gifted away to him by Surabhi Raja Venkat Jagannath Rao Bahadur of Jatprole Samasthan, Raja Ram Bhupalrao Bahadur of Gadwal also made a gift of the villages-of Garlapad and Mangammamet for the meritorious services rendered by the family to the Samasthan.

Govind Naik was Dewan of Wanparthy till his death in 1865. His brother Venkoba Naik and his son Ramchandra Naik succeeded *h/m*. Both the brothers, Govind Naik as well as Venkoba Naik, had a religious bent of mind and were highly cultured.

Remarkable abilities, strength of character and unbounded charity of Venkoba Naik had such an irresistible attraction for Sir Salar Jung that he entrusted Venkoba Naik with the work of organising the Customs Department of the State. A *carte-blanche*, was given to him. He fully justified the confidence reposed in him, by the thorough manner in which the Department was organised. Till recently the employees of this Department were all Maharashtra Brahmins and all the records maintained in the Choukies were in Marathi.

Generous to a fault his charity had no bounds. In the grip of the devastating famine that raged between 1877-79, while people were famishing and writhing in agony, his outraged sense of humanity made him reckless in organising extensive relief works for them at the expense of all his



MR. VAMAN RAMCHANDRA NAIK.



ancestral fortune, thus reducing himself to the verge of poverty. But Sir Salar Jung, who greatly admired the magnanimous and selfless sacrifice and service of Venkoba Naik, ordered a Mansab of Rs. 300 p. m. to be paid to the family in heredity and this is still being drawn.

The distinguished career of Venkoba Naik came to a close on 21-6-1887 at Poona while returning from pilgrimage to Benares and other sacred places in North India. His two sons, Vasudev Naik and Govind Naik, held eminent positions. The former as a High Court Pleader and Chief Agent for the Samasthans of Gadwal, Wanparthy and Jatprole, till his death and the latter as the First Taluqdar in the service of H. E. H. the Nizam's Government and retired as the Inspector General of Revenue. Mr. Govind Naik was wellknown for his uprightness and honesty. He was a man of religious disposition, repairing old temples and mosques wherever he came across them. Though a high Officer, he was accessible to all high and low alike. Even after retirement H. E. H. the Nizam was graciously pleased to appoint him as an administrator of the Wanparthy State, when it came under the management of the Court of Wards on the death of the Maharaja Uameshwar Rao Bahiri Balwant Mahabhupal Bahadur.

Mr. Ramachandra Naik was assisting his uncle in managing the affairs of the family and Wanparthy. He earned the affection and regard of all around him. He passed away on the 18th of July 1882, only 27 days after his uncle, leaving behind him three sons, Sheshadri Naik, Umakant Naik and Varnan Naik. Umakant and Sheshadri Naik were called away from this world in the prime of their life, the former at the age of 16 and the latter at the age of 35 years. Sheshadri Naik left behind him three sons. Ramchandra Naik who is an eminent barrister, Laxman Naik and Vishwanath Naik.

Mr. Vaman Naik who is the present head of the family, is the sixth in descent from the earliest settlers of the family in the State. Born into opulence he received education in English, Telugu, Urdu and Marathi. He somehow did not develop a taste for State service which yielded power and a fat income, but grew imbued with a burning desire for public service which draws on his resources.

He maintains the banking business of the family though he has established some cotton pressing and ginning factories and other concerns. He was in early life interested in contracts with the Public Works Department of the State and on the Railways. As a staunch protagonist of dry



policy, for some years he held Abkari contracts over nearly a third of the State with a view to controlling liquor traffic, and minimising it if not completely abolishing the same. He successfully assisted the then Revenue Secretary and Excise Commissioner, Mr. Dunlop, in eradicating the potstill system that obtained in every village or second village in the State and reducing the consumption of liquor. His agitation for making the State dry is sustained and persistent, while he has gradually been cutting down the territorial limits of his contracts as his object of closing down the potstill system has been achieved in those places. He has now practically refused to take up any further contracts.

He has generous impulses and endearing manners with a catholicity of outlook on social problems. As a Sanatanist and President of the Sanatan Dharma Sabha of Hyderabad, he is no obscurantist but a reformer believing in adherence to the Shastras which form the basic foundation of the Hindu Society, and which he is convinced are elastic enough to accommodate the changing conditions of life. An unflinching and relentless fighter for rights though he is, he bears neither malice, nor vindictiveness against the opponents. He wins them by his persuasiveness and the righteousness of his cause. His work of charity is varied, but his inveterate aversion for ostentation and publicity does not show him up. The Viveka Vardhini Boys' and Girls School, his relief work among the poor during the epidemics of Influenza and Plague, the Temperance movement, and the revival of Cottage Industries, in certain parts of the State, are eloquent testimonies to his munificence. His services in connection with the uplift of the so-called Depressed Classes, his active interest in Social and Educational Conferences, his services on the Municipal Committee of Hyderabad, and as a member of the Chamber of Commerce, and the Sahukars' Committee, and his keen participation in all matters of the State have marked him out as an astute and zealous worker for the cause of humanity without distinction of race, caste or creed. He is an Indian first and last without the contaminating influence of the communal virus. He not only holds a leading position in the public life of the State, but is recognised outside the State for his levelheadedness and progressive political mind. The State rings with the glory of his name.

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## Mr. Syed Mohamad Hasan Bilgrami

**M**R. Syed Mohamad Hasan Bilgrami was born at Bilgram, a town in Hardoi District of Oudh Province by the side of the sacred river Ganges, in the year 1869 A. D. He belongs to a very old and respectable family of Syeds of Bilgram. His ancestors came to India with the conqueror, Muhammed Ghori, in the beginning of the 13th century about seven or eight hundred years ago and settled down there. They were granted very large jagirs by the Emperors of India. A portion of the jagir yielding a revenue of about a lakh a year is still in the possession of the family. Mr. Bilgrami's grandfather, Khan Bahadur Moulvi Mohamad Syed Jan Khan, was a Political Attache to His Excellency Lord Hardinge, the then Viceroy and Governor-General of India and retired. His services were highly spoken of by the Government of India.

Mr. Bilgrami received his early education from a great learned man of the time at Bilgram. He then joined the Canning College at Lucknow and afterwards completed his education at the M. A. O. College, Aligarh. He was a great favourite of his tutor, Mr Theodore Beck, the then Principal of the College. He entered the service of His Exalted Highness' Government in 1887, as a Translator on Rs. 150 per mensem- From that obscure position few could have aspired for a higher status ; but Mr. Bilgrami was a man of great vision. He was not satisfied with what he had, his ambition in life being to move forward aiming to grasp things beyond his immediate reach. He acquainted himself in his spare moments with public accounts, etc. When an opportunity presented itself he was found qualified to be Government auditor for the railways. First as an assistant and then as the chief auditor of railways and mines accounts Mr. Bilgrami discharged his duties most efficiently.



MR. SYED MOHAMAD HASAN BILGRAMI

He looked upward. That was his characteristic and time came for his holding that responsible appointment of Accountant General of the State on Rs. 1500 per mensem. He was responsible for the reorganisa-tion and efficient staffing of that large office on the lines of those in British Indian Provinces. He retired in 1925, his entire service being 35 years. Immediately after his retirement on pension H. E. H. was graciously pleased to appoint him as President of the Managing Committee of Sir Khurshed Jah's Paigah, which appointment he still holds. He is a man of literary pursuits and the author of several books, both in Persian and Urdu. He is also a very keen Freemason and has rendered yaomoh spryice to the Craft. He holds a very high rank from the Grand Lodge 'A' S. F. I. He is a man of very courteous and affable manners! ready to help any body irrespective of caste or creed. He is much liked by his friends and never does anything to harm any one.

He has a son named Syed Azamuddin Hassan, who is now a Railway auditor.

## Mr. Mehr Ali Fazil

**M**R. Mehr Ali, son of Mr Fazil Mohamed, was born in 1882. His father traced his descent from Chowfh, the fourth son of Hira Kheta, a very prominent citizen of Cutch. The enterprising members of this Chowthani family spread out towards Bombay and East Africa. Mr. Fazil Mohamed, who had established a thriving glassware business in Bombay being struck with paralysis passed away in 1899 leaving five sons and two daughters. Mr. Mehr Ali, then a student of St. Xavier's High School, Bombay, passed the Matriculation Examination in 1900 and standing first among the Muslim boys secured the coveted Jairazbhoy Peerbhoy Scholarship.

Under the mature guidance of his uncle, Mr. Uahimbhoy Mohamed, Mr. Mehr Ali was encouraged to pursue higher education at Elphinstone College which he left in due course to join the College of Engineering, Poona, taking the degree of L. C. E. of the University of Bombay in 1904.

Soon thereafter, fate ordained that his first appointment should be in the Bombay Improvement Trust. His ability and energy (here attracted the attention of the Gwalior State, where he was invited to serve in 1905. With a creditable record he came to Hyderabad in order to do his best to the Premier State in India. Wherever he was and in whatever capacity he worked his ability and zeal singled him out and he now directs the destiny of the City Improvement Board.

Prior to this he as an architect successfully executed monumental works such as, the High Court building (20 lakhs), City College (12 lakhs), Jagirdars' College (6 lakhs), the Osmania General Hospital (22 lakhs) and other structures of lesser importance such as the Peace Memorial Serai, Bella Vista Annexe, Telephone Exchange etc.

His enthusiasm for improving the great City of Hyderabad is evidenced by the construction of wide and dust-proof trunk roads, completely transforming the frontage and interior of the shops in the main business centre of the City, clearing slums and replacing on their site ideal homes for the poor, creating play-grounds and pavilions for children, all of which reflect credit to him. He is a keen Freemason.



MR. MEHR ALI FAZIL



# Mr. Syed Ahmed Mohiuddin

( EDITOR OF THE RAHBER-E-DECCAN )

**M**R. Syed Ahmed Mohiuddin, Editor of the Rahbar-e-Deccan, one of the leading Urdu Dailies published in Hyderabad, comes from a distinguished family of Hyderabad, his grand-father, the late Moulvi Ahmed AH Saheb, being the first Chief Justice of the Hyderabad High Court, and his great grand-father, Moulvi Muhammad Akbar Saheb, a man of great learning and wisdom, who was especially revered for his Islamic culture and who was the recipient of many titles and distinctions not only from the Nizams of Hyderabad but also from the Moghul Emperors.

Mr. Syed Ahmed Mohiuddin is the son of Moulvi Mir Ziauddin Saheb, Tahsildar, and was born at Janmikunta in the Karimnagar taluk. After receiving his early education here, he joined the M. A. O. College at Aligarh and having passed the Intermediate Examination returned to Hyderabad and studied for the B. A. degree examination of the Madras University.

While yet a student he showed such an irresistible interest in journalism that he discarded his academic career, and started the Rahbar-e-Deccan in 1329 Fasli. From the first day of its issue, it began to gain popularity and today it is the most popular and widely circulated daily in Hyderabad.

Its editorials, both on domestic and foreign subjects, are always highly appreciated by the public, thanks to Mr. Mohiuddin's balanced views and critical acumen.

What is striking is his remarkable capacity to understand the need of modern newspaper readers. The success of a newspaper does not depend upon the number of pages it contains nor the length and solidity of the columns but upon the choice of matter, arrangement of news and the excellence of editing same. We are somehow tempted to say that the "Rahbar" is unrivalled in these respects. As a manufacturer would keep his eyes wide open, study the market and understand the demands of consumers so have we seen Mr. Syed Ahmed Mohiuddin exercising an intelligent outlook as to the requirements of the educated public. We have often found him prompt in translating the messages as soon as received and sending the same to the press post haste, all with a view to catering to the public news far ahead of any of his contemporaries. A noticeable feature of the "Rahbar" is its



foreign news service from its own correspondents. We wish Mr. Syed Ahmed continued success in his journalistic career.

The "Rahbar" publishes an illustrated annual which circulates even in such far countries as England, Egypt, Arabia and Afghanistan.



**MR. SYED AHMED MOHIUDDIN**

The management of the paper is in the capable hands of Mr. Syed yisufuddin, the elder brother of the Editor, who is ably assisted by Mr. Abdulla Khan, a veteran vernacular journalist.

## Mr. Kishen Rao

( EDITOR & PROPRIETOR, MUSHEER-I-DECCAN )

**M**R. Kishen Rao, the editor and proprietor of the Urdu daily "Musheer" is a native of Aurangabad, and was born in 1869. His natural inclination and aptitude for journalism were so strong that, as soon as he left school, he took to the study of printing and newspaper



MR. KISHEN RAO

writing with great interest and energy, so that in the year 1887 he commenced to edit an Urdu weekly called "Deccan Panch". In the year 1892 the said paper assumed its present name of Musheer-i-Deccan, but continued to be weekly down to the end of April 1897, when it was made a daily paper.

This paper is specially devoted to Hyderabad affairs, and its outspoken views on Hyderabad matters, have been useful and acceptable. It is regarded as an impartial organ voicing the opinion of the public and the Government of Hyderabad once spoke of it in glorious terms in an Administration Report of that Government. In token of their special recognition the Government of H. E. H. the Nizam purchase many copies of this paper and distribute them among their various schools and offices. In its style, make up and other aspects the Musheer-i-Deccan may be classed as a first class vernacular paper. It has contributed to the spread of civilization throughout the country, and the success it has attained in reforming the social ideas of people is really gratifying.

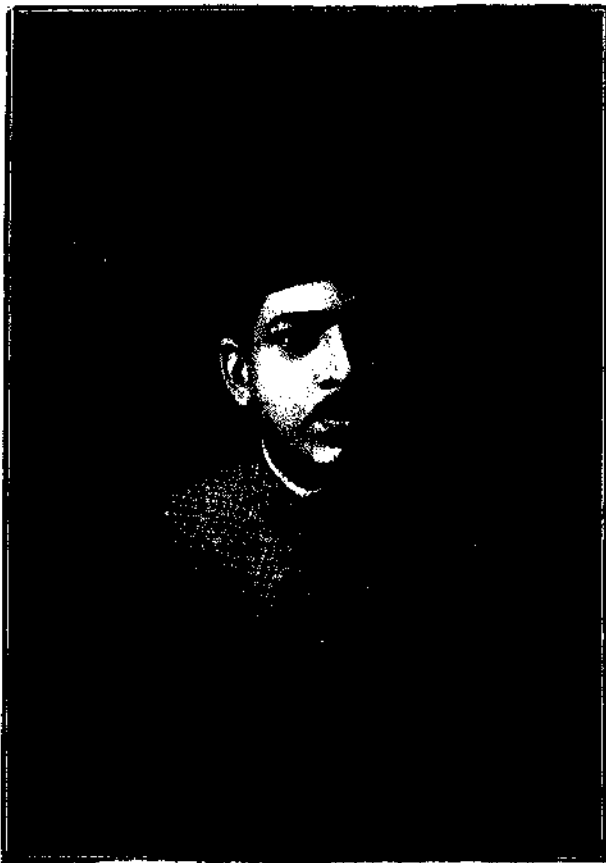
He has five sons, who are all well educated.



# Mr. Ahmed Arif,

EDITOR, SUBH-R-DECCAN.

**A**LTHOUGH journalism from financial point of view is univiting and is pursued by persons with Job's tears, yet to one who has the instinct and intelligence it offers un-bounded joy and happiness, for he enters the arena not for monetary gains but for the sake of enlightening the world and of serving his fellow-men. Mr. Ahmed Arif entered journalism not because he did not succeed elsewhere—Hyderabad Government Departments are a promising field for men of Mr. Ahmed Arif's ability and attainments—but because he merely obeyed the traditional call' His grandfather, Moulana Syed Shah Ibrahim Afoo, was a famous writer of prose and poetry in Urdu and a scholar in Arabic and Persian. He was a man of letters. The Moulana was a pensioner of Nizam's Government and died in his ninety ninth year. Mr. Ahmed Arif inherited the ability to write from such a distinguished grandfather and in his fourteenth year commenced to contribute articles to vernacular papers; his favourite subject being education. Rarely would a student in his school days venture to criticise the system of education or advance suggestions for its improvement but Mr. Arif read much on the subject and wielded his pen in a powerful manner. His thoughts were epitomised in a book which was popularly read, no only in Hyderabad but also in British Provinces of India. Mr Ahmed Arif, took steps to found a paper and his plans matured in 1337 Fasli, it being " Subh-e-Deccan, a morning daily. Although it is only five years old, the paper occupies a prominent place in Hyderabad State. Mr. Ahmed Arif is a man of wonderful vision and has a capacity to understand the needs of the newspaper reading public and by catering to their requirements he has made his paper as popular as it is today. His illustrated edition on the occasion by the birthday of His Exalted Highness is a magnificent piece of journalistic enterprise. His Exalted Highness the Nizam himself evinces a keen interest in its publication which contains contributions of verses from eminent writers, even from members of the Royal Household. Mr. Ahmed Arif is a man of literary taste and his language is chaste. His service to the country through his newspaper has already begun to be felt and as an author myself I wish him all success. Mr. AH Ashraf has since the inception of the paper been joint Editor ably assisting in the conduct of the journal.



MR. AHMED ARIF

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## Nawab Hashim Yar Jung Bahadur

**M**ANY from the neighbouring Provinces of India have adorned the rank and file of Hyderabad State service, and Hyderabad is indeed grateful to those who by their loyalty and devotion to duty made Hyderabad what it is today. Among such loyal Officers of Government is Nawab Hashim Yar Jung Bahadur. He is a nephew of Nawab Sir Akbar Hydari.



NAWAB HASHIM YAR JUNG BAHADUR

Hashim Moizuddin was born on the 20th August 1878 of a wellknown and prosperous Shiah family of Bombay—a family which has made no small contribution to make the Muslim community of Bombay a factor to be reckoned with in commercial, civic and political matters.

Mr. Hashim Moizuddin had a brilliant educational career. Both in High School and College he held an enviable position. He had a gift for languages and English seemed to be his native tongue. In debating clubs and literary associations Mr. Hashim Moizuddin made a mark and few excelled him not only in the command of the language but also in the manner in which he presented his ideas.

He took his M. A. degree from the St. Xavier's College and proceeded to the Law College. After obtaining the L. L. B. degree of the Bombay University, Mr. Hashim Yar Jung served a term of apprenticeship under some leading legal practitioners of the Bombay High Court. As a junior he evoked the admiration of many an experienced advocate for his ability in representing his clients both in Civil and Criminal Courts. Legal profession was said, even in those days, to be over crowded, but Mr. Hashim had no difficulty in keeping his head above water and get clear of the crowd of briefless pleaders.

However, he longed to have a free field. So he came to Hyderabad and enrolled himself as an advocate of the local High Court and of the Courts in the British Administered areas. His depth of knowledge and integrity were soon recognized and a Civil Court Judgeship was offered to him in Hyderabad in 1907. He accepted it and by sheer merit he steadily rose from the fourth rank to the chief Judgeship of the City Civil Court. He was next transferred to the Divisional Court of Gulburga. In 1924 he became a Puisne Judge of the High Court. As a dispenser of justice Mr. Hashim was unique. He was an ornament on the High Court Bench and was revered by the bar and the public. His Exalted Highness in appreciation of his distinguished career in the Judicial Department conferred on him the title of Nawab Hashim Yar Jung in 1925.

Since 1929 the Nawab Sahib has been Legal Adviser and Secretary to Government in the Legislative Department.

He is a devout Moslem and a gentleman of charitable and courteous disposition. May he live long and prosper.

# Nawab Rahmat Yar Jung Bahadur

## Mr. Mohomad Rahimatulla

**A**MONG the younger officers of Government Mr. Mohomad Rahimatulla may be regarded as a very promising officer having a great future before him.

Born on the 4th June 1886 of a family which has for generations rendered yeomen service to the State and earned a much coveted title and mansab, Mr. Rahimatulla received a liberal education in Persian, Arabic and English at Dar-ul-Ulum, Aligarh, and the Nizam College, Hyderabad, and was nominated and sent with the rank of assistant Talukdar to Madras for practical training in Revenue administration. The period of training was one year spent in Bellary and Kistna Districts. He so acquainted himself within such a short time with every branch of revenue work and mastered the Codes and Standing Orders of the Board of Revenue, Madras, in his characteristic thoroughness that he was declared to be well equipped to enter on his duties and returned to Hyderabad for regular service. Before he was placed in charge of a revenue division, however, Mr. Rahimatulla was understudy to the Examiner of Revenue Accounts. Such a combination of training stood him in good stead when opportunities presented themselves later on.

As assistant Talukdar (Assistant Collector) Mr. Rahimatulla served in the Telingana, Marathwara and Carnatic Divisions and in this capacity he left an indelible impression of his ability, sense of justice and uprightness upon the mind of the people and his superior officers. When Sir Reginald Glancy, I. C. S., Assistant Minister, Finance, was in need of a capable Assistant, Mr. Rahimatulla was chosen for this responsible work. For five years he served in the Finance Department earning the good-will of the head of the Department and the love and esteem of the Office staff.

To earn his promotion in the regular line, when he reverted to the Revenue Department, he was given a personal allowance and his good work in the Finance Department was highly commended under His Exalted Highness's commands. In the Revenue Department he showed an aptitude





MR. MOHOMAD RAHMATUU.A  
NAWAB RAHMAT YAR JUNG BAHADUR

for statistical work, and it was entirely to his great interest in that branch of work and initiative that the Department of Statistics owes its creation and existence. He was deputed by Government to Calcutta for training in Statistics in the Department of Statistics of the Government of India, and, on his return he organised the present Statistics Department on the 1st Thir 1328 Fasli (7th May 1919) and put it on a working basis. When the time came in 1921 for taking the decennial Census Mr. Rahimatulla was appointed as the Census Commissioner in addition to his own duties as Director of Statistics. His ability and skill in organisation and administration had a free play in the census work. Division of the Dominions into blocks, charges and circles for taking the census, appointment of District officers, supervisors and enumerators, establishment of an abstraction and tabulation office consisting of about 900 clerks and numerous other important details connected with the census demanded of him a knowledge of local conditions and judgment rarely found in others. As a trustworthy mariner would handle the ship, Mr. Rahimatulla skilfully steered the huge census organisation to its destination. On the successful conduct of the census operations, Mr. Marten, the Census Commissioner for India, highly commended his work and His Exalted Highness the Nizam's Government paid him a warm tribute and granted him an allowance of Rs. 300 per mensem in lieu of good service. When in 1931 famine conditions prevailed in Raichur, Gulbarga and Osmanabad Districts, Mr. Rahimatulla was appointed Famine Commissioner and carried out the Famine operations effectively and economically. Along with his multifarious duties Mr. Rahimatulla was meanwhile able to organise District Gazetteer work and obtained sanction for staff and expenditure. Much spade work was done and valuable material collected for all the districts but when he was redrafted to the Revenue Department as Collector of Nander District in 1929, the work was held in abeyance.

Mr. Rahimatulla's appointment to Nander was made at a critical time when a stern disciplinarian was needed at the helm of affairs in that district. The Sikh-Moslem discord had been threatening to develop into a serious communal trouble. The relations of Muslims and Hindus were also

very much strained owing to disputes in connection with Ganpathi and other religious processions. In short, the whole district was a veritable bed of mines, threatening to explode at any moment. Mr. Rahimatulla's sagacity, diplomacy and fearlessness averted a nasty blot in the history of that district. Often at great personal risk he controlled the situation with great tact and by diplomatic negotiations introduced such permanent and lasting measures as to remove all differences between the respective communities. This piece of service to the public and Government earned for him the complete confidence of both.

Now Mr. Rahimatulla has been selected for the very responsible post of the Commissioner of City Police and is now working as Joint Commissioner on full pay and allowances. He received Police training in Bombay City for three months under the orders of Government.

Mr. Rahimatulla is a keen sportsman, his favourite games being tennis and cricket.

As a Revenue and Finance Officer, as Statistician, Census and Famine Commissioner, Mr. Rahimatulla, still young, has proved his worth. May he live long to win further laurels in service.

He was awarded the title of Nawab Rahmat Yar Jung Bahadur in consideration of his meritorious services to the State on the occasion of 49th Birthday of H. E. H. the Nizam. He was also privileged to join all the functions connected with the State visits of Lord Willingdon, Viceroy and Governor-General of India, in 1933.

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NOTE :-

Nawab Rahmat Yar Jung Bahadur was for two years Nazim Atyat and then appointed Commissioner of City Police on 1st May 1954. He has instilled into the rank and file a new life and outlook and a sense of responsibility which the Force stood in need of. We wish him further honours in the service of his country in the Ruler.

# Major Amir Sultan

( SENIOR DEPUTY COMMISSIONER, CITY POLICE )

**A**NOTHER Officer, whose talents are an acquisition to the City Police Department, is Major Amir Sultan, a very popular officer. He hails from a domiciled Persian family which has contributed not a little to the efficient administration of the State of Hyderabad.

He was born in 1299 F. in Hyderabad, his father being Nawab Agha Yar Jung Bahadur, who was until recently Joint Secretary, Revenue Department, and is now Mir Majlis (President) of the Asman Jah Paigah Committee.



MAJOR AMIR SULTAN

After private study at home Mr. Amir Sultan joined the Nizam College. At the College he excelled others not only at studies but also in games. He held the foremost rank in cricket, football, hockey and other games and was reckoned to be a promising athlete. Army had a peculiar

fascination to him. In 1317 he joined the 2nd Lancers, Hyderabad, as a cadet. For seven years he remained attached to the various units such as the 3rd Lancers, African Cavalry Guards and 3rd Infantry. The Chief Commander of the Army was favourably impressed with the young officer's deportment and devotion to duty. For services rendered as an officer in charge of the Purana Haveli Palace His Highness the late Nizam rewarded him in suitable form. As a Camp Officer at Narsampet when Col. Pinhey, the Resident, went there for shikar, Mr. Amir Sultan was presented with a sanad and a photograph of Col. Pinhey by Col. Pinhey himself.

He was then transferred to the City Police by the command of His Exalted Highness on the recommendation of Nawab Imad Jung Bahadur, the City Kotwal. He commenced as Chief Inspector in 1324 Fasli. In that capacity he retained the Military rank and made considerable reforms in the Police administration. His proficiency in Persian and English was an acquisition to him in the discharge of his multifarious work which often brought him into contact with eminent persons, English and Indian. Major Amir Sultan is skilful in anthropometry and judicial work having obtained special training in them.

From the Chief Inspectorship Major Amir Sultan by meritorious service rapidly rose to the position of Senior Deputy Commissioner of the City Police. For his services during the visit to Hyderabad of H. R. H. the Prince of Wales in 1331 Fasli, Major Amir Sultan was granted a personal allowance of Rs. 50 and a police medal. Government was not slow to recognize his conscientious and meritorious services in connection with the visits to Hyderabad of Lord Chelmsford, Lord Reading, Lord Irwin and Lord Goschen. He richly deserved the souvenirs such as Gold links and silver cigarette case, pencils, etc. Lord Hardinge, an Ex-Viceroy, when he visited Hyderabad in 1340F. highly complimented Major Amir Sultan and Raja Bahadur Venkata Rama Reddy for the excellent Police arrangements. His Exalted Highness's Government paid a tribute to him for the part he played in bringing under control the strike movement of the employees of the Electricity Department. Thus wherever Major Amir Sultan was required he proved his worth as an Officer of the Police. His bravery in bringing to book the notorious dacoit Dawood was praiseworthy. Such exemplary services standing to his credit are numerous.

Major Amir Sultan is a popular officer and gentleman of amiable disposition, respected both by the public and Government. He always beams with a smile,—a rare characteristic of a Police Officer,—is courteous, lovable and highly respected. We wish him long life and happiness.



LIEUT. COLONEL AMIR SULTAN

Before we go to press we have received the news that His Exalted Highness the Nizam has been pleased to promote this distinguished Police Officer to the rank of Lieut.-Colonel. It is a recognition of merit and with the elevation to this rank comes added responsibility, which, we are confident, Colonel Sultan will cheerfully bear. Time will not be far distant when we shall have the satisfaction of seeing Colonel Sultan Commanding the entire City Police force as the Kotwal (Commissioner).



## Mr. Mir Mahmood Ali Khan

**T**HE present efficiency of the City Police department may be safely attributed to the upbringing, character and the integrity of the Officers manning the organisation. Among the personnel of the ranks Mir Mahmood Ali Sahib deserves a honourable mention. He belongs to a wellknown and highly respectable family of Hyderabad, which for its historic connection and noble tradition enjoys a Jagir and Mansab. Hazrat Mir Ashraf Ali Sahib and Khalifa Hazrat Shah Sadullah, are the milestones of Mr. Mir Mahmood Ali's ancestry.



MR. MIR MAHMOOD ALI KHAN



Mir Mahmood Ali, who is a Deputy Commissioner of the City Police, had his general education at the Nizam College and studied Arabic and Persian privately. To further equip himself for the battle of life he passed the Government Judicial test and the Pleaders examination, both of the first grade, and also that of the Revenue Officers with distinction.

With such academical and professional qualifications Mir Mahmood Ali Sahib was invited to accept an appointment as Tahsildar in the Paigah. His services there were so satisfactory that he was posted as Superintendent, Local Funds, Mahbubnagar District. He was not wanting in ability to discharge such onerous duties as devolved upon him in that capacity. By carrying out certain improvements and works of public utility he left an indelible impression of his merits. Such a capable officer would be an acquisition to any Government Department, and we are not surprised to find him appointed as Tahsildar. In that Office he brought into full play his knowledge of land revenue administration and for his ability he earned the eulogy not only of the High Court and the Judicial Department but also of the Revenue Department. The Talukdar and the Subedar spoke highly of Mir Mahmood Ali Sahib's efficiency. For the way in which he realised revenue arrears and for the cordial relationship which he maintained with the ryots his name was brought up before Government for recognition. His conspicuous ability in various spheres of administration came to the notice of the then City Police Commissioner, the late Nawab Imad Jung Bahadur, who requisitioned his services to the City Police, with the approval of His Exalted Highness the Nizam. The Revenue Department grudgingly spared him to the City Police for he had proved himself so indispensable to the Revenue Department. The Moulvi Sahib's first appointment in the City was that of Chief Inspector. In addition to his Police duties he was required to take over the department called "Sarishta bazarat, Sarf-i-khas Mubarak" for which lakhs of rupees had to be realised from tenants. What were said to be bad debts were all recovered by him and he gradually improved the revenue of the Bazarat, Sarf-i-Khas.

His services were next requisitioned by the Director of Civil supplies as a special Police Officer. He distinguished himself in that work and for that he was highly complimented. For his meritorious services in connection with H. R. H. the Prince of Wale's visit to Hyderabad he was awarded a Police gold medal in addition to a monthly cash allowance of Rs. 50. He was also promoted to the rank of Assistant Commissioner and then to that of Deputy Commissioner in charge of C. I. D. work in the City. May he live long to win further laurels in the service of his king and country.

## Mr. S. Narayen Reddy, M.A.

**H**E was born at Wanoarthy on the 14th of August, 1895, and spent his early life at Babasahebpath, in Nalgonda District. He had his education at the Government High School, Chaderghat, when Mr. Gloria was headmaster. In 1909 he joined New English School, Poona, but returned to Hyderabad the following year for reasons of health. After spending some time in All Saints Institution he returned to Poona again, this time to join Poona Native Institution, the oldest school in Poona. He passed his Matriculation examination and joined the Deccan College. He passed the Intermediate in Arts examination in 1918, and proceeded to England in 1919, for higher studies. He joined Fitzwilliam Hall in the May Term of 1920. As the Intermediate Examination of Bombay University was not recognized by that University, he had to pass the Previous Examination with Latin as his classical language, and started his work for the degree examination in Economics and Law. This he succeeded by gaining distinction in both the subjects, and took his B. A. degree in the year 1923. While studying at the University he also kept terms at the Temple and finished his preliminary examinations during that time. After taking his degree, he applied himself to studies for the Bar which he concluded in the early part of 1924.

From his early life he had a liking for Police service. After taking the degree he endeavoured to get facilities through Sir Ali Imam, who was then the President of the Executive Council to study police methods at Scotland yard; but his efforts were in vain.

He persevered through various channels and finally through the good offices of the Government of India, the Home Office in London arranged for Mr. Reddy joining Wakefield, the Head Quarters of the Constabulary of the West Riding in Yorkshire. This was the home of the famous Card Indexing system of criminals. It was here that Major Acherley, who was once the Chief Constable of that Force invented the system and put it into practise there. The system was so successful that all Britain, including Scotland Yard, adopted it. At Wakefield Mr. Reddy mastered the intricacies of



MR. S. NARAYEN REDDY, M. A. BAR-AT-LAW

the card-indexing system and went back to London. The Home Office next sent him to the great industrial city of Birmingham. Here Mr. Rafter, who is now Sir Charles Rafter, was the Chief Constable. Birmingham was a great centre for Police Training. Mr. Reddy spent nearly three months here and returned to London. The Home Office was so satisfied with Mr. Reddy's progress that they sent him to Belfast in North Ireland, to be trained by the Royal Ulster Constabulary. Gelston who was the Police Commissioner there, attached him to one of the Divisions of the City and helped him to acquaint himself with the working of the Police there. Next the Inspector General ordered that he should gain experience of the District work, so he was sent to Omagah, the Head Quarters of the County of Tyrone. Mr. Reddy was put through all branches of Police service. He was later sent to the District of Strabane, Cookstown, and Dungannon, to learn the work of the districts. During all these travels in the county the Inspector General kindly placed a Police Tender at the service of Mr. Reddy. After completing this course in the County of Tyrone, he returned to Belfast, and after taking leave of all the officers returned to London to receive further orders. The Home Office next gave him facilities to go to the Scotland Yard, the world famous centre of the Metropolitan Police Force. Mr. Reddy next sought facilities of the Home Office, for visiting some of the big jails of the Metropolis and the Borstal Institution at Rochester. The Home Office was too willing to grant these facilities, now that they had known Mr. Reddy's interest in these matters. He visited the famous Pentonville Prison and the Borstal at Rochester.

After going through this strenuous course of Police training Mr. Reddy returned to Hyderabad after an absence of nearly six and a half years, in November, 1925. The Government were pleased to appoint him straight to a post of Assistant Commissionership. Soon Mr. Reddy made his presence felt in the City Police, by the reforms he undertook regarding traffic control, and registration of motor vehicles. He was instrumental in improving the conditions of cars running on hire between Hyderabad and Secunderabad. His work pleased his superiors to such an extent that he was made a Deputy Commissioner at the beginning of 1340 Fasli, i. e.,

five years after he joined service. By sheer hard and honest work he has made such rapid strides which are a credit to any Police Officer. When H. E. the Viceroy Lord Irwin visited Hyderabad in 1929 he was deputed as an escort officer for Lady Irwin. Her Excellency was very pleased with his services and before leaving Hyderabad presented him with a beautiful pencil as a souvenir.

He is the son of Mr. Chenna Krishna Reddy, popularly known as Charles Wahab, who was the younger brother of the wellknown Rani Shankamma, wife Raja Rameshwar Rao, the first, who rendered such meritorious services to the Nizam as well as the British during the critical times of the Mutiny. The late Raja was also the first organizer of the Regular Troops in Hyderabad. The famous African Cavalry Guards, now the Body Guard, was his own crack Cavalry. After the Raja's death, Mr. Reddy's aunt Rani Shankamma presented it to the Government. During the minority of the succeeding Rajas, Mr. Reddy's father helped his sister in administering the Samasthan, which has a reputation of being the most efficiently administered. Mr. Reddy had the misfortune to lose his father in 1924, when he was still in England, just starting on his Police career. He has two brothers, the eldest, Mr. R. Govind Reddy, looks after lands, the family property, situated in Nalgonda and Mahbubnagar Districts. The other brother Mr. R. Gopai Reddy, is practising at the Bar in Hyderabad. Mr. Reddy, was married after his return from England, in 1926, to the youngest daughter of Raja Saheb of Munigala, whose other daughter is the mother Rani of Wanpaithy. Mr. Reddy is blessed with three sons.

## Dewan Bahadur S. Aravamudu Aiyangar

**D**EWAN Bahadur S. Aravamudu Aiyangar, M. B. E. was born at Kumbakonam in the year 1874. He had his school education in the Town High School, Kumbakonam, and his collegiate education in the Kumbakonam College and the Madras Christian College from which he graduated. He passed his B. L. from the Law College, Madras. He was apprenticed to the late Mr. Hardly Norton. He was enrolled in the Madras High Court in the year 1896. He began his practice regularly in the Residency Courts in the year 1900, and by application to work he easily carved out for himself the leadership of the local Bar.

He hails from a family of distinction which had for generations been at the helm of affairs in the Gadwal Samasthan. He is one of those rare intellects from the south and, during his unceasing successful career at the bar, endeared himself to his clients, his colleagues in the Bar and to the bench. He is a lawyer of learning and insight. His sweet and lovable temperament, unassuming simplicity and affability would impress even the casual observer.

In the midst of a busy practice at the Bar, he brought into being the Hyderabad Co-operative Central Bank at a time when "Co-operation" was unknown in the state. Since then he has been closely associated with the Bank and in fact he may be said to be the father of the Co-operative movement in the Hyderabad State.

In recent years he has commanded the confidence of successive Residents and acted several times as Under Secretary to the Hon'ble the Resident. The Dewan Bahadur in spite of his lucrative practice at the Bar and at great financial sacrifice and dislocation of business ungrudgingly placed his services at the disposal of the Local Government as often as they wanted him. Government successively conferred upon him the titles of Rao Sahib, Rao Bahadur and Dewan Bahadur and M. B. E. He has two sons, the elder, Mr. Srinivaschari B. A. B. L., who is practising with his revered father and the younger studying in the College.



DEWAN BAHADUR S. ARAVAMUDU AIYANGAR, M. B. E.

## Raja Bahadur Bansilal

**R**AJA Bahadur Bansilal is one of the merchant princes of the State and ranks among the very few multimillionaires in these Dominions. The original home of the family was at Nagore in Jodhpur and Sett Shivdat Ram was the first member of the family to come and settle down in Hyderabad. At that time His Highness Nawab Secunder Jah Bahadur, the third Nizam, was on the masnad. Sett Shivdat Ram commenced banking business in the city and soon established it firmly and won a name for himself. After his death, his two sons, Jasiram Lachiram, who had accompanied their father when he left Jodhpur, carried on the business as a joint concern which they extended and enlarged.

They left behind a son each, named Sett Shivilal and Sett Shivnarayen. The former was born in the year 1806 A. D. He was a very gifted individual and greatly improved the business founded by his grandfather and achieved such outstanding success that during the ministry of Nawab Siraj-ul-Mulk Bahadur, the uncle of the first Salar Jung, His Highness' Government entrusted the treasury into the hands of Sett Shivilal. He carried on Government banking work for some time in addition to his own private banking business. The Government reposed great confidence in him and when money was scarce, it was to Sett Shivilal that the Government mortgaged the celebrated diamond known as the "Nizam's jewel" for ten lakhs of rupees. For its safety and security the Government allowed Sett Shivilal a guard of 200 men and also a cannon.

In the year 1857 when the great Indian Mutiny broke out and the whole of India was in a state of convulsion, Sett Shivilal was of the greatest assistance to the British Government. In recognition of his services, the Government of India presented him with a pair of costly shawls, accompanied with a gift of land within the Residency limits known as Raghunath Bagh. Colonel Davidson, who was then the British Resident, wrote to Sett Shivilal Motilal the following letter :—

"In consideration of your loyal services to the British Government during the years 1857 and 58, which have been much appreciated, the accompanying presents as per list attached have been graciously sent to you by His Excellency the Governor-General".



Sett Shivilal Motilal died on the 18th November 1861 and was succeeded by his son Raja Bahadur Motilal who was then about 22 years of age and had already established a reputation for industry and capacity for banking and general mercantile work.

His Highness the Nizam's Government now commenced to have monetary transactions with the firm of Sett Shivilal Motilal and the latter had the privilege of lending large sums of money to His Highness the Nizam's Government: This business connection continued for nearly half a century and was discontinued during the time of Sir George Casson Walker, the Finance Minister, between the years 1^03 and 1910.

On the 4th October 1898, His Highness the late Nizam, recognizing his business capacity and wide reputation conferred upon him the title of Raja Bahadur. He died on the 14th of June 1917, and was succeeded by his son, Raja Bansilal Bahadur, the present head of the house.

Raja Shivilal Motilal was an exceedingly generous and benevolent man, and being religiously inclined built and endowed charity asylums at several places of pilgrimage such as Tirupati and Srirangam. At those homes rice and other articles of food are daily distributed to the pilgrims. In Hyderabad also there is a like institution where food stuffs are daily distributed and, in addition, a rupee, a piece of cloth and a brass vessel are given to each applicant. Raja Bansilal Bahadur, the present head of the house, received sound education in Hindi and Urdu and is held in high esteem as a capable financier and honoured for his intelligence and culture. Like his father he is also of a very charitable disposition and his charitable acts have been many. His Highness the late Nizam conferred upon him the title of Raja Bahadur on the corresponding day, the 4th of October, (1898) when he conferred a similar title on his father. The Raja Bahadur is a great traveller and has visited all the pilgrim centres in India. He has five sons, namely Sett Govindlai; Sett Mukundlal, Sett Narayanlal, Sett Pannalal and Sett Goverdhanlal. Raja Bansilal recently constructed a very big Dharmshala in Hardwar.

### SETT NARAYENLAL.

Sett Narayenlal, who was born^ in 1906, is the third grandson of that great merchant prince, Raja Shivilal Motilal Bahadur. From childhood he said to have evinced certain of the main characteristics of his grandfather, such as keenness and quickness in grasping things. He was partly educated at home and partly in the Marwadi Vidyala in Bombay. His educational career was disturbed and broken by the partition of the family property.



LATE RAJA BAHADUR MOTI LAL SHIVE LAL





SETTNARAYENLAL

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Though still a minor he was called upon to manage and administer property worth several lakhs of rupees. It was a crisis which tested the mettle of the young man. Many men would have become nervous in such circumstances, but Sett Narayenlal rose to the occasion and showed that he was "a chip of the old block" who knew no set back to his undertakings.

After succeeding to his portion of his grandfather's property, he married at the early age of nineteen. Highly gifted and talented, and possessing a highly developed character, he administered his property with care and wisdom and never indulged in pleasures or extravagance. He considers his fortune as a sacred trust and devotes a large part of his profits to charity and education. His enthusiasm for the spread of education is particularly noteworthy and he has already earned the undying gratitude of thousands of parents whose children have been benefitted by his munificence.

Sett Narayenlal is not only an enthusiast in education but also keen social reformer. He has swept away many of the Marwadi superstitions and in this work he is nobly joined by his devoted wife, Sreemati Rajkumari Devi, who is an intelligent and cultured lady. She is charitably inclined, and takes a direct and abiding interest in her husband's schemes for charity and the promotion of education.

Sett Narayenlal, who resides in Bombay, is a member of the Municipal Corporation, and one of the youngest. He is a public worker and patriot and greatly honoured in his community. He has a brilliant future before him and he may render very good service indeed to his country and his fellow-citizens. His wisdom and patriotism are guarantees to that.

## Sait Abdulla Alladin

**T**HE object of our 'Hyderabad Pictorial' is to keep on record the life sketches of such persons who have steadily applied themselves to services of the State and or the public, However diligent we have been in search of facts concerning such persons who have done material good, we cannot claim to have secured all.



SAIT ABDULLA ALLADIN

There are persons who, by their good deeds, have come to the lime light; yet there are a few, very few, who have, for obvious reasons, chosen to remain in the back ground. Again, there are persons who do good for public applause while there are others who seek to immortalise their names. But there are very few chosen ones of God who do good for the love of doing good.



AHMEDIA JUBILEE HALL

Their souls are so uplifted that it becomes their nature to do good and they are even not aware of having done any good.

Mr Abdulla Alladin who belongs to the last group of persons is the eldest of the four brothers of the well-known firm of Messrs. Alladin & Sons, who have taken active part in building up the firm's business.. He is now in his 54th year.

His religious fervour is worth mentioning. In a few minutes interview with him one feels that he has found in him God's good man.

His charities have all been in secret. He gives relief to such persons who feel too respectable to beg.

His character compels not only respect but intense personal regard of those who come in contact with him. He has a personality all his own. Without a furrow or wrinkle on his forehead, quite unassuming and with childlike simplicity he impresses one as a deep thinker and one who is not living solely for himself but for others. He has well filled the part of a friend of the needy.

Any one who has any pretence of ability to judge human character can not have any other opinion than the one expressed above. He is true to his convictions. He accepted the Ahmadiya faith in Islam through deep thinking and conviction. We hold no brief for any particular creed or belief, but if any religion can produce a man like Mr. Abdulla Alladin, it must have truth in it, as a tree is always judged by the fruit thereof.

Theology has been his most favourite pursuit. One is astounded to see his collection of theological books. He spends most of his time in reading religious works. His life's desire is to spread the knowledge of the Religion of Peace. He has published books in English, Urdu and Gujarathi. Some of these can be had at nominal prices and at times he distributes them free of cost, postage prepaid.

The literature published by him has been so much appreciated throughout India and abroad that all his publications have gone through several editions. It is not only Muslims who feel interested in the subjects he has dealt with, but also people of other religions as will be seen from the demand for his literature from people of all creeds in Europe, America and Africa and also from some remote parts of the world. The letters of appreciation he has received from the readers in different countries go to prove the good work he is doing for humanity in ameliorating the moral and



spiritual conditions. Some of these letters of appreciation from different countries are reproduced on the last pages of his world renowned book entitled " Extracts from the Holy Quran and Special Messages to people of different religions " (7th edition).

It is a labour of love to him to distribute the literature he has so studiously collected and published to those who will drop him a post card. There is an elaborate treatise on the physical, moral and spiritual conditions of man, a study of which would bring home to the reader the attainment of true happiness. At present it is in Arabic Urdu, English, French and Gujarati, Malayalam, Tamil and Telugu. He is now getting this treatise translated into different languages of India. We wish him every success in his selfless work for the spiritual uplift of his fellowmen.

In our opinion Mr. Abdulla is filling a want in society, a want which we consider imperative. We have no doubt that many a soul owes its spiritual advancement by coming in contact with him.

We wish Mr. Abdulla Alladin all the success in the good work he is engaged in an unassuming manner.



## Khan Bahadur Ahmad Alladdin

**K**HAN Bahadur Ahmad was born in Secunderabad in the year 1885. Although he is a scion of a reputable lineage, he was not born with a silver spoon in his mouth nor had he a ready made fortune to commence his life with. He can therefore be placed in the category of self-made men.



KHAN BAHADUR AHMAD ALLADDIN

Commencing business in a small way, he built up the house of Alladin & Sons in such a manner as to excite admiration. Today the House of Alladin & Sons stands foremost in the commercial world of His Exalted Highness the Nizam's Dominions commanding clientele throughout India.

Therefore, while dealing with Khan Bahadur Alladin's life, we are recording in these pages an example of a selfmade man for future generations to emulate.

While writing about him, we are writing about a leading Muslim gentleman, a successful business man, a prominent public worker and a genuine philanthropist and benefactor for the cause of the poor.

A pure and good soul is portrayed in the face of the person. One is impressed by his personality. There is an indefinable something in his personality which gives a fair vision of the sterling worth of his character.

The Muslim community of Secunderabad and Hyderabad in particular and other communities in general will readily bear testimony to the services rendered by him to the public.

We do not propose in this brief sketch of Khan Bahadur's life to recount all he has done, nor do we claim to know all; we shall therefore mention only such facts as are well known.

To begin with we say that there are few charitable and philanthropic institutions with which he has not identified himself.

As a member of the "Food Stuffs Committee" which was formed to cope with a serious situation created by a famine he undertook to stop grain dealers from profiteering by providing grain to poor people at cheaper prices. He also supplied rice at cheap rates during the period of a plague epidemic and comforts to poor plague stricken people. This won for him the Certificate of Merit from the Hon'ble the Resident at Hyderabad in 1912.

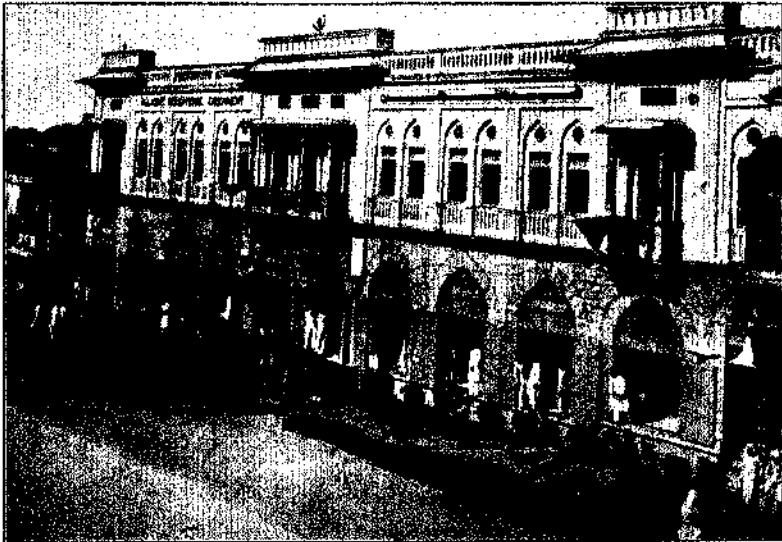
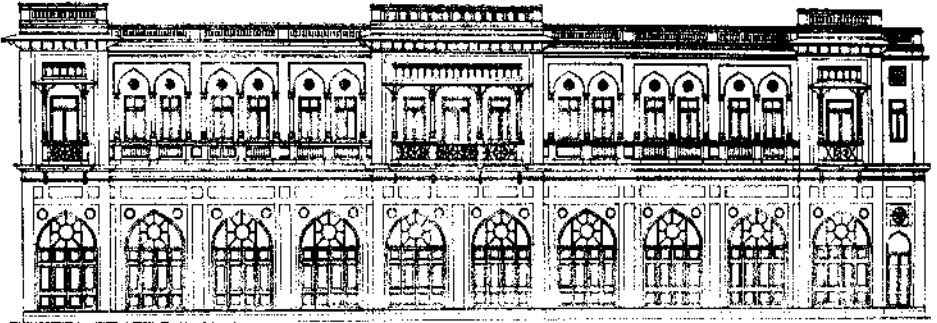
He was a pillar of help to Government as a member of the War Relief Committee. He has given the best of his energy, time, money and what not to the cause of education. As an instance we cite the Islamia High School, which owes its rejuvenation to his timely help. There are many private schools and institutions that owe their existence to him.

Among his benefactions may be mentioned a free supply of ice to Moslem devotees in the mosques in Secunderabad and Hyderabad and also throughout the districts in the State in the month of Ramzan for ten successive years.

On the occasion of his receiving the distinctions of Khan Saheb in the year 1916 and Khan Bahadur in 1925 he was presented with eulogistic addresses in silver caskets by large and representative gatherings of the

IN COMMEMORATION OF THANKS GIVING FOR  
HIS MAJESTY KING EMPEROR GEORGE V'S  
RECOVERY

Erected by Khan Bahadur Ahmad Aladdin



KHAN BAHADUR ALLADDIN'S EDUCATIONAL BUILDING  
ERECTED IN COMMEMORATION OF THE RECOVERY OF HIS MAJESTY  
THE KING EMPEROR FROM A SERIOUS ILLNESS.



Viceroy's Letter,  
 No. 4,  
 22 JULY 1931.

*My dear Khan Bahadur*

Thank you very much for your letter dated 15th July 1931 and for all the good wishes you sent to Her Excellency and myself. We are much regretted that we shall not be able to attend the opening ceremony of the building you have so generously erected. Her Excellency and I were very interested in the sketch you enclosed and earnestly trust that the building will provide for the scholarships you wish to give to Muslim students to contribute to the recovery of his Majesty the King-Emperor.

*J. Willingdon*  
*Willingdon*

Khan Bahadur  
 Sardar Ali Adil,  
 Aladdin Buildings,  
 Oxford Street,  
 Secunderabad.

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MESSAGE OF APPRECIATION FROM LORD WILLINGDON,  
 THE VICEROY OF INDIA.



KHAN BAHADUR READING HIS REPORT ON THE BUILDING  
 SEATED ARE Lt.-Col. T. H. KEYES, C. S. I., C. M. G., C. I. E.,  
 THE HON'BLE RESIDENT (Right) & MAHARAJA SIR KISHEN  
 PERSHAD BAHADUR YAMINUS-SALTANAT (Left)

public and notables of Secunderabad and Hyderabad. The first occasion was presided over by General Smith, Commanding Secunderabad Brigade and the second by the Hon'ble the Resident of Hyderabad, Sir William Barton.

In the month of June 1929, he announced as a thanks-giving for the recovery of His Majesty King George V from his serious illness a donation of rupees one lakh to found a Trust—the income of which to be given as scholarships to indigent Muslim children for education. The following are the Trustees of the Fund.—

Nawab Sir Akbar Hyder Nawaz Jung Bahadur and Sir Richard Chenevix Trench, Khan Fazle Mohammed Khan, Director of Public Instruction, Mr. Gulam Hussain Alladin, Mr. Ali Mohammed Alladin and Khan Bahadur Ahmad Alladin. As a man of unbounded energy, wealth of experience, quickness of perception and business acumen he is held in high esteem in business circles. He is a Director of the Shahabad Cement Co., Ltd., the Osmanshahi Mills Ltd., the Azam Jahi Mills, the Mahboobshahi Gulbarga Mills Co., Ltd., and the Bombay Cycle & Motor Co., of Secunderabad. He is also a member on the advisory Board of the Central Bank of India, Ltd. Hyderabad; H. E. H. The Nizam State Railways and the Secunderabad Cantonment Committee.

His generosity has helped many a despondent soul in the rugged path of life. He has achieved honours and dignities and is a People's Friend.

We wish our Khan Bahadur further success in business and social life.

In the year 1932, Khan Bahadur went to perform Haj. In Egypt he was warmly received by the Prime Minister and other member of the Egyptian Cabinet.

While in Mecca, he had an interview with His Majesty Ibn Masood, and announced a magnificent donation of one lakh of rupees towards educating Arab children in Mecca and Medina.

A trust deed of the above donation will be formed on the same lines as the one executed for the Alladin's Educational Endowment in Hyderabad.

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## Goswami Lalgirji

**G**OSWAMI Lalgirji is a man of noble disposition, commanding a respectable position among the leading bankers of Hyderabad. He is at present the head of a reputed and successful banking house at Hyderabad.

### NARPATHGIRJI

Narpathgirji was the first member of this family who came and permanently settled down at Hyderabad in the year 1834 A D. (1244 H) during the rule of his Highness Nasir-ud-Daula Bahadur. Jawalamukhi was his original



GOSWAMI LALGIRJI

home in the Punjab where he commenced the business of banking and built houses etc. required for the purpose. After a very successful career for two decades, he died in the year 1860 A. D. (1270 H) leaving Prabathgirji to succeed him. Prabathgirji, who had established a name for himself all over India by his intelligence, capacity and industry, greatly extended the business, and it is only during his time that the business of banking flourished to a considerable extent. Prabathgirji died in the year 1888 A. D. (1298 H) aged about 70 years.

### BHOOMGIRJI

Bhoomgirji succeeded him in business and after a short period of three years died in the year 1891 A. D. (1301 H) leaving Harnamgirji to succeed him. During Harnamgirji's time the business of banking made great strides and he was at the helm of affairs for a period of more than a quarter of a century. He died in the year 1915 A. D. (1525 H)

### LALGIRJI

Gowswami Lalgirji succeeded him. Lalgirji, the present head of the business, who is leading a humble and virtuous life and known for his philanthropy and charity was born in the year 1862 A. D. In the year 1920 A. D. he performed a Yagya or sacrificial ceremony in his own garden, which lasted for one full month, at a cost of several thousands of rupees when thousands of Brahmans were fed daily. During this period of the ceremony 125 Brahmans, well versed in scripture, were specially selected and each of them besides being well fed was given a Godan, or the gift of a cow, clothes and dakshana which cost him an enormous amount of money. Besides the above he also established a permanent Endowment for chanty. It is daily doled out in his house at Begambazar where every stranger is given a lota, rice and other daily necessities of life This act of charity which was established during the time of Narpathgirji is still observed and regularly kept up.

Lalgirji has travelled all over India and built a Dharmshala in Benares where 30 persons are fed daily and clothed. He has also purchased a big house in Jhansi near Allahabad and made it over as a gift, *Juna Akhada* as a rest house for saints, sanyasis, etc. Lalgirji has three disciples named Binoodgirji, Maheshgirji and Bhooneshwargirji.

Binoodgirji recently died. Messrs Maheshgirji and Bhooneshwargirji is carrying on the business of the firm successfully. Lalgirji is a charitable and kindhearted gentleman.



## Goswami Bir Bhangirji

**G**OSWAMI Bir Bhangirji, who is one of the leading bankers of Hyderabad, traces his descent from an old and illustrious family in upper India. The original member of the family was one Narpathgirji who came from Jawalamukhi to Hyderabad during the reign of His Highness Nasir-ud-Daula Bahadur and traded in shawls. He had two disciples. They were Prabathgirji and Mukrupgirji. Narpathgirji was succeeded by Mukrupgirji, who, in turn, was succeeded by Shivrafgirii.



GOSWAMI BIR BHANGIRJI

Shivrajgirji, who lived during the reign of His Highness Nasir-tid-Daula, when Nawab Siraj-ul-Mulk was Prime Minister was also trading in shawls, and the business of banking was commenced only during this period. After Shivrajgirji's death, Purangirji succeeded him. Purangirji, **who**

lived during the reign of His Highness Afzal-tid-Daula Bahadur, when the great Salar Jung Bahadur was Minister, was also engaged in Banking business.

Purangirji died and was succeeded by Khumrajgirji. Khumrajgirj, who also lived during the reign of His Highness Afzal-ud-Daula Bahadur pushed ahead the business of banking.

He was in due course succeeded by Sangamgirji, who, in turn, was succeeded by Ratangirji. After Ratangirji came Rameshwargirji A f t e r Rameshwargirji came Bisheshwargirji. During Bisheshwargirji's time the business of banking flourished. He was given the title of *Raja flafiadur*, during the Ministry of Nawab Sir Salar Jung Bahadur. Raja Bisheshwargirji died in the year 1908 A. D. when he was succeeded by Goswami Bhir Bhangirji, the present incumbent

He is a charitably disposed man. The Marwadi Vidyalaya, which is located in his own spacious building in Hashmat Ganj, Residency Bazaars, owes its existence to him. Whoever goes to him with an appeal for help does not return empty handed. He adopted two disciples viz. Hanumangirji and Mukandgirji. The former died prematurely of consumption. The latter is a young man of push and takes a keen interest in young men's activities. He has a special taste for Sanskrit, Persian and English. He is the President of the Andhra Volunteer Corps besides being the patron of several other institutions of Hyderabad. Goswami Mukundgirji has adopted Goswami Daleramoirji with his Guruji's consent. The whole of banking business of Goswami Bir Bhangirji is carried on very successfully by Goswami Mukundqirji.

Goswami Daleramgirji is a young man and is of great help to Goswami Bir Bhangirji in his business. He is acquainted with Urdu and English languages. He is a promising young man of the Goswami community of Hyderabad.

## Dewan Bahadur Seth Than Malji

**D**EWAN Bahadur Seth Than Malji, the founder of the firm of bankers carrying on business in the Residency Bazars under the name of Sardar Mai Sujan Mai, was born at Ajmere on the 19th September 1850, in a Loonia family of Marwaris and is a Jain by religion. His father, Chand Malji, rendered valuable services to the British Government during the Mutiny of 1857 when, at great personal risk, he imported treasure from Ahmedabad for disbursing the salaries of the British troops at Ajmere.



THE LATE DEWAN BAHADUR SETH THAN MALJI

Dewan Bahadur Seth Than Malji remained at Ajmere till 1871, when he went to the Kotah State and lived there for some time.

In 1875 he came to Hyderabad and started business as a jeweller. After some time he added banking business. He was a successful businessman and was recognised as one of the very few jewellers in Hyderabad who could accurately estimate high class jewellery.

Dewan Bahadur Seth Than Malji, who owned a palatial house in the Residency Bazars, acquired large landed estates within the Dominions of the Nizam to the extent of 15,000 acres.

He was appointed a member of the Residency Bazars Local Fund Committee some twenty five years ago. In appreciation of his services the Government of India conferred upon him on the 1st January 1913 the distinction of Rai Bahadur. Seth Than Malji also rendered valuable services to the Hyderabad State. His Exalted Highness the Nizam on the 19th September 1913 conferred upon him the title of Rajah Bahadur and exempted him from the payment of customs duty, a distinction unique in the case of bankers and merchants.

Among the public benefactions of Seth Than Malji may be mentioned his endowment of a ward to the Secunderabad King Edward Memorial Hospital and the beautiful iron gate and railings to the Imperial Coronation Memorial Park in the Hyderabad Residency Bazars.

In June 1919, in further recognition of the Seth's influence for good, the Government of India conferred upon him the distinction of Dewan Bahadur.

On the 26th November 1919 the Honourable Sir Stuart Eraser K.C.S.I., the Resident at Hyderabad at the time, on behalf of H.E. the Viceroy awarded him a Certificate for patriotically patronising the sale of War Bonds. He was a prominent citizen introduced to Lord Reading when His Excellency was entertained at a State Banquet at the Falaknuma Palace.

The Firm of Dewan Bahadur Than Malji is now run in the name of his son, Sardar Mal Sukan Mai. The Dewan Bahadur died on the 7th February 1932. His grandson, Indra Mai, has completed his High School course and has a great future before him.

## Seth Mukund Dassji

**S**ETH Mukund Dassji, who represents the old and respectable Firm of Suratram Govindram, belongs to the well known Mundhada caste among the Maheshwari Marwaris. The original home of the family was at Nagore, in the State of Jodhpur, Marwar, and his ancestors originally lived in that place until one of them, named Motiramji, emigrated to the south and settled in Hyderabad in the middle of the eighteenth century



SETH MUKUND DASSJI

during the reign of His Highness Nizam Ali Khan Bahadur, the second Nizam, and commenced his life as a merchant. After his death his son, Seth Suratramji, who lived during the ministry of Maharaja Chandoo Lai, commenced the business of banking and within a few years established

the business on a sound basis. Today the Firm has several branches in India and is recognised as a reliable concern. His wife, Mundhada Maye, a lady of virtuous, generous and charitable disposition, fed and clothed the poor on a large scale. She gave all she could for charity seeking no name or fame. On hearing of her virtuous life and unbounded charity Maharaja Chandoolal, who was Prime Minister to His Highness' Government at the time, presented her with a pair of shawls in recognition of her good deeds. The gifts are still preserved by the family, as heirlooms. Seth Suratram died in the year 1828 leaving a son, Seth Govindram.

Seth Govindram continued the business of banking and increased its clientele a good deal. He was very generous and benevolent and had opened several charity homes known as dharmshalas and sadavarts in Lingampalli, Madras and other important religious centres, which still continue. Besides banking, Seth Govindram did mercantile business on a large scale and owned two ships which were plying between Madras and London and Madras and Rangoon respectively carrying passengers and goods. His liberality was remarkable, for once when his minor Guru enquired how much a lakh of rupees would be or to give him a rough idea of a lakh of rupees he took a lakh of coins and, arranging them in a large tray he presented the amount to the Guru though the latter was disinclined to accept it.

At this time His Highness' Government had commenced some monetary transactions with the Firm of Suratram Govindram and the latter had the privilege of lending a large sum of money to His Highness' Government. Such transactions continued for nearly three quarters of a century.

## Seth Hari Ramji

**S**ETH Hari Ramji, a banker residing in Charkaman. Hyderabad, Deccan belongs to an old and respectable family, which originally emigrated from Nagore district (Jodhpur). The first member of the family, Ram Baksh, came here in the year 1858 and started business under the name of Ram Baksh Jaganath. His dealings here were connected with the Government and respectable Jagirdars. He had two sons viz: Jagannath and Hari Ram. Both the brothers entered the business started by their father.



SETH HARI RAMJI

In due course they made their contribution for the improvement of the business so much that they opened one more firm under the name of Gumaniram Hariram. The elder brother, Seth Jagannath, adopted his younger brother Seth Hariramji. They are very faithful to their rulers and have shown their loyalty by putting up arches etc. on ceremonial occasions. During the Jubilee days they presented to His Highness, the late Nizam Nawab Sir Mir Mahboob Ali Khan Bahadur, a very beautiful mare. They also take interest in the welfare of the public. He rendered valuable service to the poor and needy during the Musi floods of 1908. They have built a large house at Charkaman. Seth Jagannath died on the 28th April 1923.

Seth Hariramji was instrumental in founding an Orphanage in his brother's name for the orphans of the community at a cost of Rs. 50,000 where free food and lodging are given liberally. The school attached to the Orphanage has a staff of good teachers. He has also the privilege of being nominated as a member of the Legislative Council Hyderabad for several years. Seth Hariramji takes a keen interest in the progress and welfare of his business. Seth Hariramji adopted Seth Jamnalalji who is a promising young lad in the Chhanniyati Brahman Community.



## Seth Bankat Lalji Loya

**S**ETH Bankat Lalji Loya is a young Marwadi Merchant of Hyderabad and the Proprietor of Sitaram Ram Narayan, Bankers. His ancestors formerly belonged to a small place called Khatu in Jodhpur district. His grand father, Seth Ram Narayan, was the first among his community to come to Hyderabad eighty years ago about the time of His Highness Nawab Afzul-ud-Daula. He was still in his teens when he came to this place. For some time he was employed in the shop of Messrs. Shiv Karan Ramdass as a Muneem and later became a partner in the same firm. In addition to this business he carried on money transactions with the nobles of the place.



SETH BANKAT LALJI LOYA

He was also a supplier of millinery to them. He was a charitable man. He built a good Dharmasala at Sreerangam on the bank of the river Cauvery and helped other Dharmasalas at Jagannathdwara Mandir, Tirupati and other sacred places of the south. Balaji Mandir in Sulaiman Jah Chavdi owes its existence to him. He died in the year 1921.

#### SETH RAM DHARAN.

Seth Ram Dharan, the father of the subject of this biography, was born about the year 1866. He was the adopted son of Seth Ram Narayan Loya, who was very helpful to his father in his business. He knew Hindi, Urdu and Marwadi. Like his father he was also charitable. He belonged to the Shri Vaishnava community and made many pilgrimages. He went to Nagore and brought about compromise between the two communities that were then at variance. He performed many Utsavs and other religious ceremonies. He died in the year 1920 leaving behind him an only son to inherit his property. He was Seth Bankat Lalji Loya, the subject of this article.

#### SETH BANKAT LALJI LOYA.

Seth Bankat Lalji Loya was born in the year 1895. He has a fairly good knowledge of Urdu, Marwadi and Hindi.

He is a very enterprising young man and full of enthusiasm for the service of his community. Being a social reformer he advocates the abolition of infant and old-age marriages. Like his forefathers he contributes good sums of money towards philanthropic institutions and religious purposes.

He was the Vice-President of the Reception Committee of all-India Shri Vaishnava Conference, which was held in Hyderabad in 1926, under the presidency of Prativada Bhayankara Jagadguru Anantacharyaji. He is also the Vice-President of the Marwadi Pathsala.

In the year 1916 he married the daughter of Rao Saheb Laxmi Narayan of Sholapur and has a son named Sree Nilvas, seven years of age.

He increased his father's business to a large extent. He has established a branch of his Banking business at Kalba Devi Road, Bombay. He rebuilt the temple of Savalajee in Khatu (little) Jodhpur District. Needless to say that he is one of the ardent workers of the Marwadi community.



THE LATE RAJA MOTILALJI BAHADUR, JEWELLER

## Raja Bahadur Motilalji, Jeweller.

**A**MONG the many Hindu immigrants into the Deccan, who, through sheer industry and honesty combined with enterprise and adventure' had won not only fortune but also fame, must be counted the name of the late Raja Bahadur Motilalji, Jeweller, by special appointment to His Exalted Highness the Nizam. He belonged to a very respectable Marwadi family which originally belonged to Charkidadri, in Jind State, in the province of the Punjab. At the time the ancestor of the family came to Hyderabad His Highness Nawab Sikandar Jah Bahadur was the Nizam. Kushall Ram, the enterprising merchant, who first came here, established a small business and specialized in the making of jewellery. He thrived well and gradually increased his reputation. After some years he died leaving behind him an only son named Murlidhar Bansidhar. This young merchant was living during the time of Nawab Sir Salar Jung the first, and strove hard to develop his business and succeeded in doing so, adding the business of banking to that of the making of jewellery. While the business was at the zenith of prosperity he passed away leaving behind him a son named Motilalji who entered heart and soul into the business and still further developed it.

The business growing in extent and importance, Seth Motilalji took his son, Seth Hiralalji, into active partnership and together they achieved a great reputation and brought credit to the name of the family.

In the year 1914 His Exalted Highness the Nizam appointed him as Court Jeweller and conferred upon him the title of Raja Bahadur. During his declining years he handed over the management of his business to his son, who is now following in his father's footsteps keeping up the great reputation of his house.

It may be mentioned here that Seth Hiralalji received the following certificate from His Exalted Highness the Nizam's Government:—

"I have much pleasure in testifying that Hiralalji, son of Raja Bahadur Motilalji, Jeweller to His Exalted Highness the Nizam, is a very respectable and trustworthy gentleman. He is not only well versed in his own profession, namely, that of Jeweller, but has also a fair amount of commercial knowledge. He is a useful person to consult on commercial matters". This

certificate was signed by the late Nawab Faridoon Mulk Bahadur, formerly Political Minister and Vice-president of H. E. H. the Nizam's Executive Council.

The Raja Bahadur was a man of wide and abiding sympathies and took especial delight in charity. Being of a practical turn of mind, he organized a large village and put over four hundred persons in it and this charitable enterprise cost him over a lakh of rupees. The village, some twelve miles distant from the city, was originally a jungle which he had cleared and made it suitable for habitation. The Seth provided also for irrigation by having a well dug which could accommodate the running of twenty moats and supply water to some forty acres of land. It would be impossible to enumerate his private charities. It is sufficient to place on record the fact that among those who built up large businesses by dint of enterprise, integrity and honesty, the name of Raja Bahadur Motilalji will ever rank high and be honoured by his compatriots.

His son, Seth Hiralalji, is the present head of the house and enjoys the great honour and reputatatkjn which his father did. His nephew, Mr. Laxmi Narayan Gupta, B Sc., is an Assistant Financial Secretary, in H.E.H. the Nizam's Government, Finance Department, and is reckoned as one of the most keen witted and brilliant of the young officials. His college career was a series of brilliant successes and there is no doubt of the fact that by distinguishing himself in his official career he will add further honour to the house to which, he belongs. f



## Mr. Tulja Singh

**I**T needs no reiteration that the Hindu is peculiarly endowed with the spirit of self-reliance and self-sacrifice. He stints no labour to grasp opportunities as they present themselves and with a supreme effort he utilises them for the realisation of the happiness of human life. His



THE LATE MR. TULJA SINGH

success in the end he attributes not entirely to his own skill or wisdom but to the will of his God. He appraises it in its true perspective and manifests his love for God and fellowmen in a tangible form. The dharmashalas,

serais, educational institutions, poor houses, public parks, roads and wells that dot the Hindustan are evidence of his spirit of sympathy and service. His sense of humanity is extended even to the dumb animals and he gives expressions to it by establishing pinjrapoles, cattle sheds and water troughs. He builds and endows them.



MR. RAI BALA PERSHAD

My " Pictorial Hyderabad " would run into many volumes if I would take stock of all such benefactions in Hyderabad State. Only a few have been mentioned in my book and it gives me very great pleasure to add to the list one more benefactor who, by sheer industry climbed the ladder of life and left memorials of his magnanimity in Hyderabad. He is none other

than Mr. Tulja Singh, a descendant of Mr. Makhan Singh, a Kshatriya Zamindar of Shah Jahanpur.

At the outbreak of the Indian Mutiny in 1857, Mr. Makhan Singh, a peace-loving, industrious and Godfearing man left the disturbed area in the North and came down to Sadashivepet in Hyderabad State. He was accompanied by six well brought up and ideal sons, Audoot Singh Durga Pershad, Fakir Chand, Kashinath, Hari Pershad and Moti Singh. In the line of the last member, there was Mr. Tulja Singh, who was born in 1278 Fasli in Hyderabad (Dn ) Being a man of ambition, Mr. Tulja Singh left his family homestead at Sadashivepet and came to Hyderabad city in 1301 Fasli. He had received education of a pretentious character but he put it to the



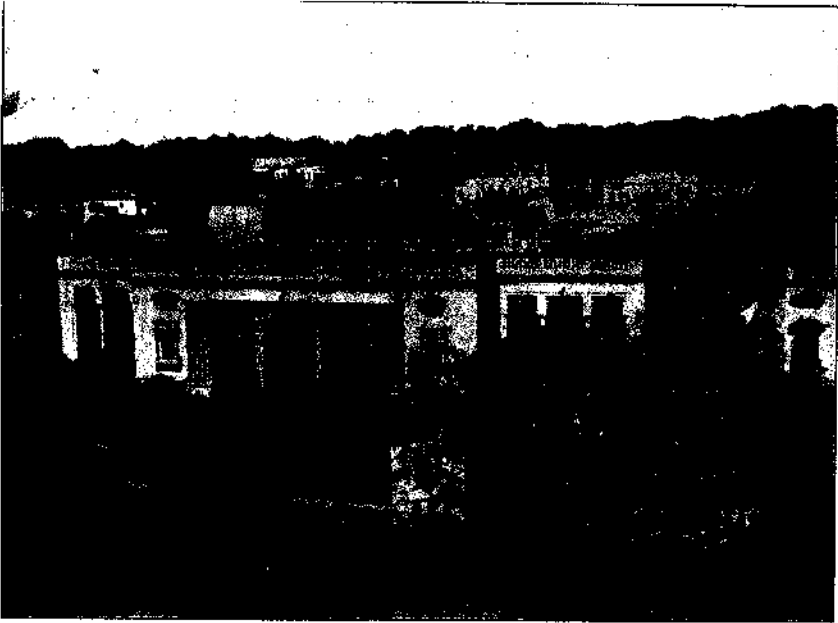
A COMPREHENSIVE VIEW OF DHARMSALA AT KACHIGUOA  
WITH THE TULJESHWAR NATH TEMPLE IN THE CENTRE

best use. He entered the Accountant General's Office of His Exalted Highness, as a clerk. The salary was small and the prospects of a rapid rise were not bright; hence in his leisure moments he engaged himself in the subsidiary business of money lending. The latter was so prosperous that he gave up his quill at the Government office and took contracts. " God helps those that help themselves " was amply illustrated in his case. His business thrived and it was at this stage that he thought of his less fortunate brethren. He first manifested his spirit of kindness and charity by building a dharmasala and a garden for the invalid and travellers at Sadashivepet in 1320 F. The dharmasala is known as " Baitul-Mazurin " and the garden as Tulja Bag.



In the year 1324 F. he performed mahartidra yagna, and soma yagna, at Tulja Bag, Sadashivpet, at a cost of about Rs. 60,000.

Mr Tulja Singh's name is still green in the memory of persons who passed through that eventful period of influenza epidemic in 1323 Fasli. The havoc of that epidemic kindled in the heart of Mr. Tulja Singh pity for the sufferers and both in the City and the surroundino villages Mr. Tulja Singh rendered yeomen service by providing the afflicted with food, medicines and other comforts. In and around the sphere of his influence



ANOTHER PICTURE OF TULJA BHAVAN IN KACHIGUDA

the poor looked up to him during the plague epidemics for shelter, hutting requisites and funeral expenses and clothing. He also made a permanent donation to the Nizam's Government a lakh and quarter of rupees, the interest of which is utilised for the invalid home at Sadashivpet and other charitable purposes. Such a noble life, a life spent in the service of others, passed away in 1334 Fasli making a will before his death, and appointing his brother, Mr. Bala Pershad, Vakil, High Court as an executor of the said will. Though he is dead his work lives. Besides the above monuments, he also at considerable cost collected on one occasion nearly

121 cows and young stock and adorned their horns with gold caps and silver ornaments and provided for them fodder.

Mr. Bala Pershad is the son of Mr. Hari Pershad, who was the fifth son of Mr. Makhan Singh. He was born in 1296 Fasli at Hyderabad, Deccan, and is now a leading member of the Hyderabad Bar, and of the Local Fund Board, Sarafekhas Mubarak. He is blessed with two sons' Mr. Narain Pershad and Mr. Lakshmi Narain Pershad. Mr. Narayan Pershad is the manager of the Dharmasalas. Mr. Lakshmi Narain Pershad, a graduate of Benares Hindu University, and is in M. A. & L. L. B. course of

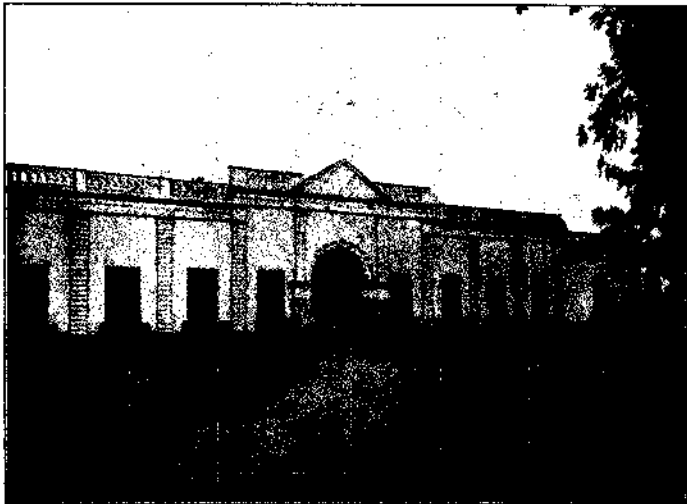


MAIN GATE OF TULJA BAGH, SADASHIVPETT

Bombay University studying at Poona. Mithra Bai alias Tulja Bai is late Mr. Tulja Singh's devoted wife- She was not a whit behind her husband in the matter of understanding the needs of the poor and meeting them to the best of her ability. As an instance of her charitable disposition we may refer to the shelter erected by her under the advice and supervision of the said Mr. Bala Pershad at a cost of Rs. 4000 on the cremation ground at Amberpet (Hyderabad) for the convenience of mourners and coffin bearers. She has a well dug in front of Durgamata Temple at Sadashivpett for the benefit of the local public and travellers. The lady has also very thoughtfully erected an imposing Dharmashala with a Temple of Tuljeshwar

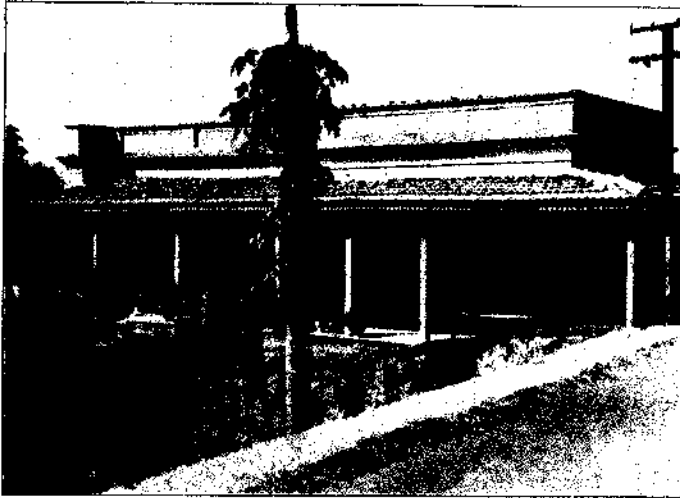


ANOTHER VIEW OF TULJA BHAVAN



MR. TULJA SINGH'S BAITUL MAUZURIN AT SADASHIVEPETT

Nath near the Kachiguda Railway Station, Hyderabad, for the convenience of travellers. The Dharmashala, which cost her one and half lakhs of rupees, stands in a five acre ground and is a monument of Tulja Bai's love and care for her fellow countrymen. The institution is fully equipped with furniture, utensils, crockery and cutlery for use at marriage and other Hindu ceremonies.



PUBLIC STAND ON CREMATION GROUND AT AMBERPETH

To this brief life sketch of Mr. Tulja Singh, I may add my own personal admiration that Mr. Bala Pershad, Vakil, High Court, is a saintly soul. His sole ambition is to serve the public and walk in the footsteps of Mr. Tulja Singh. He is very influential and takes a keen interest in all social, religious and educational affairs of the community. He is also loyal to the Crown and the country.

## Late Mr. Chidura Kanthia

**T**HE late Mr. Chidura Kanthia came of a well known family of Bankers of Secunderabad. Like his father, Chidura Vasudeo Kanthia, he devoted all the time he could spare to the amelioration of the condition of the people around him. A devout Hindu, he was a loyal citizen of the Empire. On the occasion of the Coronation Darbar at Delhi, he celebrated the Darbar Day with great *eclat* by distributing clothing to the poor and by defraying the marriage expenses of several of the poor people. The Government recognised his services rendered by the late Chidura Kanthia by giving him a Certificate of Honour.



RAI SAHEB CHIDURA DUKVASULU

It needs no argument that he took an active interest in the welfare of the city which claimed him as her son. He presented on the Coronation Day to the Cantonment authorities a beautiful bungalow built in Secunderabad Public Gardens. He was an example to his fellow citizens in every respect. He showed them that wealth was no impediment to good works. There was not a single temple or shrine in Secunderabad which had not at one time or another been the recipient of some gift or other from him. The *arcfiatcas* of the temple never came away empty handed when they sought assistance from him. He repaired Sri Rama's temple at Sarunagarand paid one thousand rupees for the erection of Sri Narsimha temple at Secunderabad. He built a Mahdap at Dharmapuri and befriended the poor by building a Serai at Secunderabad.

Mr. Chidura Kanthia took a great interest in alleviating the sufferings of the blind. Many infirm people in Secunderabad are given daily provisions.

The Girls' Patasala in Secunderabad owes much to Mr. Chidura Kanthia. The big Mandap and the crematorium at Secunderabad and the building in the Secunderabad Market Street, which are dedicated to the God Shri Venkateshwar are all his. In short, Mr. Chidura Kanthia was one of the most public spirited citizens of Secunderabad.

He was as thorough in his philanthropy as he was in his business. He inherited the true instinct of a Banker from his late lamented father Mr. Chidura Vasudeo, that fine old type of a gentleman. To Mr. Chidura Kanthia wealth was but an instrument for serving his fellowman. That accounts for the unostentatious way in which he went about his mission of relieving suffering and distress among his co-religionists in Secunderabad. An insight into his catholic career, however, may be gained by the fact that in all schemes for improving the condition of the poor he contributed generously.

Mr. Chidura Kanthia died on 23rd May 1915.

### RAI SAHEB CHIDURA DURVASULU.

Mr. Chidura Durvasulu, young as he is, has maintained the reputation of his father. He was born on 27-12-1897 at Secunderabad. He received his early education at home and completed his high school examination from the Mahbub College. His father, the late Mr. Chidura Kanthia, who was a shrewd businessman put his son also in the same profession. After his death Mr. Chidura Durvasulu took over the business of Bankers and Contractors.

This young and promising citizen of Secunderabad, who is a leading contractor and banker among the Vaishnava Community, has rendered good services to the Cantonment Committee. In recognition of his services he was created a Rai Saheb on the New Year Day of 1922.

He built a spacious hall in Girls' Patasala, a choultry at Barimpatalam, a hall in the temple of Narasimhaswamy, and a pavilion in the Cantonment Gardens. A tuberculosis ward was endowed by him at K. E. M. Hospital, which was opened by Hon'ble Sir Stuart Eraser, the Resident. He has generously subscribed towards several educational institutions such as the Mahbub College, Islamia High School, etc.

He has also built a fine bungalow opposite the Ghatkesar Station which serves as a summer resort and country house during plague epidemics. He holds much promise for the future.

He is also a life member of the St. John's Ambulance Corps.





## Sait Chandmull Dadda, C. I. E.,

**S**AIT Chandmull Dadda C. I. E., the sole Proprietor of the banking firm of Amarsi Suganmull, one of the oldest and most reputed firms in Hyderabad, is considered as one of the leading members of the Marwari community in the whole of the country. With its headquarters in Bikaner, the firm of Amarsi Suganmull has branches in all the principal cities in India and transacts a very large volume of business annually and is in a flourishing condition.



SAIT CHANDMULL DADDA

Sait Chandmull Dadda claims descent from one Sidlraj Solanki, a Chieftain, who, in days gone by, ruled over Patan in Guzerat. In the middle of the 18th century a part of the family under the guidance of Sait Tiloski founded a banking business there. Sait Tiloski's son, however, established a business of his own and prospered so rapidly that with a view to extend business he sent his cousin, Sait Kapur Singh, to Hyderabad during the reign of Secunder Jah Bahadur, to open a branch under the name of Amarsi Sukanmull extended his business and opened branches in Calcutta, Bombay, Madras and other places.

After the death of Sait Amarsiji, his son Sait Nathmull, and, after him, Sait Sukanmull took his place. Sait Sukanmull was a man of character and his death was mourned by a large circle of friends and acquaintances. He left three sons, of whom Sait Udaimull, the father of Sait Chandmull Dadda, was the second-

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Sait Chandmull Dadda was born at Bikaner in the year 1868. He was given a first rate education in the Hindi language and he became sufficiently accomplished to write splendid poetry. Becoming the proprietor of Amarsi Sukanmull, he devoted all his natural and acquired talents to the development and strengthening of business not only in Bikaner but also in Hyderabad and other places.

Sait Chandmull is a broad-minded public citizen who delights in making contributions to public progress. In Bikaner he has erected many places of public entertainment and built parks, gardens and even roads for the convenience of the people. His most remarkable contribution is the Karinji temple at Desmukh in Bikaner to serve as a place of worship for the members of the Swetamber sect of Jains. Though an orthodox Jain, he is liberal minded enough to respect and admire the religions of all persons.

In appreciation of the services of his family and especially of his own, His Highness the Maharaja of Bikaner bestowed upon him the honours of Umbari, Chowar, Kirina and also permitted him to wear gold on his feet, a honour conferred on only the most distinguished members of his community. He is also allotted a seat in His Highness' Durbar on all special and ceremonial occasions.

The British Government, who have been very appreciatively watching his public work, conferred upon him the title of C. I. E.

## Mr. Siddam Setty Chandriah

**A**MONG those who have contributed towards the financial prosperity and commercial activity of the town of Secunderabad, the late Mr. Siddam Setty Chandriah occupies a prominent place.

Mr. Chandriah was born on the 18th August 1882. Endowed with a rare business acumen coupled with winning manners Mr. Chandriah entered the arena of life with confidence. Competition was keen and business methods as now understood and practised were in their infancy in those days; but Mr. Chandriah was nevertheless pre-eminently successful. By dint of hard work and honest endeavours Mr. Chandriah secured the good will and confidence of the Abkari Department in which he was one of the biggest contractors in the State. He held important and big contracts in various places and his association with both the Abkari Department and the public was blameless. No complaint of any kind was heard against him and Mr. Siddam Setty maintained a clean record throughout.

In his private life he was not a tinkling cymbal or a sounding brass. His purse was open to the public. Unostentatiously, without pomp or publicity Mr. Siddam Setty doled out charity. What his right hand gave his left hand knew not. As a Christian would say he "sold his all and gave it to the poor" that he might find eternal bliss. His own comforts and pleasures he denied to himself in order to make other's life worth living. He made constant pilgrimages to sacred places in India. Every trip he made to such places tended to broaden his outlook and deepen his piety. The relief of the poor and the needy was ever present in his mind. The more he gave to the poor the richer God made him. His influence among his community was healthy and helpful, his life inimitable and his name indelible. Outside his community he was very popular and highly respected. His death has left a vacancy in public life which it is not easy to fill.

Two sons he has left behind, Messers Madhava Rao and Rajeshwar Rao. They are both pictures of good upbringing and loveable disposition. They have already made a mark in the business circle of Secunderabad and their influence for good is certainly felt. Mr. Madhava Rao is well conversant with English and has a fairly good knowledge of Urdu and Telugu. Mr. Rajeshwar Rao is equally conversant with English and Telugu. Both take a keen interest in all sports and games. While the late Mr. Chandriah was a gentleman of the orthodox school, his sons are liberal and are receptive of what is best in other civilisations and culture. Both the young men are exceedingly amiable and very popular.



SAIT SIDDAM SHETTY CHANDRIAH



MR. MADHAVA RAO

## Raja Bahadur Bhagwan Dass

**W**E are indebted to a friend who furnished us with a few particulars of the life and work of the great banker and businessman, Raja Bhagwan Dass, and since we have not been able to get more information we owe an apology to the Raja for an incomplete presentation of the biography of this eminent citizen of Hyderabad.

The ancestors of Raja Bahadur Baghwan Dass Hari pass were natives of Morera (Gujrat) and in the palniy days of Moghiils, some of them went to Delhi and established business in jewellery and banking under the patronage of the royalty. And as the Moghul Kingdom extended southward and peace and tranquility was established in the Deçcan Raja Hari Dass and some members of the family' accompanied Nizam-ul-Mulk Bahadur I to Hyderabad in 1729 A. D. His business talent; tact antl upright manners assisted him in the new venture in Hyderabad. Above all the royal patronage was unbounded. When he departed this world he had three sons, Sait Kishen Dass, Sait Hari Dass and Harjivan Dass. They had received sound home training and their character had' been reinforced by circumstances which it was their peculiar privilege to have in those days.

The eldest had fare gifts and his enterprise knew no bounds. In the Central Provinces he took a contract of forest trees and supplied timber to large Shipping Companies which had depots at Masulipatam and Bombay. His business dealings were so straight that he could count upon an extensive clientele both in India and abroad. His wealth was also so great that he without hesitation followed his forefathers ingiving-ciiarityto deserving cases. He identified himself with every pubjc cause and took a very keen interest in all affairs and in çonsideration of his social status the Government of His Highness the Nizam was pleased to appoint him a honorary Talukdar of districts and confer on him an extensive Jagir, which has since become the family property. An important office which he held was that of State Accountant. In the days of Raja Chandulal the State accounts and treasury were in such a hopeless condition that a Committee of Bankers consisting of Sait Kishen Dass and four others of great reputation in banking circles was appointed to maintain accounts. The committee was called "Panch Bhaya" All items of income and expenditure of the State passed through their books.

Sait Hari Dass died in 1848 leaving behind four worthy sons, Raja Bahadur Bhagwan Dass, Sait Gulab Dass, Sait Balkishen Dass and Sait Girdar Dass. The first two entered their father's firm of Jewellery, which His Highness Sir Mir Mahbub AH Khan Bahadur liberally patronised. The Saits were held in high estimation for their nobility and loyalty. The British Government owe a debt of gratitude for the services which the members of this family rendered at the time of the Indian Mutiny.

Raja Bhagwan Dass had four sons Sait Anand Dass, Sait Parmanand Dass, Sait Gopal Dass and Sait Mukan Dass. The eldest was very charitable and the Dharmasala at Nath Dwara is a monument to his munificence. His life was short lived. Sait Paramanand Dass was the President of the Hyderabad Chamber of Commerce for a long time and Director of many banks. His knowledge in the art of jewel making was unique. Likewise Sait Mukun Dass, was a leading figure in banking and business circles. He was the Director of the Hyderabad Chamber of Commerce, Co-operative Bank, and several Cotton Mills. He was also a member of the Legislative Council and of the Residency Bazars Committee. He enthusiastically helped in the raising of war loans. He offered Rs. 4,500 for a cup at an auction held by Sir R. Eraser, the British Resident in aid of the War Fund. His gifts to the cause of education were many. He established schools and minor educational institutions owed much to the Sait's generosity. The Gujarati Girls School is indebted to the Sait for an endowment of ten thousand rupees. Such a noble soul was removed from the land of the living in 1928.

The present owners of the business concern of the Raja Bhagwan Dass are Sait Girdhar Dass, son of Sait Parmanand Dass, Sait Kishen Dass, son of Sait Gopal Dass, Sait Dwarka Dass, Sait Balkishen Dass, Sait Damodhar Dass and Sait Govind Dass, sons of Sait Mukund Dass.

Sait Girdhar Dass and Sait Kishen Dass carry on the work of the firm, the others being minors. The latter are under instruction and being descendants of an illustrious family and having inherited the business acumen and other noble traits from their ancestors a great future is in store for the young Saits.



SAIT KISHEN DASSJI



SAIT HARI DASSJI





SAIT HAR JIVAN DASSJI



FAMILY GROUP, PAST & PRESENT MEMBERS

## Rai Saheb Ram Dayal Ghasi Ram

**R**AM DAYAL Ghasi Ram, who passed away in 1927, was one of the most successful merchants and contractors of His Exalted Highness's Dominions, receiving regard and respect from the Government of the Nizam as well as from the British Residency, representing the Imperial Government.

His original home was Mathrie in Marwar, Rajputana. His father, Seth Mothiram, first came to Hyderabad in 1872 accompanied by his two sons Ramdayal and Ghasi Ram. He settled down at Gazi Banda in the city and commenced life as a petty merchant. Twenty five years afterwards, Ghasi Ram shifted from Gazi Banda and, settling down in Mahbub Ganj, the grain market, built a big house there and it still stands with many additions and embellishments.

Ghasi Ram was a shrewd and enterprising man of business and he went on from one stage of success to another and soon took up a commanding position in the world of business in Hyderabad. He opened up business connections in Bombay, Calcutta and other leading cities of India and prospering took up contracts in Hyderabad, notably the excise contract, especially controlling the opium trade throughout the Dominions.

Besides his opium contracts, Ghasi Ram imported pearls and precious stones, and combined with it the business of banking. All these ventures of his, managed with prudence and diligence, gave him opulence and power and prestige. During the great European war, he stood prominent in subscriptions to loans issued by the Imperial Government.

In the first War loan, he headed the list with a subscription of one lakh of rupees and in the, second loan he subscribed to the extent of Rs. 90,000. In a later case he headed the list in the Cup competition opened by Sir Stuart Eraser who was then British Resident at Hyderabad. There was another subscription of Rs. 60,000, the total amounting to Rs. 2,50,000.

Besides himself subscribing liberally, he induced several friends and business acquaintances to support the loans and it was greatly due to his assistance in this regard that the answer of Hyderabad to the War loan appeals swelled to a good dimension.

The Hon'ble the British Resident's silver cup presented to Ghasi Ram in recognition of his wonderful responses bears the following inscription engraved on it:—

Second Indian War loan—Presented by Sir Stuart Eraser, K. C. S. I., C. I. E., on behalf of the War Loan Central Committee to Seth Ram Dayal Ghasi Ram for the highest bid of Rs. 90,000, out of a total of Ps. 3,07,000. Hyderabad, 13th September 1918.

Ghasi Ram supported our own Government as well. When our promissory notes were first issued in 1327 Fasli (1917), he purchased notes to the value of two lakhs and fifty thousand rupees and well merited the title of Raja Bahadur.

He was a charitable man and did many splendid charities in an unostentatious manner. One of the greatest sorrows of his life overtook him when, in the year 1903, his wife died having borne him no children. Childless, and with so many business and responsibilities to leave behind, he adopted one Gopi Kishen, the son of his uncle, and associated him in the varied and trammelled workings of his business. He opened a Goushalla at Channaraigutta where nearly 300 cows are being fed daily.

Seth Gopi Kishen has four sons, namely, Bankat Lai, Bansi Lai, Srinivas and Hari Ram, and four daughters. Seth Gopi Kishen is a philanthropist and a man of a strictly religious turn of mind. Many thousands of poor and deserving recollect his goodness and generousities with the deepest gratitude.

Seth Bankat Lai, who is just about twenty five years of age, is now the real presiding genius of the house of Ghasi Ram. Trained by his grand-father, then by his father, he is a man of business whose methods and manners are a treat to watch and study—and benefit by. Although members of the Marwari community are usually gifted in the management and control of business, especially high finance and manipulation of money, yet it is nonetheless a fact that Seth Bankat Lai is an outstanding figure among Marwari financiers, particularly due to the fact that, for his age, he is so shrewd, so methodical, so far-sighted, so calm, and yet, from a business point of view, so daringly venturesome; though so young a man he has already cut a great figure for himself in local financial circles and it is our hope that he will advance and win laurels for himself, his house and his descendants.

There is little else to be said except to add that Seth Bankat Lai's brother, Bansi Lai, is still in his teens and receiving his education. Much is expected of him and these hopes are likely of fulfilment seeing under whose care the boy is growing



THE LATE RA1 SAHIB RAM DAYAL GHANSI RAM

# Sait Ganeshmullji

**S**AIT Ganeshmullji, the son of Sait Poonamchand of Marwar, was born in 1930 Vikrami. His family was of ancient descent, capable of being traced back without interruption to the days of the greatness of Gaharwars. Both on his father's and mother's side, Ganeshmull claimed ancestors who adorned the rank of the great race of Marwaris, men of indomitable courage and patriotism imbued with love for their fellowmen, whatever their caste or creed.



SAIT GANESHMULLJI

When Ganeshmullji was only thirty months old his parents migrated to Hyderabad and soon after their arrival here the greatest misfortune of his life befell Ganeshmullji, his dear father Poonamchand died, a calamity from which the widow and the infant son took a long time to recover. What that

loss was to the tender, sensitive child can be better imagined than described. Away from the native land and in the midst of new surroundings, bereavement of this magnitude was a serious blow. But the mother of Ganeshmullji trusted in God's providence, and Ganeshmullji himself was the hope of his dear mother.

He went to school much earlier than most children of his caste. His secular education was enriched by religious instruction at home. His mother would take him on her lap and tell him stories of the greatness of the denizens of the sandy regions and infuse into him a spirit of enterprise and self-reliance, which alone were the equipment for the battles of life. At school he was well behaved, attentive and his general deportment earned for him the respect of his school-fellows. He was exceptionally alert and intelligent and without much effort he would understand things of a higher standard.

Out of school hours and during holidays the lad sought the company of business men and listen attentively to their conversations. At times he would venture to give his elderly companions the benefit of his arithmetical ability by mentally working out problems., -

He then set up his business in Tope-ka-Sancha, known as Gun Foundry. In those days this part of the town was a rendezvous of bad characters and persons discharged from military service. Even today, there are remnants of this class of citizens in fjiis mohalla. His customers were mostly drawn from them. The young Sait studied their needs and catered to their daily requirements the commodities Jie dealt in being rice and condiments. He was strict in his business dealings and his sympathy for the poor who failed to fulfil their promises was unalloyed. He moved freely with all classes of people in the area, rejoiced with them when they rejoiced and wept with them when they wept. - Such close association of this young businessman with the residents of Gun Foundry won for him the love and esteem of the public. He knew most of the people by name, visited them in their homes, enquired of their welfare and advised them when his advice was sought. It was not business popularity but his genuine love for his fellowmen that drew him so closely to the people. He often conversed with elderly people on the subject of Life and looked at it as a pilgrim would and the substance of his argument and exhortation may be summed up in the words of Archbishop Trench:

I say to thee, do thou repeat  
To the first man thou mayest meet  
In lane, highway, or open street  
That he and we and all men move  
Under a canopy of love  
As broad as the blue sky above.

He was a humanitarian of no mean order. He founded the Humanitarian League of Hyderabad and was connected with it till his death. The Society for the Prevention of Cruelty to Animals of Hyderabad owes its inception and growth to the unremitting labours of Sait Ganeshmullji. He freely gave not only his advice and moral support to such movements but also money in aid of these institutions.

He was a true friend of the Untouchables. His silent work for the amelioration of the life of the socially depressed classes has borne fruit. Once he took a batch of Adi-Hindus to Mount Abu for tirath and there held a dinner for prominent social reformers. He sounded no trumpet nor longed for publicity for this great act of love and brotherliness. In his own native place, where touchability is held sacred, he, on seeing a scavenger being denied approach to a well and water to quench his thirst, raged with righteous indignation and immediately got a well sunk for the depressed classes.

He was a trusted leader of the Adi-Hindus of Hyderabad and held the position of Treasurer of the Adi-Hindu Social Service League and also of its Building Fund.

A man of such sterling worth departed this world in his 58th year at Gun Foundry on 21st February 1931. The public of the locality were visibly moved when the news of his death was published.

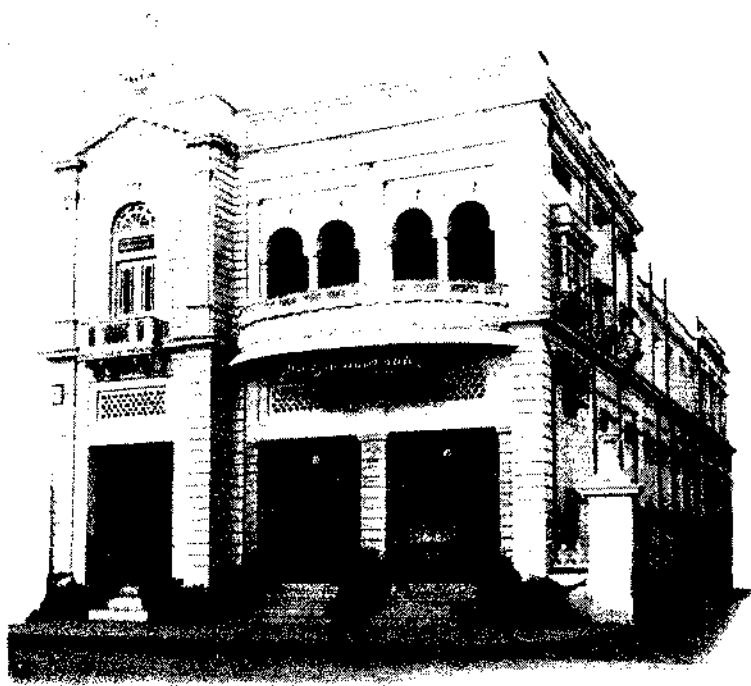
In his life time he trained his talented son Raghunathmull in business. Tfy Gun Foundry Shop has become a central provision store with three distinct departments

Mr. Raghunathmull developed his father's business, so well that he is today one of the largest indigenous bankers of Hyderabad. He is also kind hearted and helps the poor specially for education. He was also one of the Reception Committee members of the Crown Prince formed under the presidentship of Raja Bahadur Venkat Rama Reddy, o. B. E. City Police Commissioner. He is a most influential Banker among Hyderabad Sahoo-kars. His character is praiserorthy and he knows Hindi, Urdu and English well. In aid of the Bihar Earthquake suffers in 1954 Mr. Raghunathmull raised several substantial sums of money from Marwaris and remitted them to the proper quarters.



MR. G. RAGHUNATHMULL, BANKER.





MR. G. RAGHUNATHMULL'S BANK.

## Dewan Bahadur Seth Latchmi Narayan Ram Gopal

**I**T would be carrying coal to New Castle to tell the public of Hyderabad State who Dewan Bahadur Latchmi Narayan Ram Gopal is, for who has not heard of him though not seen him? He is the Rochfelier of Hyderabad and his name is indelibly inscribed in the hearts of all classes of people.

He is the son of the late lamented sowcar and philanthropist, Seth Ram Gopal, a Rajput of humble beginning and native of Maiegaon. His father, Seth Subkaran, was a small trader in the village of Rajura, and had four sons, Jaganath, Sri Ram, Ganga Bishen and Ram Gopal. The first two died a premature death.

Ram Gopal drifted to Secunderabad with his elder brother Ganga Bishen and started business on a small scale. Honesty, enterprise, perseverance and fear of God were the principal factors which helped him to rise to eminence in the world. None of his contemporaries in business nor any among others of his time had any thing to say against that great soul. His life was so unblemished and his business dealings were so straightforward and above board that he was loved and respected of all.

One of his characteristics which guided his destinies was his spirit of sympathy with the poor and the needy. The blessings of the latter for his boundless charity were a recommendation to the blissful state to which he attained after death.

He truly and sincerely regarded that his wealth was a trust given to him by God for public use and the more he gave the more he received. Such was his experience and happiness. He rejoiced that he was of some service to his fellowmen.

Seth Ram Gopal liberally subscribed to the war loan, the Imperial Relief Fund and the Ladies War Relief Association, not expecting any word of praise or flattery in return, for none of which he countenanced or strove for, but out of loyalty to the Emperor and the desire to help the brave sons of England who fought for righteousness and freedom. He endowed a Home

for Soldiers in Tirmulghery in 1901, built a temple (Sri Hanuman Temple) on the Hussain Sagar bund in 1915 and made it over for the use of the public, and a pavilion on the Fateh Maidan at a cost of Rs. 25,000 and had it dedicated in 1899 in the name of His Highness Mahbub AH Khan Bahadur, Asif Jah, G. C. S. I. the late Nizam. His Highness the late Nizam in acknowledging the generous gift said " It has come to my knowledge that beside erecting this stand Seth Ram Gopal has also constructed other public buildings such as public halls, dharmasalas, serais, etc., in my Dominions and devoted them to the comfort and benefit of the people of this country. It furnishes me with a laudable example of a public spirit among my people, which shows that they had found out the real and essential use of money and by spending it on works of national and political utility, are earning a reputation for charity and good among men and laying up for themselves a reward in due time in heaven "



DEWAN BAHADUR SAIT LAXMINARAYAN, MALANI.

The dharmasalas referred to by His Highness were those built by the late Seth Ram Gopal at Bezwada in 1925, at Basra on the Godavari, about 1900 and the choultry at Bezwada in 1897. Seth Ram Gopal also endowed a maternity ward at the Civil Hospital, Secunderabad, a Gowsala and an industrial school at Secunderabad in 1919, Sri Jaganath Swamy Temple at Secunderabad, a Choultry at Muthra, a Girls Patasala and a clock tower, in Secunderabad a bridge across the Banas river in Mewar State and a mandir in Secunderabad.



DEWAN BAHADUR SAIT RAM GOPAL, MALANI.

He lavished his private fortune on institutions calculated to promote the social, intellectual and spiritual welfare of his fellow beings. You look around and see these memorials which speak eloquently of the wonderful spirit of brotherhood of man which animated the great heart of Seth Ram Gopal, who, born in 1850, passed away peacefully on 18th June 1923.

His son Seth Latchmi Narayan was born in Secunderabad. He has unflinchingly walked in the footsteps of his illustrious father. He has faithfully endeavoured to keep up the institutions which his noble father started and maintained. His intelligence, business acumen and his innate spirit of

advance in all matters serve as the motive power for Seth Latchmi Narayan. There is not an institution, educational or child welfare or medical that does not owe its existence and progressiveness to Sait Latchmi Narayan's generosity. The Ram Gopal Spinning and Weaving Mill in Secunderabad is another concern of the family which exists to promote not only an important industry but also the welfare of the working classes. Hundreds of people find employment in the Mill and although they may receive wages for labour yet they count upon the sympathy and charitableness of Seth Latchmi Narayan in time of domestic need and trouble. The well-being of the work people he has at heart and deserving cases which come to his notice do not go disappointed.

Seth Latchmi Narayan's charity is not limited to Hindus and Hindu institutions. As in the case of his father, it may be said of Latchmi Narayan that his outlook is not hidebound. Christian institutions, such as the Y. M. C. A. and Y. W. C. A., Sports Clubs of cosmopolitan constitution and various organisations of public utility receive a share of his attention and purse. The list of his benefactions is inexhaustible and therefore the Seth's name is a household word. He was deservedly honoured by His Majesty's Government with the title of Rai Bahadur recently. His father and he continuously directed their zeal towards the social amelioration of the less fortunate people and the enlargement of human happiness. Every subject connected with the welfare of the people interested them. To all the questions of the day Seth Latchmi Narayan devoted himself with untiring energy, worked with an honest heart and loving purpose. He is never known to be dismayed by defeat or sickened by contention.

We recommend the above sentiments which we have expressed about Seth Latchmi Narayan to the careful study of all heads of families, Hindu and Non Hindu, assuring them that these characteristics lie at the very foundation of all human happiness.



SAIT GOPI KISHENJI



SAIT SHI KISHENJEE.

## Sait Sri Kishenjee

**S**AIT Shubakaran Sri Ramji was an adventurer. He left Nagore in Marwar a hundred and ten years ago and arrived in Rajura, the whole journey being done on foot. It must have taken several weeks and months for this lion-hearted Marwari to trek the country. Until 1904 his home was in Rajura, where his business flourished and he won many friends. He next drifted to Secunderabad, then a prosperous military station, in fact the largest British Cantonment in India, where prospects of good business were bright. Sait Subakaran Sri Ramji had four sons, Sri Ramji, Jaganathji, Ganga Bishenji and Sait Ram Gopal, They all strictly adhered to the joint family system of living and doing business until 1947 S. When Sait Ganga Bishenji weighed anchor and set sail separately, Sait Sri Ramji and Sait Ramgopalji combined together for ten years until 1937 S. This partnership broke when the only son of Sri Ramji suddenly died at the prime age of 25.

At that time, the subject of our biography, Sri Kishen, was only 8 years and there were two business firms Messrs Shuba Karan Sri Ram of which Sri Kishenji was Director and Messrs Ramgopal Lakshminarayan, of which Dewan Bahadur Lakshminarayan was Director. The late Diwan Bahadur Ramgopal is known as a great benefactor and many institutions stand as memorials of his charity. Half the gifts came from his personal purse half from the Firm.

Sait Sri Kishenji is now 33 years of age. He is endowed with remarkable intelligence, foresight and integrity of character. He is one of the few liberal minded reformers in the Marwari community and takes a keen interest in the cause of education. He is charitable and maintains a high standard of business principles. H. E. Lord Willingdon, Viceroy of India, during his brief stay in Hyderabad, in 1933, was pleased to visit Sait Sri Kishenji's Firm. The young Sait Saheb is now managing the business of both the Firms since the death of Dewan Bahadur Sait Laxminarayan MalanL May God grant him for long life and prosperity.





## Sait Naradprasad Murli Pershad

**S**AIT Murli Pershad hails from a rich and influential Marwadi family in Jodhpur State. Sait Jathmalji was the first to come to Hyderabad and found a currency exchange shop. Hyderabad offered to him an extensive field for this kind of business and the firm of Jathmalji attracted a large clientele. He had three sons Sait Sham Lalji, Sait Papa Malji and



SAIT SUKH DKV PERSHADJI

Sait Ram Dayalji. Of the above the second put his shoulder to the wheel and contributed not a little to enlarge the concern. After his death Sait Chuni Lai, son of Seth Sham Lalji, joined the firm and was actively engaged in managing its affairs. Much of the improvement which the firm saw was the result of the untiring efforts of Sait Chuni Lalji. He paid attention to the consolidation of the firm's branches in Malwa, Indore, Ajmer and Madras. Money lending was the principal business of the firm but as a subsidiary line he introduced a general supplying service. He was an ideal businessman, all dealings being strictly straightforward and honest. After he departed this world his two sons, Sait Narayan Pershadji and Sait Murli Pershadji started business separately while the main firm is being conducted by Sait Sukh Dev Pershadji. He is quite young, but in business tact and experience he has few equals of his age. He is charitable minded and public spirited and a great future awaits him.



## Sait G. L. Narayana

**I**T is not every generation which produces a man of the type of the late Mr. G. L. Narayana of Secunderabad and happy is the generation which produces such men. The subject of our sketch was an extraordinary man in more than one respect. Born in an intensely commercially-minded family, he became very early in life, in fact, in his teens, a devotee and though married, began to practise ascetic virtues according to his conscience and the light within him. Though latterly he plunged into the intensely



LATE SAIT GUMIDELI LAKSHMI NARAYANA

strenuous and scorching life of commerce and trade, business rivalry industry and speculation, he remained, nevertheless, a devotee as before, lived as one, and died as one, giving ample proofs of the workings of his inner heart in a way and in a manner which has had abundant ocular

demonstration, although he was the simplest of the simple and the most unostentatious of all men. In the history of the public spirited men and philanthropists of Hyderabad and Secunderabad he stands out as a most notable personality and there are abundant proofs to command our unbounded respect to his memory, no matter what our creed or class or caste may be.

He was indeed a singular personality and deserves remembrance and not only remembrance but an inward urge within us to follow in his footsteps, no matter how humbly and falteringly, yet steadfastly, having the shining light of his ideal before us.

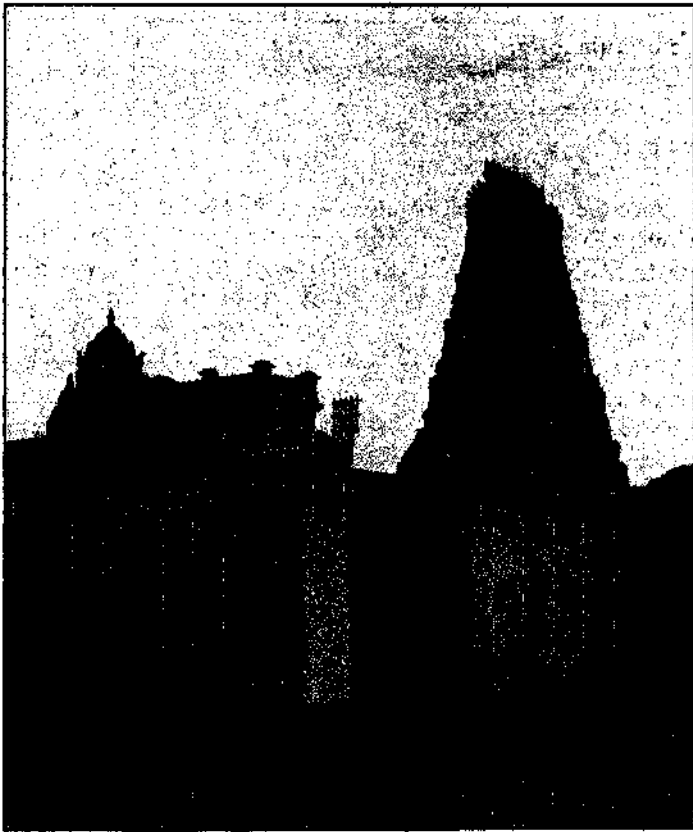
Gummidally Laxminarayanah was born in the seventies, being the son of Gummidally Elliah of Secunderabad. His father was a rich Abkari contractor of the Cantonment area and was held in very high esteem by the members of his Vysya community, Of his unique position, wealth and business capacity there is hardly any need to speak. He put his son to school at an early age, taking care at the same time that he learnt the business of his trade, namely accountancy, calculation, evaluation and, above all, thrift, economy, care in speculation, cautious venture, and understanding generosity. The boy showed extraordinary promise of becoming not only a good Telugu scholar but also a first rate business man in the years of his maturity.

But the goddess of fortune willed otherwise. Suddenly, Gummidally Elliah was called upon to face two terrible misfortunes tremendously and overwhelmingly crushing. Any other man would have succumbed under the dual blow, but he was too strong and great hearted a man to fall under it as an oak falls when the thunderstorm breaks upon it with violence. The blows were that owing to delinquency on the part of his clients and customers, he had to face so large a deficit as four lakhs. And at the time he was being harassed by this idea, his one and only son, the subject of our sketch, suddenly disappeared.

The fact is, his pietism and ascetic tendencies attracted the attention of a saint of his time named Mudugunda Shankriah, who took him under his wings and coached him and initiated him into higher philosophic mysteries. The result was that although Narayana was a confirmed Vaishnave he fell completely under the spell of the Saivite Shankriah and became more and more of a confirmed devotee and finally disappeared, led by the force of his mental inclinations to lead a life of meditation and penitence. He marched on foot to the Himalayas and dwelt in a cave as a lonely recluse.

His sorrow stricken parents hunted high and low for him and getting information from pious wandering mendicants finally traced him to his cave and brought him back.

His father hit upon the idea of weaning him away from his inclinations and sent him to Bombay to work in his branch firm. Here he learnt the first steps in high finance although the business was bad and faced with deficits. Applying his marvellous energy to his work, he cleared his debts and coming to Secunderabad repeated the same performance but did not stop there.



SKI LAKSHMI NARAYAN TEMPLE , SECUNDERABAD .

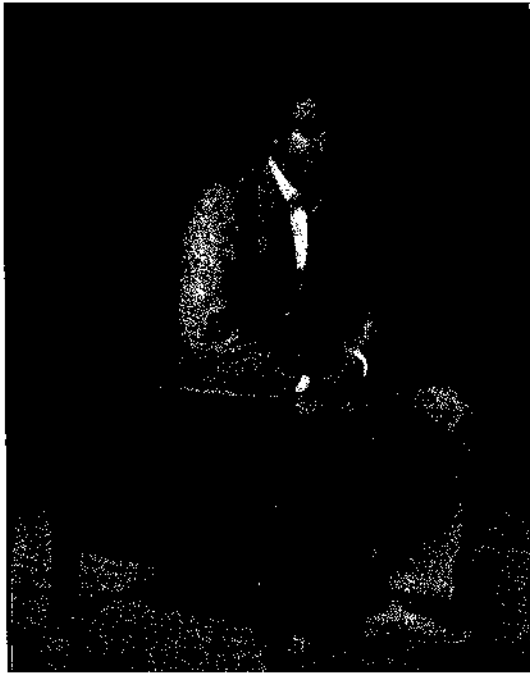
Entering Into the dye trade during the war when there was a dearth of the stuff he built up a thriving business and succeeding beyond his expectations went on from one triumph to another. He was a man of marvellous energy, great determination and push and extended, his business in a wonderful manner. Very soon his remarkable abilities attracted attention. Business flowed to his doors. Men trusted to his directions and all had the highest respect for his business capacity and innate integrity.

As the years went by, his fortune increased and by such leaps and bounds that he was soon many times a 'lakhs' and the time came when he became a millionaire and more than that. All this time his heart was not solely centred in his business. He had other things to look to namely the welfare of humanity.

He maintained a choultry at Secunderabad for a decade; and in Bombay as here, he spent hundreds daily in feeding mendicants, the poor and the sick. And in the famine which followed the war he fed for close on to eight months more than eight thousand people. He performed several acts of charity, which unfortunately space does not permit us to record. As a crown to his long service in the cause of his fellowmen he erected a splendid temple to Sree Lachminarayan in Secunderabad at a cost of over two lakhs of rupees on the mere structure and it is probably the most richly equipped in the State. All the utensils are of silver, including the doorway. The total cost of construction and maintenance, to say nothing of equipment, has come up to over six lakhs of rupees, including endowments and trusts. The idols for the temple were brought from Conjeevaram and specially sculptured images were brought from Jaipur. The inauguration and installation ceremony were performed by Sree Jagatguru Sree Vanachela Vetindruluvaru Vanamamala Sree Todatri Vanamamalai Jeer Guru. The attendant celebrations were on an immense and imposing scale and thousands took part in it. There was no limit to the congratulation showered upon Narayana and under all this weight he was his humble and lowly self, only immensely glad at heart that he, at last, achieved his life's ambition.

This great hearted and good man, a model Hindu and a pattern to the Vaysya community, passed away on the 7th December 1929 to the intense regret of his many relatives and thousands of beneficiaries not only in Secunderabad but in Bombay and the 'Krishna district' also. It is to be hoped that his life and his benefactions will be a source of inspiration to the members of his great community.

His son, Mr. G. Ananta Padmanabha, who is now 23 years of age, is a most unassuming and unpretentious young man. He is endowed with great keenness of mind and intelligence. He is well educated in English and is endeavouring to carry out all his father's programme of benefactions. Being a shrewd business man, he is considering the best plan by which he could put the programme into execution. His principal ambition is to found welfare institutions in places where they are urgently wanted and will prove to be of very great benefit to the general public. His contribution to the furtherance of religion is not going to be of an ordinary kind and we have not the slightest doubt that he will add lustre to the name of his illustrious father, who may well be considered as one of the finest gentlemen produced by his community in the Dominions of His Exalted Highness the Nizam.



SAIT GUMIDELI ANANTA PADMANABHA

His breadth of vision has been widened by his recent European tour. Unlike many a prodigal who during such travels squandered their inheritance, Mr. Ananta Padmanabha went to foreign countries with his eyes wide



open to receive light and knowledge which he could get from the Western countries. One thing of course he had to contend with before stepping out of his house. It was the objection of his father-in-law to his crossing the seas. But the young man mustered courage to battle against the superstition and when he actually returned home he found it had all worn away. Mr. Ananta visited all the principal cities of Germany, France, Italy and the United Kingdom and gained valuable experience. He cannot express his knowledge in terms of money but it is more than any books could impart'

We look forward with great interest to the time when Mr. Ananta will emerge from his obscurity and come into limelight for the country is in dire need of such broad-minded and enlightened young men to help to solve many social problems of the day.



# Mr. Dost Mohammed Alladin

**M**R. Dost Mohammad Alladin son of Khan Bahadur Ahmed Alladin is a brilliant young man following the footsteps of his worthy father. He was born in the year 1909; after finishing his education, he entered into business and received the necessary training from his experienced father and very soon began to display special aptitude in business affairs so much so that he is the right hand of his father and is now a member of the firm of Khan Bahadur Ahmed Alladin & Co.

As a student, he evinced great interest in Scouting which he still maintains in spite of the pressure of work in business.

In 1929 he went to England and to other parts of the Continent and joined the World Jamboree at Birkenhead where he dedicated the "Gateway of India"<sup>1</sup> which was constructed at his expense. There, he was introduced to Mr. Ramsay MacDonald the Prime Minister and Mr Wedgewood Benn the then Secretary of State for India. He is now the Honorary Treasurer of the Boy Scouts' Local Association.

The memorable work he accomplished in Secunderabad at such a young age was to establish and institute the Beggars' Relief Society after going through all the details for making it a success ; this was chiefly due to the great concern he felt for beggars and particularly for the old and disabled who were actually swarming in the town, specially in important business centres, in market squares and round the places of worship; to a great extent this nuisance has been eradicated ; he is the Honorary Secretary and Treasurer of this Society; in bringing this scheme into operation he had material help morally and financially from the public spirited persons and hearty co-operation from the Cantonment Authorities and the Police.

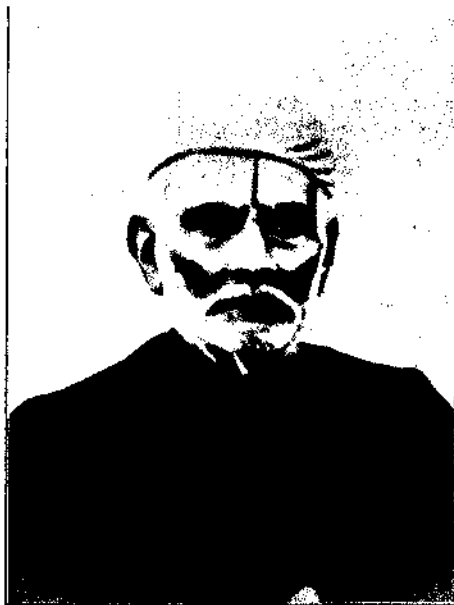
He is a Member of the Managing Committee of the Islamia High School and has been appointed for the second time a Special Magistrate. He is also an unofficial visitor of Jail.

We consider him a promising young man brimming with enthusiasm for public good and that he is on the right road to secure a place in the galaxy of social leaders.



## Hari Gopal Dass Ram Lalji

**T**HE Marwari community, wherever it may be found, plays an important part in the shaping of the financial policy of the country. Many a member of that community resident in this State had a close connection with the Hyderabad affairs in the early days. Among the denizens may be mentioned the family of Sait Hari Gopal Dass Ram Lalji. As far back as 1802 Sait Mahanand Ramji came to Hyderabad and established banking business there. It was not his first enterprise for he already had his firms doing extensive business both in Bombay and Calcutta. His alacrity, zeal, and foresight were enviable.



LATE RAI SAHIB SAIT RAM LALJI

After his demise, his son Pooran Mai took over the business. Sait Pooran Mai was a prominent figure in Hyderabad. His business tact coupled with affable manners brought him to the foremost rank of bankers

in this State. Hardly was there a financial deal in Hyderabad with which he was not associated. As in business so in social life he was prominent. Anything that was calculated to promote the welfare of his fellowmen received his sympathy and support. Among the many contributions he made to the good of the people is the Sita Ram Bagh, an extensive garden enclosing a temple, constructed by him in 1882. He not only built this place of worship but also succeeded in obtaining an endowment for its upkeep from the Nizam's Government in the form of a jagir yielding a revenue of a seventy-five thousand rupees a year. Such a magnificent piece of service to the Hindu Community has immortalised his name. Yet another monument which stands to his memory is the Sri Rangji temple built in Marwar in 1900. Towards its maintenance a jagir producing an annual revenue of fifteen thousand rupees was granted by the Darbar of Marwar. He was an ideal charitable, selfless, unostentatious and pious Hindu.

When he entered into his rest Sait Prem Sukh Dasji succeeded to the estate but was short lived. After his death Sait Hari Gopal Dasji took over. He was held by the public in high esteem. He died a premature death. Seth Ram Lai, took over the management of the business. He was very shrewd, industrious and highly respected. By his sagacity he realised the enormous sums due to his firm by the State. As a man of unbounded common sense he endeavoured to acquaint himself with many social and financial problems and acquired a knowledge of law which was very helpful to him in his business. Members of his own community would consult him and take his "legal" opinion on intricate questions. He was such an outstanding financier that he was often in demand for presiding over conferences even in such distant places as Calcutta and Bombay. He was a respected member of the Panchayat and of the Hyderabad Legislative Council, He was made a Rai Sahib in 1917. He manages the affairs of the Sita Ram Bagh with great credit. In his general business he is assisted by his younger son, Seth Lakshmi Nivasji, his elder son, Murli Dasji, having died a premature death. Seth Lakshmi Nivasji is a man of great enterprise. In his business he has practically outstripped his predecessors. His outlook in life is far wider than that of any of his ancestors. He has built two villas, Padma Villas and Lakshmi Villas, enlarged his banking business on modern lines, established a Cotton Mill in Bezwada, travels extensively, identifies himself with all public activities and therefore premises to rise to eminence.



SAIT MURLI DASJI



SAIT LAXMI NIVASJEE GANERIWALLA

## The late Raja Deen Dayal, Musaver Jung Bdr.

**T**HE firm of Raja Deen Dayal & Sons was established in the year 1865 by the late Raja Deen Dayal who was subsequently awarded the title of Raja Musaver Jung Bahadur by His Highness the late Nizam of Hyderabad in recognition of his meritorious photographic services.

Raja Deen Dayal originally belonged to Meerut. In his early days his love of art attracted him to Roorkee College and after completing a course there he joined Government service in Indore. It was here that he became interested in the art of photography by his own perseverance and skill. On his retirement from Government service on pension he started the firm under the name of Lala Deen Dayal & Sons in 1865 at Bombay.



THE LATE RAJA MUSAVEK JUNG BAHADUR



With the admirable success of the firm in the Photographic Art, Sir Henry Dally the then agent to the Governor General in India was much impressed and his successor Sir Lepel Griffin equally patronised the firm. Lala Deen Dayal was officially engaged to compile an album of the monuments in Central India which was executed to Government's entire satisfaction. This beautiful album was presented to Her Majesty the late Queen Empress of India who greatly admired it. It occupies even to this day a prominent place in the Windsor Castle Drawing Room.

He came to Hyderabad on his tour to complete an album of the views of India, with a special letter of introduction by His Excellency Lord Dufferin to H. H. the Nizam of Hyderabad. His services were immediately requisitioned by the Nizam who seeing Deen Dayal's admirable qualities as an Artist appointed him his Court Photographer and induced him to settle down in Hyderabad. Thus the firm of "Raja Deen Dayal & Sons" came into existence in Secunderabad about the year 1875.

In the year 1887 Her Majesty granted a Royal Warrant of Appointment and this was the first Royal Appointment in India awarded to an Indian firm. Subsequently the firm with a special staff and at a great outlay followed Their Royal Highnesses the Prince and Princess of Wales throughout their Indian Tour in 1905—1906 and was the only firm that took photographs in every town visited by the Royalty. A splendid collection of over 5,000 photographs was compiled and it was greatly admired by Their Royal Highnesses who honoured the firm with a special letter of appreciation.

Among other dignitaries who eulogised the firm's work may be mentioned their Excellencies the Earl of Dufferin, Earl of Minto, Lord Curzon, Lord Hardinge, and H. R. H. the Duke of Connaught.

Raja Deen Dayal & Sons had a branch of their "Art Photographic Salon" in Hornby Road Bombay which was closed in 1910.

On the demise of Raja Deen Dayal in 1906, his son Raja Gyanchand maintained the establishment in the same name and style. His Exalted Highness the Nizam Mir Osman Ali Khan Bahadur G. C. S.I. was graciously pleased to reserve for life his services at Hyderabad. He died in 1916 leaving behind him three sons Trilokechand, Hukamchand and Amirchand who endeavoured their best to continue the firm and their efforts were crowned with success.

Most recently the firm's ability in the Art of Photography was further appreciated by the Hon'ble Sir William Barton the British Resident at Hyderabad who described them as "first class photographers".

## Mr. R. S. Naik, M. A., Bar-at-Law

**M**R. R. S. Naik, a man of energy and intelligence and one of the prominent advocates of the Hyderabad Bar was born at Wanparthi in 1890.

His father Seshadri Naik, a gentleman of high and benevolent character, died at the early age of 36 years, while still in the vigour of manhood leaving three sons, Mr. R. S. Naik being the eldest.



MR. R. S. NAIK, M. A., BAR-AT-LAW.

Mr. R. S. Naik after matriculating from the Bombay University proceeded to England in the year 1910 and joined the University of Edinburgh, where after undergoing the usual course took the degree of Master of Arts and was also called to the Bar at Lincolns Inn, both of which with distinction, in the year 1913.

A few years after his return to India Mr. R. S. Naik, who is endowed with superior parts, was appointed Law Lecturer both for the Civil Service and Law classes at Hyderabad. Being a fluent speaker both in English and Urdu with a good knowledge of law, he is very successful and popular at the Bar of the Hyderabad High Court with which he has been connected since 1915.

He takes a keen interest in all the movements started for the benefit of the country and being an ardent public worker in the field of social reform, Hyderabad expects much from him. He is one of the very few, who in due course, is expected to take the leadership of the community.



K. KRISHNASWAMY MUDIRAJ  
COMPILER " PICTORIAL HYDERABAD "

## Mr. K. Krishnaswamy Mudi Raj

**I**T is in the fitness of things that a life sketch of the Compiler and Publisher of " Pictorial Hyderabad " should find a place among its pages, and be included among the biographical notes of those who had served the State nobly and well and in one human department of activity and another.

Mr. Krishnaswamy is one of those rare young men whose lives should serve as an example and inspiration to the younger generation and it is for this purpose and for more than any thing else that this sketch has been prepared despite many protests from him—out of, what I consider, undue modesty. He was not willing to realize the tact that the lives of self made men are the best and brightest beacons for the rising generation, showing them the difficulties on the steep pathway of life and ever beckoning them to higher Ilights of attempt and endeavour. Under pressure of friends and well-wishers he has agreed to the appearance of this short article and I am happy that the task has been entrusted to me, although, I fear I may be doing but poor justice to it.

Mr. Krishnaswamy Mudiraj is one of those few men of whom it can very rightly and justly be told that their " lives are not private but public property'. Singular and strange as it may appear this young man began life at the early age of seventeen and before two years had been added to his teens had already began to be interested in social reform, educational advancement, communal uplift, general public good and service to the State and its Ruler in his own humble capacity. His youth was balanced by his zeal ; his want of friends and helpers was made up by his abounding enthusiasm. He did not look for success but hoped for it. As the poet Browning says :

Break bounds!  
I say;  
Success is nought;  
Endeavour is all."

This young man so early in life as indicated recognized that his duty was to act and not to look for results. He seems to have been unconsciously but powerfully influenced by the spirit of Browning and also of the Bhagavad Gita :—

"Set thy mind on action  
With the results thou art  
Not concerned.<sup>1</sup>  
But, we are anticipating events.

Mr. Krishnaswamy, as the member of the Mudiraj Community claims descent from King Yayathi of the days of the Mahabharatha. Space does not permit me to enter into a discussion on the merits and demerits of this claim. Suffice it to say that this is a claim which is based on no mere idle boast but on writings, references and records which are as good as those supporting the claims of any other community. The question, however, cannot be contested or disputed that the Mudirajahs have been known to be a princely and fighting community from the very advent of the British into India; and of their historic testimony no one can dare dispute. It is a member of this community who gave the first plot of land to the East India Company on the Coromandel coast. He was the Raja of Chandragiri. Records exist to show that this community was always a fighting community, like the Rajputs of Mewar, and served the Vijianagram and Warangal monarchs with fidelity and valour, and, it is also stated, that the Emperors of Vijianagram were themselves Mudirajahs.

Apart from these claims, Mr. Krishnaswamy can incontestably make the statement that his father and before him seven generations served in His Exalted Highness the Nizam's State, most of them being in the Nazm-e-Jamieth (Irregular Forces), Subsidiary Force and the Hyderabad Contingent and 95th Russell's Infantry (formerly 2nd Hyderabad Contingent) Not only did his paternal but also his maternal ancestors serve in the State maintained army. His father and his uncle served in the Burmese War and in the Punjab Frontier and were faithful soldiers under the British Government. His revered father died only five years ago as a pensioner of the British Government and his maternal uncle, who is also a pensioner, is still living and fairly vigorous in health.

The subject of our sketch was born in the year 1896 in Jalna (Hyderabad). Receiving private education in Hindi and Urdu, he went to school and there had English education, but he was a boy who believed more in self-education than in education in classes under the routine system. In this manner, he considerably improved his knowledge of the three vernaculars and English, and later, added a knowledge of shorthand and typing also—and still later of the art of printing and publishing, a flower of which is the present " Pictorial Hyderabad ".

His boyhood is tinged with a considerable amount of romance. Having to be in Parbhani with his father he was drafted into the Police as a Head Constable at the early age of seventeen. This was an emergency squad and under the supervision and surveillance of his father the youthful Constable conducted himself so well, particularly in partrolling at nights, that the District Superintendent pressed his father to let him remain on in the Police corps and gain his promotion from his rank—promotion which was assured to him as he knew the State language so well. His father, however, was disinclined to allow him to enter so perilous a service as that of the Police at so tender an age. From Parbhani he came to Hyderabad to seek an appointment no matter on what salary. Although he tried hard and sought high and low, he was not successful and during these hard and anxious days he was helpless and almost penniless, But Heaven raised him two benefactors, Rai Bhawani Pershad and Hakim Maqsood Ali Khan. He continued his studies in the Chadarghat High School and after leaving school obtained service as assistant Private Secretary to Maharaja Sir Kishen Pershad Bahadur and accompanied him on his tour to Northern India. After spending three years as an Assistant Private Secretary to Maharaja Bahadur, he left his service and joined in the Nizam's Brigade Office, then from there was transferred to the Accountant General's Office and having worked there about nine years left service and went to Bombay for further studies.

In the year 1925, he decided on commencing a career of his own and unaided, single-handed, he started the now famous Chandrakanth Press. At the beginning it was merely an apology for a Press and has now blossomed into one of the premier presses in Southern India turning out work of the finest type, and has recently published "Pictorial Hyderabad", the excellence of the production of which has been hailed throughout the country.

Mr. Krishnaswamy Mudiraj, as I said in the beginning, is a public man. Working unostentatiously, without drum-beat and fan fare of trumpets he is doing his utmost at considerable sacrifice of time and expense, for the members of his community and the larger parent community of Andhras, in the matter of promotion of vernacular education and social reform. The romantic part of his service as a public-worker is that he started as one when he had barely passed his teens. It is not given to many public-workers to claim such distinction, especially in view of the fact that he did not do because others were doing, but did because others were not doing.

He very early in life founded the Hindi babha, and is a strong and enthusiastic advocate of the Hindi language and is a special protector of the Hindi-speaking community which is in a minority in the metropolis. He is also the founder and member of the Managing-Committee and Secretary of the Hindi Kanya Patasala which is doing an immense amount of good work and is one of the best Girls' Schools in the Dominions. I have had the pleasure of watching the pupils at their work on more than one occasion and I must say that what struck me most was their respectful behaviour and docile deportment, in conformity with the highest ideals of young Indian womanhood. The credit for this goes, of course, to the mistresses and to the Secretary for choosing such teachers.

Mr. Mudiraj is one of the founders of the People's Educational Conference and a member of the Managing Committee. He has been consistently championing the spread of primary and secondary education and holds the view that a costly University would fail in its functions unless and until there is, at the foundation, and at the feeder source, compulsory primary education, where necessary, especially adapted to rural conditions and the peasantry. Much of the recent successes of the conference is due to his silent and unadvertised labours and one would be exceedingly happy indeed to learn that his labours meet with full fruition at a not distant date.

Mr. Mudiraj has also to his credit the organization of the Andhra Volunteer Corps and the spread of libraries in the districts of the Telingana area—a notable achievement in itself and well worthy of emulation. Mr. Mudiraj's one passionate desire is the spread of education and social reform of the type which elevates one's social condition and does not lead into any conflict with worthy traditions. He is not much in sympathy with disreputable ceremonies and is a confirmed hater of superstitions which degrade and demoralize people. Having the deepest and most reverent faith in Hinduism, he would yet like to see it trimmed of its unjustifiable and unwarranted and ugly embroideries and taken back to its pristine purity and vigour.

The depressed classes have a great friend in him and the day, it is to be hoped, is not far off when he will be enabled to fight their cause as well as that of other minority communities in the local Legislature. An active, large-hearted, enthusiastic young man like him should be at the fore front and be entrusted with work in which he is so deeply and devotedly interested. Considering the work he has so far done, it can be safely taken for granted

that he would carry through many reforms which require legislation, judicial and municipal. Apart from this, the Andhras are still to have an advocate in the council imbued with public spirit and well versed in the State language and so popular among officials and nobles, and knowing public affairs so well.

In his business career as a printer and publisher, Mr. Mudi Raj has out-distanced his compeers with his now famous compilation of " Pictorial Hyderabad", which will ever stand as a memorial to his capacity and devotion to the honour and prestige of the State. Not many—rather but a mere handful—are aware of the circumstances in which these two volumes have been produced. I have some intimate knowledge of his circumstances and I can say quite frankly that any other man would have stood aghast at the mere magnitude of the undertaking. The financial involvements alone would have deterred even a very adventurous spirit from embarking on the venture. Mr. Mudi Raj, being a man of venture and vision, entered upon the task and has now completed it in a manner deserving of universal praise. The preface to the book, the first volume, gives one an idea of the trouble, anxiety and expense involved and these were all multiplied in the preparation of the second volume. The entire work is now, happily over and I, for one, would like to take this opportunity to offer my very sincerest and most hearty congratulations to Mr. Mudi Raj on having produced a truly monumental work.

This is not the place nor the occasion for me to enter into any elaborate evaluation of " Pictorial Hyderabad ". The Press of India has spoken in exceedingly warm terms of it and it highly deserves all the praise that has been lavished on it. It is my-hope that the book will be in the libraries and drawing-rooms of our nobles, officials and prominent citizens. The present and future generations will find much in it to interest, inform, instruct and enthuse them. The history of the past as well as of the passing years of the past few decades has been captured and preserved in its pages. It is an ornament to the State and a tribute to its illustrious ruler.

The Press has had the honour of having had visits from Nawab Salar Jung Bahadur, Maharajah Sir Kishen Pershad Bahadur, and Sahebzada Nawab Basalat Jah Bahadur, the brother of His Exalted Highness the Nizam who have, all of them been kind enough to express appreciation of the work turned out.



It only remains for me to add that Mr. Mudi Raj possesses a crystal clear character and enjoys not merely extensive popularity but also the regard, respect and affection of his friends, co-workers and subordinates. Unostentatious, he enters heart and soul into all work and sees to its completion. He possesses a winning and charming personality and specially liked by the nobility of Hyderabad who set a special value on courtesy and polished manners. Though his burdens are many and varied he ever preserves a cheerful temperament and countenance, and does not let any personal troubles interfere with the discharge of his public duties. I trust Heaven will endow him with strength and wisdom to continue to render valuable services to the State, its Ruler, his community and the general public at large.

A. F. Thomas.



# "Sivasristy" M. V. Bhaggya Reddy

A GREAT SOCIAL REFORMER . . . . .

**A** word of apology is needed for including in this book a brief notice of the life and work of Mr. Bhaggya Reddy. He is not one of those born with a silver spoon in the mouth and rocked in the cradle of wealth and ancestral dignity. He is not even an official of the State to merit special attention, but Mr. Reddy is one of the humblest and loyal citizens of the State, born of a poor family. And his greatness lies in this that he is a reputed social reformer. In the service of others he has climbed the ladder of recognition and public admiration'

He was born in 1888 A. D. and with an education of a pretentious character he dedicated himself for the service of his community. He threw himself heart and soul in the work of reclaiming the depressed classes from degradation and despair. His age and general attainments were at a discount at the beginning ; but he set himself to know the Hindu scriptures and the history and system of caste organizations, the disabilities from which the exterior castes suffered and the methods of approach to the great problems of social regeneration.

In this important work he enjoyed liberty of thought and action and the Government, it may frankly be admitted, not only viewed his activities with sympathy but gave him every encouragement in this valuable humanitarian work. He got into touch with the leaders of the numerous castes which fell within the category of depressed classes, enlisted their co-operation and moral support and, with that singleness of purpose which is characteristic of all great leaders and reformers, Mr. Reddy launched his reform movement. When the history of the Hindus and Hindusim comes to be written the name of Mr. Bhaggya Reddy will, I have no doubt whatever, stand out in great relief as a pioneer reformer, who sacrificed his all and utilised his talents for the promotion of the interests of the down-trodden community.

The depressed communities soon recognised in him an unselfish and staunch leader and Mr. Reddy sustained their confidence by consistency

and honesty. He made it known to his followers that their degradation leading to social ostracism was due to their own apathy and ignorance. He instilled into them this fact that God created all men equal and therefore no one was inferior or superior to another. This new consciousness is now permeating the whole community and is kept glowing and alive by Mr. Reddy's personal talks and public meetings.



"SIVASRISTY" M. V. BHAGGYA REDDY

Literacy he advocated as a lamp unto their feet on the road of progress. He constantly reminded Government of their own duty in this respect and he himself strained every nerve to open and maintain elementary schools for the children of Panchamas. The existence of a large number of special schools in these Dominions for the exclusive use of the depressed

classes is partly due to Mr. Reddy's incessant appeals to Government on behalf of his community.

Deep seated ignorance and superstition can not be easily dispelled. The progress of literacy among these castes is of course slow. Some of the social vices are slowly disappearing and the credit of it all should go to Mr. Bhaggya Reddy. Recently he held a series of public meetings at which he brought home to his people the importance of social purity. He denounced in unmistakeable language the institution of Devadasis, Murlis and prostitution and the dedication of boys and girls to gods, and secured pledges from prostitutes that they would refrain from this evil. He has awakened in the minds of the elders of the community a sense of cleanliness and hygienic living and warned them of the economic disaster due to the liquor habit. By means of co-operative effort on a small scale Mr. Reddy has been able to redeem certain families from ruin.

Mr. Reddy attends every year social and religious conferences held in this State and in other parts of British India. His influence with the leaders of public opinion is great. Among the numerous conferences he has attended may be mentioned the South India Andhra Conference, Andhra District Conference, All-India Depressed classes Workers and Leaders Conference, Adi Hindu Conference and the Depressed classes District Conference. At all these meetings he consistently placed the cause of his community in the forefront. Since he entered public life he has delivered no less than 3,348 speeches !

He is still young and energetic and many years of useful life lies ahead of him.

Mr. Bhaggya Reddy was at a meeting in 1925, presided over by Rai Balmukund, proclaimed by the Hyderabad Adi Hindus as their Dictator, a rare distinction of which any community leader should be proud. He organised in 1925 an Adi-Hindu Sports exhibition and showed to the public that the socially depressed youths can, given opportunities, acquit themselves as well as any class of young people in the touchable groups. He had the privilege of performing the last rites to the late lamented Rai Balmuknd. The body of this distinguished friend of the Adi Hindus was conveyed to the cremation ground by the Adi Hindus under the leadership of Mr. Reddy and disposed of. That was the wish of the Rai Bahadur himself when alive. He so loved the community and worked for its welfare that his last contribution to it was his own body.

To Mr. Reddy goes the credit of the active interest and co-operation of such eminent Hindu gentlemen so lavishly bestowed upon the depressed classes.

During the population census operations in 1931 Mr. Reddy by dint of hard labour and strenuous advocacy got his people to return themselves as "Adi Hindus". It was a master-stroke of leadership and the Hindu community ought to feel grateful to him for the manner in which he held the great Hindu community from disintegration.



# History of Government Departments



## The Revenue Department

**T**HE Revenue Department has a peculiar history of its own. Like many other Government Departments, the Revenue Department is a product of recent times. This statement may sound very strange inasmuch as revenue is the foundation of Government and without it nothing can be done.

The first Nizam, His Highness Nawab Nizam-ul-Mulk Asaf Jah, had carried on the Moghul system of revenue administration which began to be more and more complicated and the expenditure of the State began to outgrow the income. The result was chaos and confusion worse confounded. The peasant classes suffered everywhere. The State was in debt. Creditors clamoured and petty insurrections broke out in the city. Ministers had to shut themselves in their palaces. The Nizams were perplexed. Corruption and oppression reigned throughout the Dominions. Troops were ill-paid and arrears of pay accumulated. Territories had to be assigned as security against debt, and even State jewels had to be pawned. No Indian State in India at the time presented so desolate a financial picture.

Not only agriculture suffered through lack of effort and lack of desire of an impoverished peasantry resulting in a decreased revenue, but to cover its debts the State had to "farm" out larger areas of land from which no revenue came.

How Hyderabad pulled on for so many years till the premiership of Salar Jung is a mystery. At all events it is a mental picture which pains one to portray.

Salvation came when Sir Salar Jung was appointed Prime Minister. The young Minister realized the fact that with an empty treasury, a State in debt, and a system of revenue administration as fantastic as it was fatal, no reforms of any character could possibly be introduced.

With determination he put his hand to the plough and did not turn back till he had accomplished his purpose—the purpose of redeeming the finances of the State. He was allowed a free hand although at times the jealousy of conservatives manifested itself in unpleasant insinuations against the



reformer. He bravely weathered the storm and stuck to his gun in the interest of the ruler and the ruled.

He began by directing all his energies to the removal of the debilitating system of revenue collection. He did away with the system of "farming" lands and gradually decreased the State debt.

Sir Akbar Hydari, Nawab Hyder Nawaz Jung Bahadur, the Finance Member, reviewing the administrative progress for the decade ending 1921, writes :—

"The period prior to the appointment of Sir Salar Jung I as Minister in 1263 Fasli has been often described as the darkest days of Hyderabad finance. Up to that year the Finances of the State were in a condition of utter confusion. There was no Public Treasury, nor any regular record of accounts. The transactions of the State as a whole were never brought under the cognizance of any responsible individual, the control of the Minister himself over the public purse being merely of a nominal character. The revenue of the State was small and steadily on the decrease. The expenditure was high, higher than the revenue, and was steadily on the increase. The deficit in some years amounted to about 30 lakhs equal to nearly one-fifth of the entire annual gross revenue of the country. The State had very little credit, and could borrow money only on substantial security and at heavy interest.

"The chief source of income then, as now, was land revenue, which under all its heads yielded about a crore of rupees, exclusive of cost of collection, which amounted on an average to about 10 per cent of the net realizations. The income from the excise duties did not approach even a lakh of rupees. Transit duties, levied from time to time throughout the country, hampered trade at every step, and, yielding a revenue altogether of about four lakhs of rupees injured the commerce of the country to an extent that can hardly be conceived. There was no regular system either of assessment or collection of any other taxes, not even the land revenue. The collections were in most cases made through farmers and contractors, who were seldom questioned or interfered with about their proceedings, so long as the Government demands were satisfied punctually and in full".

"On the expenditure side, the Military Department was the most costly. Large portions of districts yielding lakhs of revenue were held as military fiefs by some of the nobles for the maintenance of troops. The military expenditure of the State was so large that it absorbed almost the whole of the income from the land revenue".

With Sir Salar Jung's reforms, the aspect changed entirely. The Treasury was no longer empty and the income exceeded the expenditure by nearly ten lakhs and at the time of the great Minister's death, the surplus in the Treasury was nearly 85 lakhs of rupees.

### CLASSIFICATION OF LANDS.

The lands of the State may be broadly divided into two classes according to the nature of their tenures :—(1) lands which are under the direct management of the Government and the revenue from them goes to the Government exchequer. These are known as "Diwani" or "Khalsa" lands; and (2) lands, the revenue of which has been wholly or partially assigned for some special purpose.

Lands of the second named class may be sub-divided into (a) lands, known as Sarf-i-khas lands, which are the property of His Exalted Highness the Nizam and the revenue from them goes to his privy purse and (b) lands which have been the subject of State grants and the revenue from them has been assigned wholly or partially as "Jagir" or "Inam" in favour of some person or persons.

### DIWANI LANDS.

Diwani lands are invariably held on the purely ryotwari tenure. Over twenty million acres or more than 50 per cent of the State area, are held on this tenure by landholders, who have no special grants or any title by which they are connected with the soil. Under this system, each field is considered a holding (technically called "survey number") which the ryot holds directly from the State. The landholder who holds a field, whether an individual or a number of co-sharers, is called the "registered occupant" or "pattadar" or "khatadar". The right of occupancy depends on the regular payment of the assessment by the pattadar. In case of failure to meet the Government demand he forfeits this right and, the land reverting to the State, the right of occupancy is sold by auction.

### ASSESSMENT.

Assessment is determined separately for each field or survey number, and is fixed for a number of years. Originally the period of settlement in the Marathwara and Telingana districts was different *viz:* 20 and 30 years. Now the period is between 25 and 30 years with a greater leaning towards the latter. In the case of lands unirrigated lands or served by wells, the assessment is annually fixed and no remissions are granted for

damage to crops or on account of fields lying fallow. In the case of lands irrigated from tanks or streams, annual remissions are granted for failure of water supply. At the time of resettlement, the existing rates are revised having regard to the economic conditions obtaining at the time, but no enhancement is made in the assessment on account of improvements effected at the expense of the pattadars.

The period of holding is normally one year, but if the holder pays the assessment and dues regularly he may retain his land for an indefinite period. The pattadar has a right to erect farm buildings, construct and repair wells, and in other ways improve agriculture. But agricultural land cannot be diverted to other purposes without Government sanction. Failure to obtain such sanction makes the offender liable to a fine equal to ten times the assessment and also to summary eviction. In the absence of express provision the right of occupancy does not include any right to mines and mineral products, which are reserved to the State. Ryots have, however, the right to use for their private as well as for agricultural purposes, free of charge, and within the village concerned, stone, sand and earth from the beds of rivers, tanks and streams, and also from the unassessed waste lands.

Usually four kists are collected, the first in the month of November, the second in January, the third in April and the fourth in June. The annual demand is about three crores of rupees. It works out at Rs. 1-3-7 per acre of the total area or Us. 1-15-3 per acre of the cultivated area. This is not in excess of what obtains in the neighbouring provinces of British India.

Before concluding this brief resume of the Revenue administration we wish to place on record an act of benevolence of His Exalted Highness the Nizam. During the last two years (1339 and 1340 Fasli) His Exalted Highness' Government has closely watched the agricultural and economic situation. In 1340 Fasli (October 1930 to October 1931) special preliminary measures were deemed necessary to assist the ryots. The collections of land revenue arrears and instalments of loans were suspended. Postponement of land revenue to the extent of Rs. 2'19 lakhs was granted in two districts and throughout the Dominions additional time was allowed for payment of the rabi kist. The introduction of revision settlements was held back. Orders were also issued that coercive measures were only to be used under special sanction and in exceptional circumstances. In addition very substantial relief was given to the produces by prompt adjustment of export duties as prices dropped, the fall in revenue caused by these adjustments amounting to nearly 30 lakhs. Granting remission the order of Government says:—

" The present agricultural year has brought little relief to the agriculturists. Although there has been a marked rise in the prices of cotton and other money crops in the Maratwada districts, very considerable damage has been caused by excessive rains. In the Telingana districts although these same rains fortunately brought a very large increase in the area of wet cultivation, the price of rice has fallen below even the low level of 1340 Fasli. Early in the season, there, the collections of arrears and taccavi instalments were again postponed and general extension of time was given for payment of kists. When it became evident that the situation was not substantially improving, general suspensions of revenue were ordered to the extent of the demand of the kharif kist in the Maratwada districts and of the *abi* kist in the Telingana districts.

There has recently been a distinct improvement in the situation. Prices of money crops have risen appreciably and the prospect of good second crops (*rabi* and *tabi*) is almost universal throughout the Dominions.

Taking into consideration the fact that the settlement rates of most districts were fixed on a low average of grain prices and were so pitched as to make allowance for bad years, His Exalted Highness' Government would be justified in holding that no further relief is warranted.

But although the State revenues have suffered very considerably both by the various forms of relief already given and by the further general fall in receipts, particularly from Customs and Railways, owing to the general economic situation, it is felt that the moment has come for the State to use its resources to alleviate the cumulative effect of continued depression. His Exalted Highness has, therefore, been graciously pleased to order the immediate remission, throughout the Dominions, of the suspended amounts of this year's *Kfiarif* and *abi* kists, a relief of 35 lakhs.

The net area cultivated annually is about 91 million acres of which one million acres are irrigated. Food grains occupy roughly 13J million acres and oil seeds 1} million acres.

This act of generosity on the part of Government has strengthened the loyalty of the people to their beloved Ruler and placed the agriculturists under a deep debt of gratitude to Government. In this connection we may mention the names of Mr. T. J. Tasker, C. I. E. I. C. S. the permanent Revenue Secretary, Mr. A. L. Binney, I. C. S. the Officiating Secretary Revenue, Mr. B. A. Collins, C. I. E. I. C. S. Secretary, Commerce Department, and Colonel R. Chenevix-Trench, C. I. E. for the sympathetic manner in which they weighed the pros and cons of the economic situation and recommended the remission of revenue as a measure of relief to the distressed ryots.

## The Finance Department

**I**N February 1884 H. E. the Viceroy on the occasion of His Highness the Nizam attaining his majority and taking over the reins of Government specially advised His Highness to "look to his finances" adding that "disordered finances are the ruin of the State" and "carelessness and extravagance in financial matters means first heavy taxation and then gradual impoverishment, and ruin of the people and then loans with increasing interest and final bankruptcy".

His Highness fully appreciated the seriousness of the advice and commanded the Minister to take immediate steps to put things in order. The Minister took over the Financial and Political departments with a special Secretary under his direct control. A Reduction Committee was at once appointed and functioned till a General Finance Committee was appointed to suggest financial reforms. Attention was devoted to final settlement of the outstanding liabilities of the State.

The mode of recording and classifying accounts was altered. Describing the position of financial affairs prior to the assumption of office by Sir Salar Jung, as Prime Minister, Sir Hyder Nawaz Jung Bahadur, the present Finance Minister, in his General Administration Report for 1921-22, says :—

"The period prior to the appointment of Sir Salar Jung I as Minister in 1263 Fasli has been often described as the darkest days of Hyderabad Finance. Up to that year the finances of the State were in a condition of utter confusion. There was no public treasury, nor any regular record of accounts. The transaction of the State as a whole were never brought under the cognizance of any single individual, the control of the Minister himself over the public purse being merely of a nominal character. The revenue of the State was small and steadily on the decrease. The expenditure was high, higher than the revenue, and was steadily on the increase. The deficit in some years amounted to about 30 lakhs equal to nearly one-fifth of the entire annual gross revenue of the country. The State had very little credit, and could borrow money only on substantial security and at heavy interest".

The principal source of Income in those days, as it is now, was land revenue. But the receipts though, on paper, totalled something like a crore of rupees annually, exclusive of the cost of collecting, amounted on an average to about 10 per cent of the net realizations. As the credit of the State deteriorated it became necessary to hypothecate the revenue of the districts as security for loans, and sometimes to assign the districts themselves to the management of the money-lenders, who, having once got possession generally contrived to prevent their redemption by means of complications in accounts and claims for interest and compound interest. The income from the Excise duties did not approach even a lakh of rupees. Transit duties levied from time to time throughout the country hampered trade in every direction and the revenue amounted altogether to four lakhs of rupees. There was no definite or well-ordered system of collecting the taxes nor even of assessment of rates. Land revenue was neither properly assessed nor collected and to this irregularity we must add the defects of the " farming " system and the hypothecation of revenues. The collections were, in most cases, made through farmers and contractors who were seldom questioned or interfered with in their proceedings so long as the Government demands were satisfied punctually and in full. The Government never took pains to enquire what exactly was its legitimate due and whether too much or too little was being collected.

A very considerable part of the revenue was swallowed up by the army. Large portions of districts, yielding lakhs of revenue, were held as military fiefs by some of the nobles for the maintenance of troops. The military expenditure of the State was so large that it absorbed almost the whole of the income from the land revenue. In consequence, public departments, on which the prosperity and happiness of the people depended, were starved. Public instruction received only a few hundred rupees a year. A like sum was expended on sanitation and dispensaries generally. The expenditure on postal service did not exceed a few thousands. For all classes of public works only about Rs. 20,000 were set aside yearly, even such absolute essentials as repairs of tanks and roads not being exempt from the general neglect. No regular police existed in the State except at the capital. For the administration of justice throughout the whole Dominions less than Rs. 50,000 were provided. Corruption and bribery reigned supreme.

At this dark and dismal hour in the history of the State came light through the genius of Salar Jung. One of the first acts of his administration, young though he was, was to appoint two competent men for the

preparation of accounts under his own personal supervision. Deeply realizing the fact that no reform could be effected and no constructive work could be undertaken, Sir Salar Jung undertook the onerous task of securing financial equilibrium. " In this " writes Sir Akbar Hydari " he succeeded after much anxious labour and the credit of the State in the local money market was substantially improved. Fresh loans at moderate rates of interest were then negotiated to pay off the older debts which bore heavy interest. The annual interest charged against the State was thus largely reduced. The savings that resulted from the various measures adopted were then applied to the redemption of some of the districts which had been mortgaged to creditors on terms most disadvantageous to the Government. Resumptions were also made of lands which had been appropriated by private individuals without valid title". These measures in a few years resulted in an increase in the annual revenue of not less than fifty lakhs of rupees. The restoration to His Highness, in 1270 Fasli (1869), of the Paichur and Naldrug (Osmanabad) districts added Rupees 27,000,000 more to the Government revenue.

Side by side with these reforms and reformatory efforts in the general and financial administration, a gradual change was effected in the system of records, and audit of accounts. A uniform system of accounts, based on local requirements, was formulated with special reference to the transactions of the District Treasuries, and eventually the Budget system, with a full classification of heads and sub-heads, was adopted, which marked a new era in the history of the financial administration of the State. The accounts were based entirely on the British system, and though in some respects defective, they gave information quite sufficient for all practical purposes. In order that the working of the British system might be thoroughly understood, four officers were selected and sent to Berar and to the Bombay Presidency for training and, on their return, were appointed as Assistants to the Accountant General.

Nawab Sir Hyder Nawaz Jung commenting on the state of the finances of the Dominions at the time of the death of Sir Salar Jung writes :- " Sir Salar Jung found the finances of the country on his appointment as Minister in utter ruin and left them in a flourishing condition at his death. One solitary, but vitally significant, fact will suffice to illustrate the extent and value of the improvements effected in the financial condition of the State during the thirty years of Sir Salar Jung's administration. During the earlier six months of his first year's tenure of office (1263 Fasli) only about eight lakhs of rupees were received into the public treasury at Hyderabad,

the only State Treasury then existing, and at the end of that period the balance in hand was Rs. 13,000. During 1292 Fasli, the closing year of the great Minister's life, the total receipts of the public treasury and its branches amounted to Rs. 3,11,00,000 and, on the day of his death, 3rd Farwardi 1292 Fasli (9th February 1883), the balance in hand was Rs. 81,00,000.

So rapid was the progress that referring to finances of 1270 Fasli, Mr. C. B. Saunders, the British Resident, in his Administration Report for 1869-70 wrote as follows:—"It is hardly too much to say that the Hyderabad State with which I first became acquainted in 1860 is not the Hyderabad which was described, for example, in the despatches of my predecessor of 1820, Sir Charles (after Lord) Metcalfe,—as the England of the present day is not the England of the Stuarts—a result essentially due, as Government is aware, to the beneficent administration and sound policy of the present Minister. Not only was the public treasury full, but the annual income of the State exceeded the annual expenditure by eight lakhs of rupees, while the credit of the State stood proportionately high".

The financial position then fluctuated till the great famine of 1309 Fasli, when there was a deficit of Rs. 144'47 lakhs and B. G. Rs. 340 lakhs had to be borrowed from the Government of India for famine expenditure. In 1311 Fasli there was a further deficit of Rs. 75'94 lakhs. During the decade of 1312—1321 Fasli, the income and expenditure averaged Rs. 449 and Rs. 376 lakhs respectively, and by the end of 1320 Fasli no less than Rs. 225 lakhs had been paid off towards the liquidation of the famine loan. During the next decade (1322—1331 Fasli) the income averaged Rs. 594 lakhs and the expenditure Rs. 554 lakhs.

During the last thirty years the opening cash balances in Treasuries and Banks, exclusive of coin unissued in the Mint, aggregated at different periods, as follows :-In 1311 Fasli Rupees 171 lakhs ; in 1321 F. Rs. 300 lakhs ; in 1331 F, Rs. 521 lakhs that is 5 crores and 21 lakhs. The cash balance has since been steadily accumulating and hence it is much easier now to meet any contingency such as famine.



Up to the time of our going to press the economic depression which set in in the latter half of 1339 Fasli has remained practically unchanged. The unsettled condition has upset reasonable calculations and therefore we shall only present the financial statistics of what may be called the normal year 1358 F. together with those for 1339 to 1341 Fasli (1930 and 1931) for the purpose of comparison.

### REVENUE.

	1338 F.	1339 F.	1340 F.	1341 F.
<i>Ordinary.</i>	Actuals.	Actuals.	Revised.	Budget.
Land Revenue ...	341-94	302-02	305-50	305-00
Forests ...	20'85	2232	19'15	16-00
Customs ...	157'13	159-58	106-50	125-00
Excise ...	16376	159-40	156'00	158-67
Opium & Ganja ...	15'28	15-37	13.00	12-00
Stamps ...	22-08	22-52	20'00	2200
Registration ...	3'61	3-90	3'40	3-20
Mines ...	1'94	2-14	2'96	2-60
Berar Rent ...	29 17	29-17	29-17	29-17
Interest ...	5237	5593	53-50	5000
Paper Currency ...	14-54	1502	17'00	16-27
Exchange ...	287	072	1.00	....
Post Office ...	958	10-43	1000	10-00
Irrigation ....	0'30	0-35	0.28	0-20
Railway ...	47 58	4572	3216	30.95
Electricity ...	..	...	1.00	0.87
Workshop ...	....	..	...	0.70
Telephone ...	...	0'01	...	0.01
Miscellaneous ...	3'04	2'64	2.50	2.50
Mint ....	....	1-22	1.00	1.00
<b><i>Extraordinary.</i></b>				
Transfer form				
Famineinsurance				
reserve	506	.556	, 6 00	5 12
Moiety of Depart-				
mentalsavings	49.45	... }	....	45 07
	941.88	851.82	778'12	834'91

Up to the time of our going to press the economic depression which set in in the latter half of 1339 Fasli has remained practically unchanged: The unsettled condition has upset reasonable calculations and therefore we shall only present the financial statistics of what may be called the normal year 1333 F. together with those for 1339 to 1341 Fasli (1930 and 1932) for the purpose of comparison.

### REVENUE.

	1338 F.	1339 F.	1340 F.	1341 F.
<i>Ordinary.</i>	Actuals.	Actuals.	Revised.	Budget,
Land Revenue ...	341-94	30202	305.50	305'00
Forests ...	20-85	22'32	19.15	1600
Customs ...	157'13	15958	106.50	12500
Excise ...	16376	15940	156.00	15867
Opium & Ganja ...	15-28	15-37	13-00	12.00
Stamps ...	22-08	22-52	2000	22'00
Registration ...	361	3'90	3-40	3'20
Mines ....	194	2-14	2.96	260
Berar Rent ...	29'17	29-17	29.17	29.17
Interest ...	52-37	5593	53.50	50'00
Paper Currency ....	14-54	15.02	17.00	1627
Exchange ...	2'87	07.2	<b>1.00</b>	...
Post Office ...	958	1043	10.00	10.00
Irrigation ....	0.30	0.35	028	020
Railway ....	47-58	45.72	3216	30.95
Electricity ...	...	...	<b>1.00</b>	0.87
Workshop ...	...	...	...	070
Telephone ...	...	<b>0.01</b>	...	<b>0.01</b>
Miscellaneous ....	3.04	264	250	250
Mint ...	...	1.22	1.00	1.00
<b>Extraordinary</b>				
Transfer from				
Famine insurance				
reserve	5.06	556	6.00	<b>5'12</b>
Moiety of Depart-				
mental savings	4945	...	...	<b>45'07</b>
	941.88	851 82	77812	<b>834'91</b>

Likewise for comparison purposes we give below the expenditure heads for the same years.

	1338 F. Actual.	1339 F. Actual.	1340 F. Revised.	1341 F.
Land Revenue ...	62-56	63.68	62'27	Budget for 1341 F. is almost indential with that for 1340 F, variation being within narrow limits.
Irrigation ...	986	9.51	9.25	
Forest ...	890	872	860	
Customs ...	17-19	19.10	20'00	
Excise ...	24-80	28.37	29 50	
Opium & Ganja ....	1-41	0.80	1.25	
Stamp ...	1-02	1.19	1'20	
Registration ...	1-25	1.24	1.30	
Mines ....	0-59	0.67	0'61	
Interest ...	21-94	2306	2360	
Debt Redemption ...	<del>10-00</del>	10.00	1000	
Mint ...	1-81	1.99	2'00	
Paper Currency ...	0-19	1.29	0.68	
Exchange ...	0-45	0.65	0-66	
Post Office ...	12.19	12.23	11.60	
Payment to H.E.H....	50-00	50.00	50.00	
General Admn ...	36.73	38.41	3874	
Political ...	4.45	4.25	4.400	
Life Insurance ...	0.58	0'46	0.40	
Mansab ...	15.45	15.62	15.25	
Military ....	64.89	66.71	66.60	
Courts ....	18.94	20.90	21.05	
Jails ...	3.76	3.96	3.80	
<b>Police</b> ...	<b>58.96</b>	<b>60.99</b>	<b>61.00</b>	
Education ...	71.95	74.48	76.22	
Medical ...	1881	21.44	21.50	
Religious ....	11.51	12.18	12.10	
Agriculture ....	3.99	270	4.70	
Veterinary ....	3.04	351	408	
Cooperative ...	2'85	3.01	3.20	
Miscellaneous Depts.	1.37	1.07	097	
Municipality ...	16.77	10.55	8.58	
Buildings & Comm ...	66.10	72.53	91:74	
Irrigation ....	20.54	12.15	1854	

	1338 F. Actual.	1359 F. Actual.	1340 F. Revised	1341 F.
Railways	... 108	178	1.60	
Electricity	... 0.11	0.21	0.20	
Printing	... 0.96	1.40	1.35	Almost
Industrial	... 0.59	1.95	4.06	identical with
Development	... ..	...	...	the grants
Famine	... 15.00	15.00	15.00	made in 1340F.
Miscellaneous	... 5.41	4.64	3.07	
Reserve.	...	...	...	
	66780			

Sir Akbar Hydari's own words would be a fitting conclusion to this rather lengthy reference to the Finance Department

"It is the stability that the State has obtained from these resources, the ownership of the railway and the providential freedom from any severe famine in the last ten years that enable us now to look with courage and confidence to the times that are ahead of us believing that with these resources His Exalted Highness and his Government will be able to continue to work steadily and continuously for the protection and the material and educational well-being of the people of these Dominions".

### CURRENCY AND EXCHANGE.

"Coin is only issued from the Mint", writes Nawab Sir Hyder Nawab Jung Bahadur in the General Administration Report for 1921-22 "to maintain the rate of exchange between British and Osmania sicca rupees. No coin is issued till the minimum point of exchange is reached and then only at the minimum rate prescribed by Government. With every issue of a new coin a sum considerably in excess of the coinage profits is credited to the Currency Reserve and thus full provision is made against the time when the balance of exchange may set the other way, and it may be necessary to recall O. S. rupees from circulation.

"From the date of the outbreak of the war", Nawab Sir Hyder Nawab Jung continues "the question of the rate of exchange between the Osmania Sicca and the British rupee engaged the most serious attention of the Government. The silver value of the O. S. Rupee as compared with the British rupee is O. S. Rs. 116-14-7 equal to B. G. Rs. 100 and the currency policy of the Government has been to maintain the rate of exchange between the two currencies at as near their respective silver contents as possible.

The importance of a stable rate of exchange in the interests of commerce is fully realized by His Exalted Highness the Nizam's Government but the peculiar conditions arising out of the war resulted in Hyderabad, as in other countries, in fluctuations unknown in normal years. On the whole, however, these fluctuations were not of such magnitude as to hamper the trade of the Dominions. Up to the year 1327 Fasli, i. e. the first three years of the war, the pre-war rate of exchange remained unchanged; but from that time the unprecedented demand for silver coinage became more and more difficult to meet. It is sufficient to say that the difficulties, with which the Nizam's Government were confronted were identical, though on a smaller scale, with those facing the Government of India. At one time Hyderabad was even able to lend the Government of India silver during the currency crisis before the United States of America came to their aid. But the stock of imported silver in the Mint was eventually exhausted, and under the silver ordinance no more could be obtained from abroad. The country silver available in the market was insufficient to meet the demand and at one time, owing to the scarcity of O. S. rupees, the exchange rate which was never below O. S. Rs. 116 equal to B. G. Rs. 100 in the ten years before the war, fell to O. S. Rs. 105 equal to B. G. Rs. 100. This, however, was only for a short period and the general rate of exchange in 1328 Fasli and in the beginning of 1329 Fasli ranged between 109 and 112. At the end of 1329 Fasli it stood at 116, approximately the pre-war rate. Large quantities of gold released by the Government of India were absorbed in Hyderabad, while silver coins, hoarded during the war, when exports largely exceeded imports, had to be brought out to purchase this gold, with the result that there was a great addition to the number of silver rupees in active circulation. Up to the middle of 1329 Fasli the difficulty was to prevent the undue appreciation of the O. S. rupee, after that the difficulty was to prevent the depreciation of the same coin. Instead of a demand for O. S. rupees, the general tendency was to convert O. S. currency into British to pay for imports. There was thus a temporary redundancy of the local currency and to restrain violent fluctuations of exchange Government freely offered drafts on Bombay in exchange for O. S. rupees. To meet this unexpected demand on the British rupee balances, it was necessary to sell off the bullion in the Mint, at a considerable loss owing to the simultaneous fall in the price of silver. It must be remembered, however, that coinage profits till then exceeded four crores of rupees, while the total loss in maintaining exchange from the time the present currency was first introduced was well under forty lakhs of rupees".

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## PENSION FUND.

On the 1st Khurdad 1316 Fasli, a Family Pension Fund was instituted with the two-fold object of making provision for the survivors of deceased Government servants and relieving the State finances from the burden of compassionate allowances. The services of Mr. Oscar la-Vallette Parisot were requisitioned from England as Secretary and Actuary to the Fund, while its affairs were under the control of a managing committee with the Assistant Minister, Finance, as its President. At the same time, a Provident Fund was inaugurated for those Government servants whose service was over five years. It was not compulsory for them, under the rules, framed by Mr. Parisot, to subscribe to the Family Insurance Fund. Mr. Parisot continued as Secretary and Actuary to the Fund till September 1908, when unfortunately he met with an untimely death, and was succeeded by Mr. Arthur Stanley Young who held charge of the Fund till the end of 1321 Fasli (September 1912). It became evident after the experience of a few years that the Family Pension Fund did not gain much popularity and failed to fulfil the expectations with which it was started. It was consequently abolished and a State Insurance Fund was substituted in its place from first Isfandar 1322 Fasli. The main features of the fund are that a Government servant subscribes two per cent of his or her salary to the Fund with an option of a maximum contribution of Rs. 50 per month for proportionate benefits under the scheme. A medical examination follows and on fitness of life being proved a policy is issued to the subscriber under which the subscriber secures the insurance money on his retirement from Government service at the age of 55 years or in the event of his death the heirs-at-law are entitled to that amount. If, however, on medical examination, the Government servant is rejected as unfit he has the option of withdrawing the accumulated subscription towards the Provident Fund. The rules regarding the Fund are incorporated for the information of the public in the Hyderabad Civil Service Regulations.

## Public Instruction

**T**HE old system of educational instruction which prevailed in these Dominions was usually of the simplest kind, though quite sufficient to meet the requirements of the period during which it was imparted. Boys and young men were taught the Quran, the sayings of the Prophet and the art of penmanship.

There were, however, various educational centres at Bidar and elsewhere which gave a regular course of instruction in Arabic, Persian, Muslim law, theology, logic and philosophy. At these madrasses or educational centres organised by the Bahmani Kings students were fed and clothed and taught. From Hindustan, Persia and Bokhara learned Moulvis came and were employed as teachers.

This system of education was greatly disrupted when the Bahmani Kingdom was divided among the feudatories of the State. In those days a good soldier was more valued than a clever scholar. However, the Kutub Shahi Kings of Golconda and the Barid Shahis of Bidar continued to encourage education, the institutions receiving support from State revenues. In spite of it all, the madrasses were not as famous centres of learning as they were before.

In course of time noblemen began to engage tutors to instruct their children and those of the retainers at home. Therefore public patronage to the educational institutions suffered. Endowments were either misappropriated or curtailed. Purely religious instruction began to be imparted at the tombs of Muslim saints and mosques. Madrassa Mahbubia was the only regular institution that existed undisturbed in those days.

1264 Fasli marked the beginning of a new era in education. Sir Salar Jung I as Prime Minister founded the Dar-til-Ulum or the Oriental College in Hyderabad. The first educational Board had its origin with this institution. English, Arabic, Persian, Telugu and Marathi were taught by a staff of seventeen teachers. Exemption from paying fees, award of prizes and scholarships and offer of Government service were the inducements held out in those days for popularising education. The Minister's own building at Pathergatti was the first school building and the school commenced with 130 students.

In 1269 Fasli Government notified establishment of two schools in every taluk and one at each district headquarters. Mathematics, Grammar, Geography and History were taught in them. The fee in these schools ranged between one and two annas. Two Patels, two Patwaris and the Tahsildar of the Taluk formed the board of management of the Taluk Schools while the third Talukdar, the Police Superintendent, the Tahsildar at district headquarters, a Patel and a Patwari constituted the district school board of management. The third Talukdar was also the Inspector of district schools and he inspected the schools at Jamabandi time. In other words public instruction was entirely in the hands of the Revenue Department.

In 1278 Fasli, Government appointed a Minister in the Miscellaneous department for educational affairs and thus the Talukdars were divested of principal executive functions. All teachers in the district schools should be graduates of Dar-ul-Ulum.

The first Director of Public Instruction was Mr. W. H. Wilkinson, his assistant for the vernacular side being Moulvi Mohamed Khair-ud-Din. Mr. Wilkinson in 1279 F. amalgamated a part of the Dar-ul-Ulum in the Engineering College, and split the rest into six schools namely Quran school, Arabic High School, Persian High School, two Vernacular Schools and an English High School. In that year there were 125 district schools. In 1280 Mr. Wilkinson started an Anglo-Vernacular school with a teachers training Department attached to it.

In 1283 written examinations were introduced and in 1284 inspectors of schools were appointed. An educational code was introduced in the same year.

In 1287 the Chaderghat English High School was raised to be second Grade College affiliated to Madras University, and the first candidate who passed the F. A was a Hindu, named Lakshman. Then the college was raised to the First Grade.

In 1291 Fasli there existed 200 private schools. Government gave them every encouragement.

In 1294 F. the whole educational system was reorganised and primary education was given an impetus with the appointment of Mr. Syed Ali Bilgrami as the Director of Public Instruction.

In that year it was found that there were 209 institutions (2 Colleges 4 Boys High Schools, 34 Middle Schools for boys, 4 Middle Schools for Girls



162 primary schools, one Normal School for men and another for women and one English School) with a strength of 11,845, composed of 5,699 Muhamadans and 5,363 Hindus, 561 Europeans and Eurasians and 223 others. There were 819 Girls in Schools, all in the City. The total expenditure on education amounted to three lakhs of rupees. With these figures relating to the early history of education one may gauge and appreciate the degree of expansion of education by comparing the following figures for 1339 Fasli.

	<b>Number</b>	Scholars	Expenditure.
Colleges	<b>9</b>	1,179	9,30,071
Secondary Schools	<b>163</b>	46,887	22,70,755
Primary Schools	<b>4,028</b>	2,39,526	22,93,652
Special Schools	<b>56</b>	4,338	3,62,769
Total	... <u>4,256</u>	<u>2,91,930</u>	<u>58,59,247</u>
Indirect expenditure			<u>32,37,836</u>
		Rs.	<u>90,97,083</u>

This phenomenal increase in the number of Schools and Scholars created a desire among the public for further development of education. The expansion of primary education gave rise to institution of Secondary Schools and the latter to that of University education. The percentage of children of both sexes to the population of school going age is now 173. Physical and vocational education is emphasized.

# The Osmania University

**T**HE Osmania University, though comparatively an infant institution, the idea of its inception really dates back to the eighties when our beloved sovereign, the late Mahboob Ali Pasha, was on the masnad. The idea originated with Mr. Wilfred Blunt, who was a great admirer of Islamic culture, tradition, art and literature. Going from England to Cairo, he realized how the old Egyptian university had fostered education and nourished culture from the time of the early Caliphs, borrowing from Greek philosophy and giving very much of its own in return. Visiting India he put forward the suggestion that Hyderabad being the greatest Islamic province east of Suez should have a university of its own, not merely for fostering Islamic culture and thought but also to bring about an intellectual union between Eastern and Western thought.

The suggestion was well received in many influential quarters and His Highness the Nizam appreciated the idea and was inclined to sanction the project. But education in those days was in such a poor state that His Highness' advisers feared that the time was not yet ripe for a university, as primary, secondary and high school education had first to be developed before college and academic education could be thought of. That was then a wise decision because the university would not have had a sufficient number of students and the heavy expenditure involved would not have been justified.

As a preliminary to it, therefore, Government expanded secondary and high school education regardless of expenditure, which rose from a few lakhs to tens of lakhs. His Exalted Highness the Nizam was deeply interested in the intellectual progress of his subjects and therefore was disposed to sanction the formation of a university here. The question of medium of instruction then arose.

It was generally held in official circles that students taught in English understood things but poorly and found it exceedingly hard to develop their minds. Therefore on the suggestion of his ministers His Exalted Highness sanctioned Urdu as the medium of instruction as it is the State language. The University was started and, pending provision of

accommodation, buildings were rented and work was started with the University college. It began work in 1919 with only Intermediate students. Within a brief period of but thirteen years it has attained to great distinction and its usefulness is not now questioned as it used to be in the early days, for the reason that it was considered a novel and daring adventure.

The university has a wonderful future before it and fills a real want. The university has already begun to produce graduates in Arts and Science. Some of them have distinguished themselves in other Indian and British and Continental Universities and it is our most earnest hope that as years go by many hundreds of young men will avail themselves of the type of higher education provided here.

His Exalted Highness has plans before him to convert the University into a residential university at a cost of something like thirty million rupees in Addigmat and building operations have commenced under the supervision of a European consulting architect. The buildings are expected to be the finest in architecture in the East.

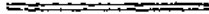
The most salient feature of the university is that it has achieved stupendous, success by imparting education through a vernacular medium. Its success, which was at first generally doubted, is now being generally acknowledged in India, and in some British Universities as well. It is now recognized that teaching a boy in his mother tongue simplifies the labour and makes a direct appeal to his intellect. The unsuitability of the old system is easily realized when mention is made of the fact that no one in England will dream of teaching British youths in German, or Spanish, or French.

We must, however, in justice to ourselves and to the people of the State, make reference to the fact that the medium of instruction should not be confined to Urdu alone, but must extend to other languages as well for although Urdu is the State language it is the mother tongue of a eleventh part of the population Telugu is the predominant language and then comes Marathi. It is therefore the concensus of public opinion that Government would be pleased to consider the claims of nearly twelve millions of non-Urdu inhabitants of the State.

Before the building<sup>^</sup>are completed and the university is transfered to the new area it is expected that a thorough change will be effected in the system of university education.

Another fact to be emphasised is that while University education is eminently desirable, attention should first be directed towards expansion of primary and secondary education in the State by giving liberal grant-in-aid to private enterprise. These will then prove efficient so that they may become feeder schools to the University. There is no doubt of the fact that education now costs the State nearly a crore of rupees annually. The people are profoundly thankful to the Nizam for the encouragement given to higher education, but pray that efforts be made to broaden the basis of literacy and build thereon the structure of University education.

It is, however, pleasing to record public appreciation of the Government opening an Engineering College, a Medical College, and a teachers training College. For the benefit of women the Nampalli Girls High School has since been raised to a first grade College. There are now on the rolls 12 students there.



## Census

**T**HE first census of India was taken in 1871 but the Hyderabad State was not included in it. The next decennial census in 1881 was the first in Hyderabad. Prior to this date it was customary for village officers to periodically report to Government the strength of their villages. The method was crude and its result in most cases unreliable.

The dates of the decennial censuses and the names of the census Commissioners are :—

17th Feb.	1881	....	Syed Mohiuddin Alavi.
26th „	1891	...	Mirza Mehdi Khan.
1st March	1901	•••	do.
10th „	1911	...	Mr. Abdul Majid.
18th „	1921	„,	Mr. Md. Rahmatulla.
26th Feb.	1931	...	Mr. G. Ahmed Khan.

The area of the State censused is 82,698 square miles (the assigned Province of Berar not being included). The accuracy of the area of the Dominions can not be vouchsafed, for there has been no professional survey in recent years. The Population at various censuses are —

	Total	Males	Females.
1881	9,845,594	5,002,137	4,843,457
1891	11,537,040	5,873,129	5,663,911
1901	11,141,142	5,673,629	5,467,513
1911	13,374,676	6,797,118	6,577,558
1921	12,471,770	6,345,071	6,126,699
1931	14,436,148	7,370,010	7,066,138

The decrease in 1901 was due to famine and plague and that in 1921 was accounted for by the devastating influenza epidemic of 1918-19.

Eleven per cent of the population live in towns of varying sizes and 89 per cent in rural parts. There are now 133 towns as compared with 89 in 1921 and 60 in 1881 in these Dominions, of which four are cities, viz: Hyderabad, Aurangabad, Gulbarga and Warangal. The population of Hyderabad City, which is 53 square miles in extent, embracing Golconda in

the west and Bolarum and Trimulghery in the north, is 466,894. The other three towns, being once seats of Kingdoms, have been treated as cities and their population is Aurangabad 36,870, Gulbarga 41,083 and Warangal, in which are included Matwara and Hanamkonda, 62,119.

The number of villages is 21,697 as compared with 21,223 in 1921, an increase of 474. During the decade the Adilabad district, which offers splendid facilities for colonisation of rural population, had 196 new villages sprung up, the total villages in that district being 2961. Medak lost 104 villages during the same period. It may be that due to expansion of irrigation projects in Nizamabad agricultural labour has deserted so many villages in search of pastures anew.

### RELIGIONS.

Of the total population, 9,699,615 are Brahminic Hindus (4,948,408 males 4,751,207 females) 2,473,^30 Adi Hindus or depressed classes (1,252,651 males 1,220,679 females) 382 Aryas (196 males 186 females) 77 Brahmos (44 males 33 females) the total Hindu being 12,176,727. 21,543 Jains (11,456 males and 10,087 female) 5,178 Sikhs (3,064 males and 2,114 females) 1,534,666 Muslims (791,435 males and 743,231 females), 151,382 Christians 79,444, males and 71,938 females) of whom Protestants are 130,106 (67,841 males and 62,265 females), 52 Buddhists (26 males 26 females) 3,885 Zorostrians (1,988 males 1,897 females) and 542,688 tribes (279,533 males and 263,155 females).

Of the total population 14,188,353 are returned to have been born in the State, the rest being immigrants. Madras, among the neighbouring Provinces sent the largest contingent of 132,952 (102,545 males and 30,407 females) who, judging from the sex ratio are a temporary population. Bombay immigrants are 67,734 (36,637 males and 31,097 females) and those from Central Provinces are 14,289 (6,702 males and 7,587 females).

### LITERACY.

	Literates.		Per mille-	
	M.	F.	M.	F.
Hindus (Brahminic)	349,677	323,213	78	6
Adi Hindus	14,076	1,667	12	1
Muslims	137,410	31,429	238	40
Christians	14,922	6,820	244	126
Zorostrians	1,175	885	965	846
Jains	3,128	553	324	66
Sikhs	1,378	212	708	136
Tribes	1,859	441	8	2

The Communities professing Islam, Christianity, Zorostrianism, Jainism and Sikhism command a higher rate of literacy for they emphasize that not only their children should know the tenets of their religions but also read religious books.

The extent of literacy and the efforts of Government to promote same may be gleaned from the following statement—In 1330 F. (1921) there were 4,287 Government and aided schools with a total strength of 2,14,505 scholars besides 4,053 private schools with a strength of 76,654 pupils. At the end of the decade, 1339 F. (1930) schools of the former description numbered 4,256 with a student population of 2,91,930 and those of the latter description 1,082 with 31,570 pupils. 2,798 private schools were closed down in 1334 F. by order of Government and the private scholars fell from 76,654 in 1334 to 29,626 in 1335 F.

The schools for the furtherance of girls' education numbered 771 in 1330 F (1921) and 684 in 1930 and the number of Girls attending them rose from 36,796 in 1330 F. to 41,384 in 1340 F.

The percentage of scholars to population of school going age in schools rose from 20'8 (boys) and 4 girls in 1921 to 299 (boys) and 45 girls at the end of the decade

Expenditure on education rose from Rs. 53,06,961 in 1921 to Rs 90,97,081 in 1930 A number of schools exclusively for the children of the depressed classes are also maintained by Government.

An interesting point to bear in mind is that at the beginning of the decade there was one school for every nine square miles and at the end of the decennium one school served the needs of 11'5 square miles.

### INFIRMITIES.

12,656 males and 9,540 females (22,196 total) are afflicted with various infirmities. Of the total

		Males.	Females.
Insane are	... 2,200	1,337	863
Deafmute	... 3,742	2,209	1,533
Blind	... 12,516	6,480	6,036
Lepers	... 3,738	2,630	1,108

For the Insane Government maintains an Asylum in Hyderabad and for lepers there is a Government aided Mission Home at Dichpalli. Hyderabad City has 287 insane 158 deafmute 172 blind and 58 lepers. Karimnagar district claims the largest number of lepers (612) and Nander the smallest (54).

67 of the insane are below 5 years of age (41 boys 26 girls) 331 between 5 and 10 years. The others are of higher age groups, the largest number (273) being found to be between 25—30 years ; (175 males and 98 females). 420 children (232 boys) who are blind are below 5 years of age. and Blindness the increases as the years grow and the largest number (1,452) is above 70 years of age.

Blindness among women is as common as among men. Striking contrasts are.—

Ages		M.	F.
2— 3		46	46
4— 5		70	79
35-41)		369	381
50-55		480	483
55—60		308	311
60-65		512	586
70 & over		680	772

Women are more liable to blindness because they spend much of their time in smoky kitchens and ill-ventilated houses with a few chances of enjoying fresh air and sunshine.

Leprosy is more prevalent among rice eating classes in Telingana than others.





# The Telephone Department

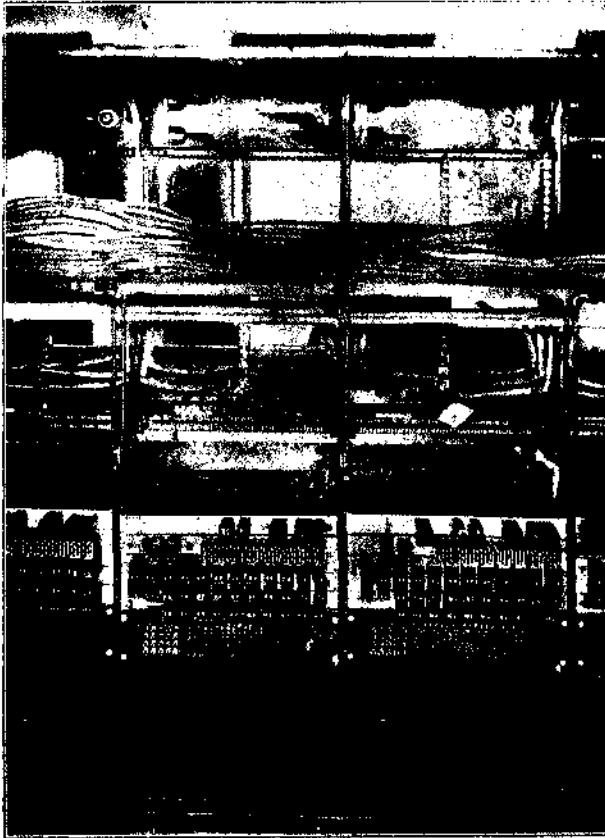
**T**HE Telephone system was first introduced into Hyderabad in the month of Meher 1294 Fasli (about 1835 A. D.) with a view to facilitate communication between the officials of the various important departments and the staff of the Nizam's personal Secretariat.

The Department was first worked for seven months by the Bombay Telephone Company, and was then taken over by the Military Secretary (then the late Major Percy Cough) to His Highness the Nizam's Government. Subsequently it came under the control of the Public Works Department and still continues to be so except for two years (1326 and 1327 Fasli) when it was worked by Messrs, the Callender Cable Company, Limited. Mr. Bala Pershad, Ph. B., M. A. I E. K. has been the Superintendent of the Telephone Department since Azur 1328.



ERRECTION OF C. B. SWITCH BOARD BY THE MECHANIC OF THE DEPARTMENT AT THE TIME OF CHANGE OVER FROM MAGNETO TO CENTRAL BATTERY SYSTEM.

In 1295 Fasli, that is, the year of the introduction of the Magnets single line earth return Telephone system, there existed only one telephone exchange at the Baradari, with sixteen subscribers but in 1300 Fasli in order to connect up all the important offices, another exchange at Narayangooda was opened and later, in order to cope with the public demand, a third exchange was opened at Secunderabad.



ERRECTION OF A SWITCH BOARD CENTRAL BATTERY SYSTEM  
BY THE MECHANIC OF THE DEPARTMENT.

As the magneto system was not satisfactory owing to the increased number of subscribers, it was decided by the Government in 1325 Fasli that the existing system and most of the overhead lines be replaced by means of

a Central Battery system and underground cables but for financial reasons the work under the direct supervision of Mr. Bala Pershad, Superintendent, was delayed till 1330 Fasli and completed by the beginning of 1333 Fasli. The change in the system resulted in the removal of about 650 magneto telephone instruments, 8 magneto switch boards and other apparatus which were of no use under the newly introduced system. In order to make use of these discarded apparatus, His Exalted Highness the Nizam issued orders in 1342 Hijri that telephones should be installed in Aurangabad, Jalna, Handed, Guiburga, Raichur, Warangal, Latur, Parbhani and Nizamabad.

Accordingly, telephones were installed in 1335 F. in Raichur and Aurangabad, Jalna and Warangal; and in 1336 Fasli trunk lines were installed connecting Aurangabad with Jalna and Hyderabad with Warangal. Proposals to connect up Bidar with Hyderabad by trunk lines and for the installation of telephones at Nanded and Umri with trunk lines between them were submitted to Government and are pending sanction. Connection of Raichur with Narayanpett via Saidapur is also under consideration.

The Telephone Department has a very large and promising future before it and we trust that every effort of the head of the department to popularize the system will meet with increasing success and not only add to the income but also tend to lessen the rate of subscription which, in present conditions, is prohibitive to persons of moderate means.



## The Mint Department.

**H**IS Exalted Highness the Nizam coins his own money as his ancestors did from the day the Deccan was declared independent of the overlordship of the Delhi Emperor. Not only the Nizam had his own coinage, but strange to say even his tributary' the Raja of Gadwal Samasthan, struck his own coins. This privilege was taken away from him when the Gadwal Samasthan passed along with the Raichur Doab into the hands of the British. At the present day the Nizam's rupees circulate throughout the Dominions and all the Samasthans, jagirs and Paigah Estates. Along with these, British Government rupees also circulate to facilitate business transactions but not to any very considerable extent as compared with the former. The Exchange between the two is a delicate problem in finance and Rs. 116 to 319 Osmania Sicca are equivalent to British One hundred rupees, the rate varying at different times.

New coins are issued from the Mint to maintain the rate of exchange between British and Osmania Sicca rupees. No coin is issued till the minimum point of exchange is reached and then only at the minimum rate prescribed by Government. With every issue of new coin a sum considerably in excess of the coinage profits is credited to the currency reserve and thus full provision is made against the time when the balance of exchange may set the other way and it may be necessary to recall O. S. rupees from circulation.

Gold coins are also struck at the Mint and these are called "Ashrafees" of the value of Rs. 25 each. Half ashrafees are worth Rs. 13; one fourth ashrafees Rs. 7 and one-eighth ashrafees Rs. 4. The old ashrafees were worth Rupees 30 each, that is equal to two British sovereigns.

The old Halli Sicca rupees were rather crude specimens of the coiner's art and the copper coins in exchange for five rupees would weigh nearly a seer or two pounds.

# Public Works Department

## REMARKABLE RESULTS.

**T**HE Public Works Department was first organized in 1868, (1277 Fasli) and has been reorganised from time to time according to the requirements of the State. Mr. William Marrett, who was Superintendent of Roads under the Residency was the first chief officer, who, exercised a general control over the Department. In 1871 His Excellency the Minister, acting under the advice of the Resident appointed a European Engineer as Secretary to Government. A year hence ten more English Engineers were entertained, one of whom was Mr. Haskoll. In 1873 Mr. W. H. Wilkinson, who was Principal of the Engineering College, was appointed Chief Engineer. The State had then been divided into 5 divisions and 18 districts, each under a District Engineer. In 1875, the Department was reorganized into two distinct branches, administrative and executive, the immediate head of the former being the Minister and that of the latter the Departmental Minister, styled the Sadr-ul-Maham, while a Secretary was appointed for each branch. Subsequently the designation of Sadr-ul-Maham, was changed to that of Moin-ul-Maham. The Moin-ul-Maham became the head of both the branches and was made an assistant to the Minister. It was also realised that the executive staff was not strong enough to provide a thoroughly competent Engineer for each. Therefore five most competent men were selected and placed in charge of the five divisions with an ordinary Engineer incharge of a district. In 1894, owing to the increase in the volume of work, the office of Secretary in the Public Works Department was separated from that of the Chief Engineer, and business connected with the Railways and Mines, Municipalities and Telephones was entrusted to the charge of the former. Since then Railways have been transferred to the Financial, Mines to Industrial and Municipalities to the Political Secretariats.

As the work of the P. W. D. was too unwieldy, (the Ab-e-Pashi Department) was separated from the Buildings and Roads branch in 1878 (1288 Fasli) It was under the Revenue, with two or three professional Engineers. In 1816, when it was found that the large tanks in the State required not only extensive repairs but restoration also, it was considered expedient to form a separate irrigation department under a Chief Engineer, whose

services were lent to the State by the Government of India. The Chief Engineer had to submit his proposals relating to irrigation works to Government through the Public Works Secretary.

There was however a conflict of interests between the General Branch and the Irrigation Branch of Public Works. The Revenue declined to transfer control of the Abpashi to the P. W. D. nor were the Ab-e-pashi Engineers capable of carrying out important projects. A Committee of enquiry was therefore appointed and as a result of its recommendations, the Public Works Department took over not only the Ab-e-pashi but also the Municipal engineering. Mr. M. H. Wilkinson was appointed as consulting engineer and Mr. G. Palmer, Secretary to Government, while Mr. Rai Munnu Lai was appointed Superintending Engineer. District Engineers were reappointed and Divisional Engineers became inspecting Officers. A provisional code was also drafted and issued. In 1884 further changes were effected to improve the efficiency of the Department,

#### ORGANIZATION.

At present the Department is organised as follows :—

At the head is the Sadr-ul-Maham- Under him the Secretary and Chief Engineer in charge of the Irrigation and General Branches. There are two Superintending Engineers under the Chief Engineer. Work in the districts is carried on by the Divisional Engineers, one set of them being in charge of buildings and roads and the other in charge of irrigation works-

#### IRRIGATION BRANCH.

The operations of the Irrigation Branch have been practically confined to the Telingana districts, the divisional charges being Warangal, Nalgonda, Karimnagar, Adilabad, Medak, Nizamabad, Mahbubnagar, Gulburga, Raichur and Tank Restoration Survey parties (two divisions). The expenditure on the Department averaged Rs. 27,32,968 per year during the decade. The cost of the establishment formed about 37 per cent of it

Several irrigation projects undertaken in the Dominions; some of them have been completed. Before passing, however, it must be remarked that descriptions are given only of the large projects and these do not include ordinary works carried on by the Irrigation Department. These ordinary works embrace such large items as the making of new tanks, restoration of old tanks, construction of feeder channels, building of low causeways, laying out of roads, construction of small reservoirs and the under taking of smaller projects under Famine Relief Operations.

## IRRIGATION PROJECTS

### THE MOOSI RESERVOIRS.

The Musi river takes its source in Anantagiri hills and after a course of 52 miles enters the Hyderabad City. It is formed of two streams Musi and Easi. The Easi joins the Musi at Sangam at the foot of Golconda hills about 3 ½ miles from the City.

In September 1908 a disastrous flood occurred in the Musi river at Hyderabad owing to unusual heavy rainfall within the catchment, breaching several tanks in the basin, the floods overflowed the river banks and caused great destruction of life and property in the city.

In order to protect the city from similar floods, it was decided to construct two reservoirs one across the Easi and the other over the Moosi to hold back excess floods during heavy rains and to secure effective control over the floods. The works were undertaken by Mr. C. F. Dalai, a famous engineer. The Moosi reservoir is named the Oosman Saugar.

This reservoir has been located about a mile from the Faridabad village and about 5½ miles above Sangam or junction of Musi and Easi rivers. It consists of a masonry dam 3,950 feet long and 90 feet high in the deep portion with 16 flood sluices 6' by 10' each regulated with lift shutters, and a masonry bywash 1,800 feet long in the saddle beyond the right flank of the dam.

It has been built not only to serve as a flood moderator but also to conserve water to the Hyderabad City and Secunderabad for irrigation.

The reservoir is to hold a total capacity of 10,568 m.c. ft. at F T L — 1,80,500 of which 6,680 m.c. ft. is to serve as flood storage, 3,250 m.c. ft. is to preserve water for supply to the city and irrigation and the balance 838 m.c. ft. is below the sill of outlet sluice for water supply and is intended for silting purposes. The project was started in 1913 and completed in 1918 at a total Rs. 58,40,000. The Easi reservoir is called Himayat Saugar.

This reservoir (on the Easi river) has been located just above the hamlet of Kilaskhan Darga 3½ miles above its junction with the Musi river or 6½ miles above Hyderabad City. It consists of a masonry dam backed with earth 4,160 feet long, 17 flood sluices of 15 ft. wide and 20 ft. high regulated with stony pattern lift-shutters, a waste weir 2,800 feet long at left flank and a supply sluice of 3' by 5' each at right flank; thus the total

length of the dam is 7,400 feet with a maximum height of 93 feet above deep bed of the river.

The reservoir is to have a capacity of 7,093 m.c ft. of which 3,500 m.c ft. is for flood protection, 3,160 m.c ft. is for irrigation purposes and the balance 435 m.c ft. below the sill of the outlet sluice is intended for silting purposes.

The level of top of dam is at	1781'00
Crest of water weir is at	1774'00
Sill of flood sluices is at	1741'00
Sill of outlet sluice is at	1733'00

The top of flood sluice gate is kept 17611'00 to retain permanent storage of 3160 m.c ft. for irrigation purposes. The reservoir will act as a flood moderator between levels 1761'00 and 1776'00.

This reservoir was started in 1330 Fasli and completed in 1335 Fasli at a total cost of Rs. 91,75,000.

By the construction of the above two reservoirs the quantity of floods in the Musi river in the limits of Hyderabad city has been restricted to 1,25,000 cusecs which the river safely carried before.

Among the major projects in the districts may be mentioned the following :—

*The Belal Project* in Bodhan taluk The Belal tank feeds two other tanks below it ; the total storage is 436 m. c. p., the irrigable area under the system being 1/265 acres. The work was restored between 1333 F. and 1338 F. at a cost of Rs. 1,28,000.

*The Pocharam Reservoir.* Across the Allair river near the Pocharam village of Nizamabad district a masonry dam was constructed. The length of the dam is four furlongs and height 105 feet, The length of the main canal is 36 miles with a discharge of 360 cusecs at the head. Two villages were submerged and the ayacut covers 13,000 acres. The lake was completed in 1922, at a cost of Rs. 34 lakhs.

*Royanpally Reservoir.* By daming the stream near Royanpally in Medak district a reservoir of modest size and capacity was erected at a cost of nearly three lakhs of rupees in 1924.



*The Nizam Sagar.* The Nizam Sagar reservoir is the largest in the State. It consists of a masonry dam built across the Manjira near the Achampet village of Nizamabad District. The drainage area at the dam site is 8576 square miles and the maximum discharge of the Manjeera river at the site is four hundred cusecs. The length of the dam including the main dam, composite dams and the bywashes comes to three and a half miles, and the maximum height is 158 feet. The water spread area at the maximum flood level is about 57 square miles. For the surplus there are flood gates of steel shutters erected, 28 in number. 32 villages are submerged in the reservoir and the total compensation paid amounted to 34 lakhs of rupees. The work of the reservoir was started in October 1923 and water was let off into main canal of thirty miles in length in August 1930. The entire reservoir was completed in 1932.

The Nizamsagar main canal 96 miles in length was started in 1333 F. The cost of the canal alone amounts to about Rs. 215 lakhs.

The reservoir commands an irrigable area of 2,75,000 acres in the taluks of Vellareddy, Bodhan, Nizamabad and Armur and the Canal has a gross irrigable command of 536,537 acres of Khalsa and Jagir taluks.

There are three falls of ten feet deep in the first mile of the canal. From these falls it is proposed to generate power for agricultural and industrial purposes.

*Palair Project.* By throwing a dam across the Patair river in Naikunda village, Khammam taluk, a storage reservoir has been formed. By this the available supply from the catchment area of 651.24 square miles is utilised for the irrigation of lands on both the banks of the river. The reservoir work was started in Ardibehisht 1332 Fasli and completed in 1338 F. It has a drainage area of 651 square miles and the project cost Rs 24, lakhs.

*The 2Uyra Project.* The wafers of the Wyra and Pungdi rivers, which were running to waste have now been conserved under this scheme by the construction of a storage reservoir. This is formed by a masonry dam with earth backing over a mile long and sixty feet high which has been completed. About 17,000 acres of land on either side of the river are irrigable. The work was started in 1332 F. and completed with considerable expedition. Both the reservoir and the ayacut are situated in the Khammam and Madhira taluks.

*Singabhupalam Reservoir.* This is a breached and terminal tank of a group of ten tanks above it and is situated in the Yellandu taluk. The work was originally started in 1328 F. as a famine relief work but owing to unhealthy conditions prevailing there the work was retarded. The tank is designed to have a catchment area of 55 square miles. A complete restoration of the tank and utilisation of the impounded waters for irrigation will go a long way to serve as a protective work in this taluk.

*Mahbuhar extension Project* The Manjera is one of the most important rivers in H. E. H. the Nizam's Dominions. It rises from the plateau of Patoda in the Bhir district and traversing a distance of 38 miles joins the Godaveri near the village of Kondalwadi in the Nizamabad district. In the year 1899, when Mr. P. Roscoe Allen was Chief Engineer, Government sanctioned the Mahbubnahr project and the work was completed in 1903 at a cost of Rs. 18'31 lakhs.

Later, it was decided to extend the project at a cost of Rs. 18 lakhs but after starting the works it became clear that the estimate was very low on account of the Dam's foundation having to be increased in depth. According to the revised estimate the cost came up to Rs. 25½ lakhs and the estimated return in revenue fell from 58 to 41 per cent. Fortunately, Nawab Ali Nawaz Jung Bahadur, the Chief Engineer, after inspecting the works passed orders to increase the scope of the Project in order to improve the financial aspects of the scheme. Accordingly, a new estimate was prepared for 31¼ lakhs of rupees, submitted to Government and sanctioned by them in 1329 Fasli,

The revised estimate practically doubled the scope of the Project and the estimated return came to 63. The area to be irrigated by the reservoir is 16,069 acres; the supply available is 2,408 million cubic ft; the main dam is 2,100 feet and the extension channel 36 miles long. The work is practically complete now and 41 instead of 27 villages as originally provided for would now be benefited.

The Irrigation Department has in hand the following projects, (i) The Dindee Project in Deverkonda taluk, the channel to be ten miles in length; and (ii) The Bennur Project in Raichur taluk which provides a canal of 133 miles in length through the taluks of Gangawathy, Sindhnoor and Manvi. This project is intended to materially assist in the protection of a district which singularly suffers from deficient rainfall.

## BUILDINGS AND ROADS.

What the Public Works Department has done in the matter of providing buildings of public utility both in the City and districts cannot be measured in terms of mere number. Persons who have watched the progress of the State during the last twenty years are amazed at the thorough transformation of the City and some of the large towns in the districts. The High Court, the Osmania General Hospital, the Telephone Exchange the Nurses Quarters, the City College, the Peace Memorial Serai, the Bellavista and the Library are some of the large buildings that adorn the City. In the districts, the judicial, revenue, forest, educational and medical buildings have considerably enhanced the character of the towns which are the head quarters of administration. Government has been very liberal in granting money for such buildings. The Local Fund Department has done its share of improving the outlook of towns by providing travellers bungalows, serais and dispensary buildings and roads, metalled and murum, are increasing year after year in mileage throughout the Dominions. One serious handicap in the matter of road communication is the presence of innumerable streams which intersect the roads, thus rendering them unsafe for traffic during the monsoon. In some cases low causeways have been constructed but they have not improved the utility of roads at ail times of the year. The Government have appointed a Road Board consisting of the Finance Member, and the secretaries to Government in the Public Works, Commerce and the Revenue Departments. The Board has, since its inception, been instrumental in furthering the road and bridge programme both in the City and districts ; for it realises that in the provision of good roads accessible at all seasons lies the economic prosperity of the country. Markets, as the condition of roads stands at present, cannot be reached by producers except in the fair weather and postal and passenger communication is subject to delay and inconvenience. In these days of motor traffic durable roads linking important towns and villages are a sine qua non and the Government is alive to the needs of the public in this respect.

# City Improvement

**H**YDERABAD stands at a height of about 1700 ft. above the mean sea level. The annual mean temperature in the shade is 81° F. and the annual average rainfall is 30 inches. The population as per last Census of 1931 is 466,384 on an area of 53 square miles hence it ranks as the fourth largest City in India.

The city was founded in the year 1591 (999 H.) by Mahomed Quli Qutub Shah. Golconda, formerly the capital of the Qutub Shahi dynasty becoming unhealthy and the water supply falling short, the fifth Qutub Shahi King, Mohomed Quli built a new town and called it Bhagnagar after his Hindu mistress. It is at present known as Hyderabad.

The city proper is situated on the right bank of the river Musi, It is surrounded by a stone wall six miles in circumference and two and a quarter square miles in area. It was originally well laid out on the gridiron principle. It has the Charminar as the centre and trunk roads led from it in all the four directions. But the streets and lanes built in later periods have not conformed to any regular plan. With the growth of the city, the people spread beyond the city wall and hap-hazard buildings started resulting in the formation of crooked lanes. The two disastrous floods which occurred in the Musi in 1748 (1161 H.) and 1771 (1185 Hijri) destroyed hundreds of houses and breached the City wall at a number of places, and thousands of people lost their lives. The city not being an industrial place it could not recover early from these shocks and the buildings which were built after these floods were mostly kutchra with tile roofs. Then again the flood of 1908 caused a great havoc. This was followed by plague which broke out for the first time in 1911 and many perished. These, disasters however, proved a blessing in disguise. They brought home to Government the necessity of improving the city and make it sanitary and habitable. Malaria, plague, cholera and small-pox were the annual visitants and the population was being steadily decimated by them. Infantile mortality was high. Government realising its duty to the people in the metropolis appointed in 1912 an Improvement Board. It consisted of high officials and a few leading citizens. Its duty was to take steps and carry them out in order to clear the slums, provide model houses for the poor and to provide other social amenities to the people in general. The members of the Board were Nawab Wali-ud-Dowla Bahadur, President, the Finance Minister, the Secretaries to Government in the Judicial and General Departments, Public

Works and Sarf-i-Khas, the *Legal* Adviser, the Police Commissioner, the Director of Medical and Sanitation Department, the Municipal Commissioner, the Inspector General of Paigahs, Jagirdar Nawab Shah Yar Jung Bahadur, Raja Natsinghirji, Mir Vazir Sultan and Nawab (now Sir) Nizam Jung Bahadur (Secretary). The personnel has since changed slightly.

With Mr. P. A. Bhavnani (now deceased) the work started in right earnest in 1914 and a sum of fifteen lakhs of rupees was spent in five years in slum clearing, housing the poor, drainage construction, road widening etc.

The Board first bridled the Musi by converting its deep banks into stone walls and the waste land on either sides into veritable gardens, the total cost being nine laks.

The High Court, the City College on the right bank and the Osmania General Hospital and the Library built by the Public Works Department on the left now adorn the city. For continuing the work Government granted 88 lakhs of rupees to be spent over a period of ten years on improvements. Nampalli, which was the nursery of plague and diseases was completely obliterated, and on the site the Board built three types of houses for the poor and middle classes.

Nampalli is now a healthy suburb with wide roads, raised footpaths and sanitary houses. The areas so far dealt with are Nampalli, north of Broad Gauge terminus railway station, Akber Jah Bazaar, Sultan Shahi, Gunfoundry, Mussallam Jung Gardens, Moghulpura, Begum Bazaar, Pathanwadi, Pheelkhana and Errannagutta (Hyderabad Metre Gauge station).

Side by side with slum clearing, the Government instituted a Drainage Department which has laid a network of drains on modern lines. Both storm water and sewage are carried by these drains.

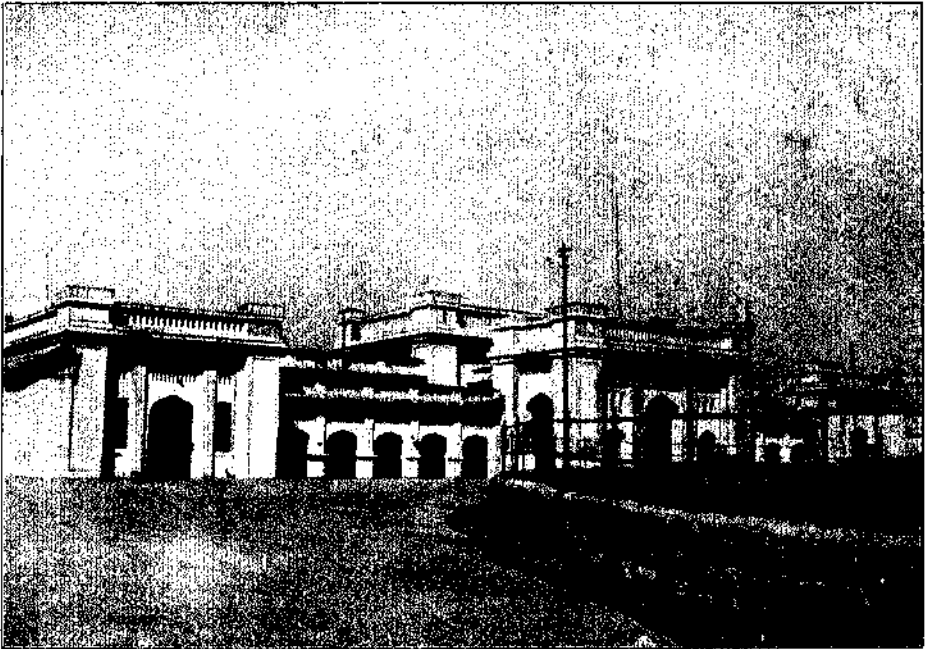
Among the road improvements may be mentioned the widening of the Pathergatti road between Charminar to Afzulgunj, and the city road from Afzulgunj bridge to the Hussain Sagar Tank.

Mr. Meher Ali Fazil, the Superintending Engineer, deserves the greatest credit for all that has been done to improve the city. He is an experienced and skilful architect of repute and many of the buildings that adorn the city are his handiworks. Nawab Sir Nizam Jung Bahadur, though retired from public service, continues as Secretary of the Board and his name will go down to posterity for the contribution he has been making towards the building and beautifying of our city.

## The State Railways

**E**XCLUDING the Great Indian Peninsula, the Madras and Southern Maratha and the Barsi Light Railways, which traverse the State, there are at present eleven hundred and eighty miles of broad and metre Gauge rail road owned by the State.

The Broad gauge is from Bezwada in Madras Presidency to Wadi *via* Kazipet and Hyderabad. It is 337½ miles in length. Kazipet to Bellarshah is 146 miles and Vikarabad to Bidar (Muhammadabad) 57 miles, Dornakal to Singarenni Collieries 16 miles and Dornakal to Bhadrachalem 35 miles. The Metre Gauge is the Godavari Valley Railway between Secunderabad and Manmad 386 miles, Secunderabad—Kurnool line 151 miles, Parbhani to Purli Vaijnath 40 miles, Purna to Hingoli 50 miles.

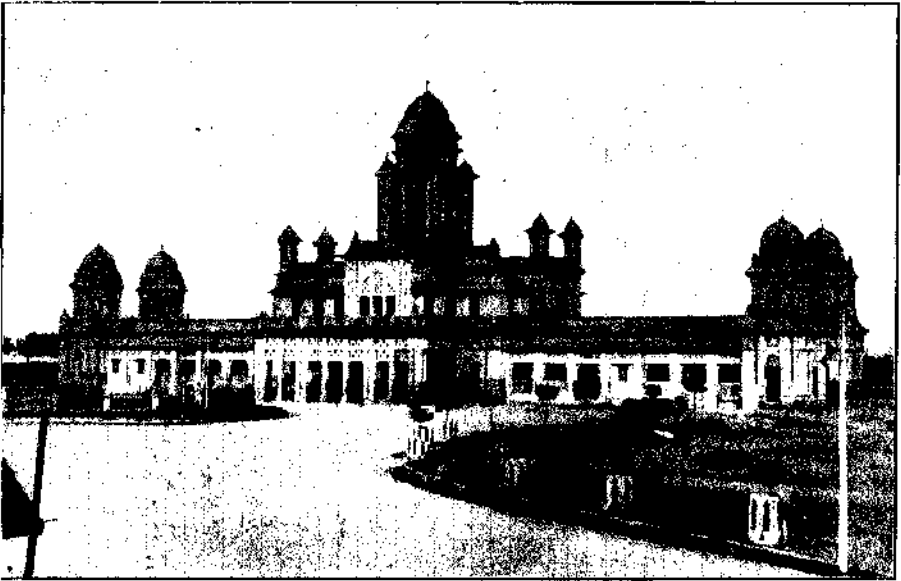


HYDERABAD RAILWAY STATION (B.C.)

The Railways were until April 1930 managed by a company in England. Government purchased the lines for £ 8,300,000 on the first of April 1930. After deducting the Government's own share of the sinking and reserve funds and of the moiety as holders of share and debenture capital of the Company, the net amount paid was £ 4,370,000.

The early history of railway construction in these Dominions is of interest :—

In October 1855, Lord Dalhousie raised the question of how a railway was to be taken across the Nizam's territory and where the junction between the Madras and the Bombay lines should be fixed. To this a reply was given in the latter part of January 1856 leaving it generally to the Government of India to come to a final conclusion.

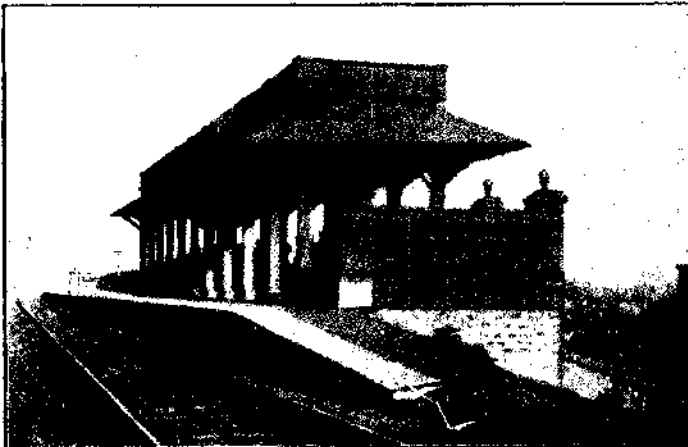


HYDERABAD RAILWAY STATION (M. G.)

In June 1861 the Bombay Government took tip the question of instituting a survey from Sholapur to Hyderabad, in some measure at the request or with the concurrence of the Nizam or his Minister. After considerable discussion, the Government of India decided in 1864, with the approval of the Secretary of State, that the trunk lines connecting Bombay and Madras should pass through Gulburga, Raichur and Gooty. When

the Government of India recommended to the Secretary of State the adoption of the idea of a main trunk line *via* Raichur, which was then nearing completion, it was expressly stated, with the concurrence of the Home Government, that all needful encouragement should be given to facilitate the early construction of a branch line from Gulburga to Hyderabad.

In 1862 the Government of India ordered the construction of a railroad from Sholapur to Hyderabad. A despatch from the Duke of Argyll having laid down the principles on which the undertaking should be executed and managed, active negotiations followed between Mr. Saunders, the then Resident, and Sir Salar Jung. The Nizam's Government were prepared to construct the line as a "State affair" or they would undertake it in financial partnership with the Government of India. The Chief Engineer of the Public Works Department, with one or two professional subordinates, surveyed the route and was entrusted by the Supreme Government with the entire work.



JAMES STREET (SECUNDERABAD) SUBURBAN STATION.

On the 28th September 1864 the Resident wrote to the Secretary, Bombay Government, requesting that a sketch might be forwarded of the land required. And accordingly a schedule of the land required along with a plan was forwarded in reply in January 1865. On the 25th August 1865, the Secretary to the Government of India, Public Works Department, wrote to the Resident at Hyderabad forwarding copy of a letter dated the



1st July from the Secretary, G. I. P. Extension Railway Company, expressing the Company's willingness to take up the construction of the line between Gulbarga and Hyderabad. A copy of the Agreement containing the special conditions proposed by the Company for the construction, on the same lines corresponding to other parts of India, was also forwarded. And in March 1865 the Directors of the G. I. P. Railway Company communicated to the Government of Bombay their opinion that until the line was actually chalked out, the question of the terminus could not be well determined.

In December 1867 certain instructions were semiofficially received from the Viceroy by Sir Richard Temple, the Resident at Hyderabad, directing him to ascertain the sentiments of His Highness the Nizam concerning the terms on which the construction of a line of railway through his territory from Gulbarga to Hyderabad could be undertaken.

The question laid before His Highness was briefly this :—" Whether in the event of the scheme receiving the sanction of the British Government and the necessary funds being raised in England, the Nizam would give his consent to defraying one half of the interest guaranteed to the share-holders out of the surplus revenues of Berar and provided that the British Government undertook to defray the other half".

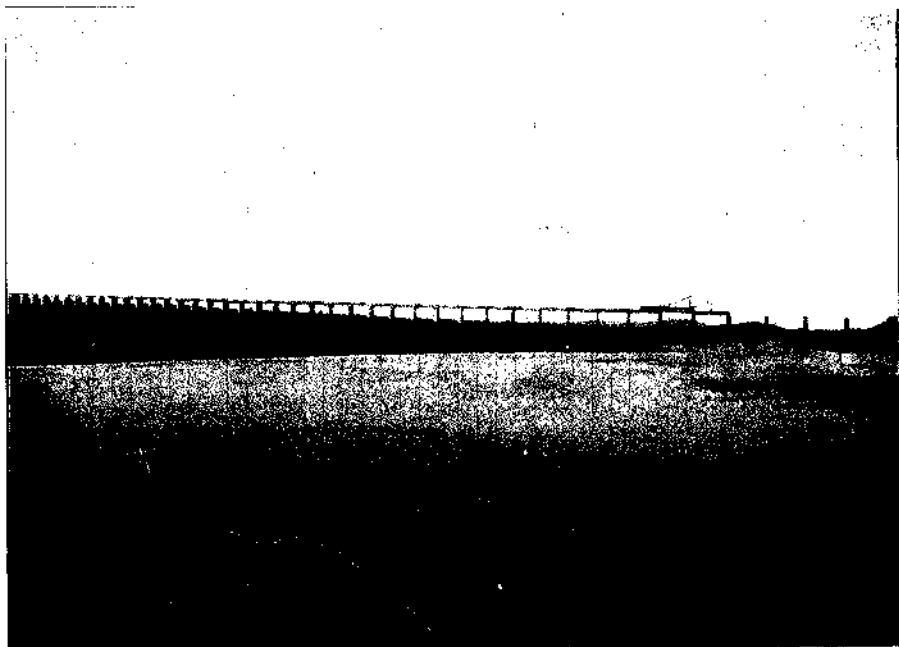
To this His Highness after much consideration and after raising all the objections that occurred to him, from an opposite point of view, and receiving explanations thereon, finally replied in the affirmative.

In the year 1869 a line of railway was surveyed from Gulbarga to Hyderabad by the G. I. P. Railway Company and in 1870. Sir Salar Jung, who was then Prime Minister, gave another proof of the enlightened spirit in which he administered the affairs of the Nizam's Dominions by sanctioning the construction of a line of railway from Gulbarga to Hyderabad.

The Nizam's Government declared its readiness to construct the railway and agreed to give the land free, grant jurisdiction over the line to officers appointed by the British Government, but said that it could not provide the capital required—a million sterling—from its own current revenues without considerable inconvenience. It was then suggested by the Government of India that the total amount of capital required for constructing this line should be procured from the public in the same way as it was done in the case of the lines in British Indian territories.

A Company was formed in October 1873, and one half of the shares were offered in Hyderabad. The Nizam's Government advanced the capital of £ 500,000 yet required, but on the understanding that when the Railway was completed and became a tangible security, the money should be recouped by the Company by offering shares for the amount.

The line was laid by Major Meade of the Bengal Staff Corps, afterwards Engineer-in-Chief of the Scindia State Railway. The Broad Gauge was preferred for this line, because it was considered desirable to work it through the agency of the G- I. P. Railway Company, and, in consequence, a break of gauge would, of course, prove a standing source of great inconvenience.



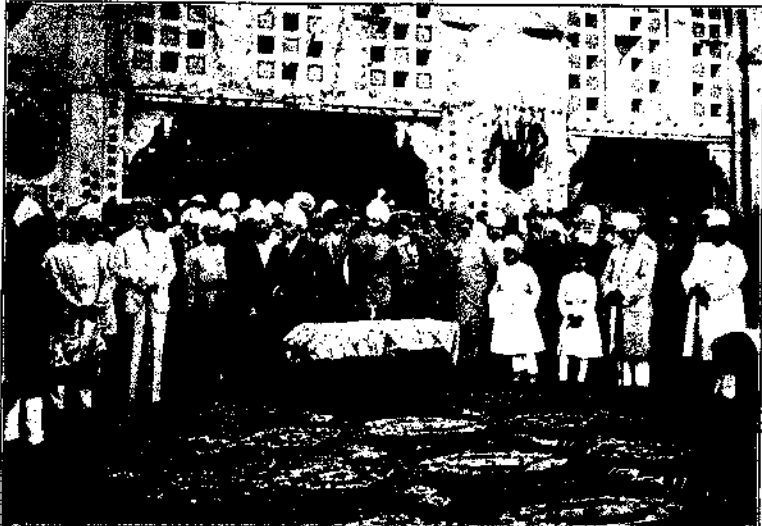
BRIDGE ON BELHARSHAH LINE  
( when it was under construction )

So, this useful and important line running through a fertile country and connecting the great city of Hyderabad at mile 110 with the Wadi station on the G.I. P. Ry., line was constructed from Wadi to Secunderabad at a cost of two crores, or Rs. 16,000 per mile, and opened for traffic on Wednesday the 8th October 1874. The G. I. P. Railway worked the line

up to the end of 1878 with its own rolling stock on the basis of a percentage of the earnings and with a fixed minimum.

In 1875 shares to the value of £ 500,003 were placed in London. They were offered by the Railway Shares Trust Company, a syndicate of London capitalists and Directors of most of the great English Railway lines. The share-holders had in addition to the Nizam's guarantee of 6 per cent, the security of a line of Railway constructed by the Engineers of the Government of India connecting Hyderabad with the centres of Anglo-Indian political and commercial influence. This guaranteed interest of 6 per cent was paid punctually to the English debenture holders.

The 6 per cent shares referred to here issued on the authority of His Exalted Highness the Nizam's Government were quite distinct from the debenture loans and stock capital of the N. G. S. Railway Company on which His Exalted Highness the Nizam's Government guaranteed to meet for a term of years any shortage of net revenue up to five per cent per annum to cover interest and also the requirements of the Debenture Sinking Fund.



An " At Home " given by the wellwishers of Hyderabad and Secunderabad on the 1st of April 1930, when the State acquired the Railways The background is Kachiguda Railway Station. The Heir-apparent (in black dress) is seen talking to Khan Bahadur Ahmed Alladin.

The line from Wadi to Hyderabad was finished and opened for traffic in 1874, but during the first five or six years of its working, the earnings were so paltry that the Nizam's Government had to meet almost the whole of the guaranteed interest on the capital which, at the high rate of 6 per cent, entailed a yearly drain on the resources of the country to upwards of about seven lakhs. The reasons for the unproductiveness of the line were principally its defective alignment through a comparatively barren part of the country and its want of connection at the eastern end with the Indian Railway System. It was, as it were, a blind alley leading to a row of dwelling houses into which articles of consumption are conveyed, but from which only empty vehicles return. It was felt that the line as it stood could never pay and be a perpetual drain on the revenues. The necessity for doing something to relieve the exchequer from this incubus was early realized by Sir Salar Jung the Great. The only plan that seemed practicable and conducive to that end was the extension of the railway to the northern or eastern frontier, to connect with the central



Another snap of the function mentioned on the preceding page.

India system on one side, and practically to get access to the sea on the other. The scheme had the additional advantage of tapping the great mineral fields towards Godavery. Fortunately, the State possessed at the time a shrewd and enterprising servant in the person of Syed Abdul Haq who, taking advantage of the arrival in India of an Agent on the look out for

profitable Indian investments for English capital, put himself in communication with him with the result that in the year 1881, a syndicate was formed in Bombay to promote the construction of the new line as well as the purchase of the old one from Wadi to Hyderabad, and the acquisition of the monopoly of all mining rights throughout the Dominions on a guarantee of 4 per cent for a period of five years. On the project being referred to the Government of India, objection was taken to the financial status of the promoters who, it was supposed, would not be able to fulfil their engagements in a satisfactory manner and the negotiations consequently fell through. Both the Governments at the same time being impressed by the fact that some extensions would greatly benefit both the State and the country Syed Abdul Haq was despatched to England in April 1882, to negotiate with houses of undoubted financial standing for the purpose of floating a company on the lines of the terms offered by the Bombay syndicate. On his arrival in England Sirdar Abdul Haq opened negotiations with Baron Rothschild, His Highness' agent in England. That eminent financier, however, refused to undertake the business except on the condition of a perpetual guarantee; and as this was beyond Sirdar Syed Abdul Haq's instructions, he negotiated with Messrs. Morton Rose & Co., Merchants of London, who consented to float the company on the original basis, if the Government would guarantee interest at 5 per cent.

Syed Abdul Haq, afterwards Sirdar Diler Jung, after many attempts negotiated with the National Provincial Bank of England and on the 27th December 1883 concluded an agreement with them with the result that in January 1884 a company was formed in London called *His Highness the nizam's Guaranteed State Railway Company Limited* with a capital of four and a half millions sterling on which the Hyderabad Government guaranteed to the share-holders interest at 5 per cent for a period of twenty years and as a security for the punctual payment of the guaranteed interest they maintained a Guaranteed Fund of £ 200,000 in the hands of two trustees, one being appointed by each party. By this agreement the Company acquired a ninety nine years working lease of the existing line from Wadi to Secunderabad.

Next they undertook to construct, maintain and work for 99 years a broad gauge line from Hyderabad to Bezwada, the whole distance being 210 miles together with a branch line from Dornakal to Singareni Collieries. Then as soon as the projected line from Nagpur to Calcutta was completed another line was to be constructed which, branching off from Warangal would run towards the north—western frontier to Chanda, a distance of 160

miles. The latter was to be a connecting link between the railway systems of northern and southern India besides opening up a backward portion of the Nizam's Dominions. This line has now been completed and is proving a great boon to the public.

To raise the capital fully paid up shares were issued by the Company to the extent of two millions sterling and the remaining two millions were raised on redeemable debentures bearing interest at 4 per cent, the saving of one per cent thus effected being invested by the Company in a Sinking Fund for the redemption of the debenture capital. Of the above, the Company was to pay His Highness' Government a sum of £ 1,66,666, as purchase money for the old line, from Wadi to Hyderabad, the lands for the new line, and for other concessions and privileges granted and obligations undertaken by the State.

### BUS SERVICE.

To supplement railway service both in the city of Hyderabad and suburbs and also in Nalgonda and Sangareddy districts the Nizam State Railway introduced bus service with the effect from 13th June 1932. Stating the reasons for the introduction of bus traffic which in a way competes with private enterprise, Government announced to the public that "H. E. H. the Nizam's Government, having had considerable experience both of competitive services run by small owners of one or two lorries and large monopoly services run by capitalists, is in a position to judge the advantages and disadvantages of both systems and has realised that neither of them has proved really satisfactory from the point of view of the travelling public whose comfort and convenience must be the first consideration of Government".

"Experience has shown that small owners who are competing with one another, though possibly giving cheap transport for a time, cannot be efficient. These men, having little or no capital, run their lorries till they fall to pieces and the public had to put up with the consequent uncomfortable and irregular service because there is no alternative. Monopoly road services worked by companies or individual capitalists may be better organized and give more regular service, but, being run entirely for profit, the tendency here, too, is to exploit the public in the interests of the proprietors. By neither method can the ideal of a cheap and efficient service run in the interests of the travelling public be attained".

H. E. H. the Nizam's Government, however, realised that in this State such an ideal service is possible and took the first step towards this goal with the experimental bus service now being inaugurated by H. E. H. the Nizam's State Railway.

Every one who has considered the matter must realise that a really large road transport organization can run its services far more economically than the small owner- Petrol, oil and other consumable stores can be purchased more cheaply on a large scale, and, the overhead charges, though higher in the initial stages, will, as the service develops, remain more or less constant and, with a State-wide organization covering hundreds of miles of road, become very small in comparison with the total turnover. The actual cost of transport will thus be very low as the business expands. With a private concern this would only mean higher rates and greater profits for the proprietors, while with a State-run service it will mean *cheaper* transport for the public as Government does not desire to make high profits on public utility services.

The Government, being aware that such a step would affect private lorry owners must gradually give way to State-run Services as they expand, assured them of its sympathy and willingness not only to see that the licenses would not be cancelled without reasonable notice, but to support actively any efforts made by them to find employment. It must be remembered that the interests of the general public must be allowed to override the interests of private individuals, and the opposition to the new State run Service means really working against the progress of the State and the general welfare of its people.

A fleet of one dozen buses is put on the road. The bus is a four wheeler, commodious and run to scheduled timings. The road transport service is under an European Traffic Superintendent assisted by a large well trained staff of drivers and conductors.

# Medical and Sanitation Department

**T**HE Medical Department of His Exalted Highness the Nizam's Government is under the control of an Officer who is styled " Director". This office combines the two posts existing in the Indian Provinces *viz* Director of Public Health and Surgeon-General (or Inspector General) of Civil Hospitals.

The Director is technical adviser to the Member of the Executive Council who is in charge of the Department. His recommendations reach the member through the Secretary in the Military Department.

The present Director is Colonel J. Norman Walker, M. R. C P., (London), who is a distinguished member of the Indian Medical Service—He was formerly Surgeon to His Excellency the Viceroy and latterly Inspector General of Civil Hospitals in the Central Provinces and Berar. His predecessor was Major Khaja Moinuddin.

The total number of hospitals and dispensaries in the State at the beginning of 1340 Fasli, was 145 and of these 131 were maintained by the Government, 5 by the Sarf-i-Khas and 7 were aided by Local Boards and two were private, aided by the State

Considering the inadequacy of the existing institutions to meet the needs of a population of a crore and a quarter even under normal conditions of public health, it was decided that the expenses of dispensaries to be opened in future should be borne by the Local Boards excepting the salary of the medical officer in charge.

The new patients treated in the 1339 F. (1930) numbered 12,343 in-door and 27,50,688 out-door, while during the decade 1330—1339 F. (1930 A. D) the number averaged to 17,110 in-patients and 34,96,910 out-patients. The following statement shows the numbers of in—and out-patients in 1329 and 1339 Fasli in the city and the district hospitals and dispensaries:—

Fasli Year.	CITY.		DISTRICTS.	
	In-Door.	Out-Door.	In-Door.	Out-Door.
1329.	8,528	10,58,804	3,215	16,35,346
1339.	11,435	9,84,375	5,675	20,59,330



The number of beds maintained throughout the Dominions in 1339 Fasli was 1514 including 747 in the city, against 590 ten years ago, including 420 city beds.

In connection with female medical aid, two hospitals exclusively set apart for the treatment of women were maintained a decade ago and this number has not been increased. During the last decade provision for the treatment of women by women doctors has been made in several hospitals. In 1329 Fasli (1920) women doctors were attached to only 7 hospitals, while during 1339 Fasli (1930) women doctors were attached permanently to 22 institutions.

At the end of last decade the medical school was under the direction of the Director, Medical and Sanitation Department, but on the formation of the Osmania University, a few years ago it was absorbed by the University as the Osmania Medical College, the students receiving clinical instruction in the New Osmania Hospital.

The following statement shows the strength of the cadre of the Medical Department at the beginning and end of the decade ending 1339 Fasli (1930)

Year.	Civil Surgeons.	Assistant Surgeons.	Sub Assistant Surgeons.	
Azoor 1330 Fasli.	24	57	110	191
Aban 1339 Fasli.	30	70	168	268

The figures shown for 1339 Fasli do not include the temporary staff consisting of 3 Civil Surgeons, 2 Assistant Surgeons and 8 Sub-Assistant Surgeons holding various special appointments temporarily.

Dhais, Nurses and Midwives are trained at Victoria Zenana Hospital and scholarships are offered to attract candidates for the training.

Training of Nurses has been undertaken on modern lines at the Osmania Hospital and a diploma in sick nursing and midwifery is issued after 3 years training.

Treatment of Lepers :—The Home for Lepers at Dichpalii started by the Wesleyan Mission authorities is largely supported by Government. The institution is a model Leper Hospital where the latest and most efficient treatment is available and the title of " Home for Lepers " was changed in 1337 Fasli to " Leprosy Hospital". This indicates a change in regime. Only

suitable applicants amenable to treatment are now admitted. The actual number of inmates on the last day of the decade was 409 but throughout the year 1339 Fasli there have been 743 in-patients in all. As the result of treatment many are sent out every year either as " symptom-free<sup>M</sup> or as disease arrested,

An out patient clinic was established during the decade at Dhoolpet, Hyderabad, and was carried on under the management of Dichpalli institution. It was taken over on 27th Khurdad 1339 Fasli by the Civil Medical Department.

An out patient clinic was also started at Dichpalli in November 1929 which is still treating many lepers as Out Patients.

Another out patient clinic for the treatment of leprosy cases was established within the compound of the Government Hospital at Nizamabad in November 1929 and each dispensary in Nizamabad District is now in charge of a medical officer trained in the modern treatment of leprosy.

Every year about a dozen medical officers are being specially trained at Dichpalli in the modern treatment of leprosy. The trained medical officers treat cases at their dispensaries and special arrangements have been made for the supply of necessary drugs etc.

The official survey party of the B. E. L. R. A. with the help of the Government Medical Department and the medical staff of the Dichpalli institution undertook a leprosy survey of the Nizamabad Taluk. The population surveyed numbered 60,000 and over 500 were found to be lepers, i. e. nearly 10 per cent of the population.

Construction of a Government leper asylum in a suitable place on modern lines is under consideration.

*Anti-Rabic Treatment:*—A centre for pasteur treatment of patients bitten by rabid animals was opened at the Chemical and Bacteriological Laboratory, Hyderabad, in 1332 Fasli. Four more district centres in Aurangabad, Nizamabad, Warangal and Gulbarga were opened during 1334 Fasli, since then 1699 patients have undergone treatment with seven deaths from Hydrophobia.

*Osmania hospital:*—A new hospital was constructed and completely equipped during the last decade. It was built for 500 beds of which 400 are now open for patients. This hospital replaces the Afzul Gunj Hospital which had 160 beds. The hospital staff was augmented and transferred to the new

building, known as the Osmania General Hospital. Special Ophthalmic, Gynaecological and Obstetric Departments have been opened.

A summary of improvements carried out in the institutions recently is given below.

The Director, Medical Department, has assumed charge of the office of Superintendent of the Hospital.

The X-Ray Department has been improved and more attention devoted to electrical treatment.

The Laboratory attached to this Hospital has been improved and is now fully equipped with microscopes and other laboratory apparatus.

The Nursing Staff has been considerably increased. Regular courses of instruction and yearly examinations have been instituted and the value of the qualifying certificate is second to none in India.

This year special clinical lectures to students were arranged, the senior staff of the hospital in rotation giving lectures on special subjects illustrated by clinical cases.

Two Assistant Surgeons in rotation are appointed from the districts for Post Graduate study for 6 months.

The eye department has developed under an Ophthalmic Surgeon and is equipped with all the latest appliances; the number of patients treated in the department has shown a steady increase.

All infectious cases brought to this hospital are made comfortable in the Segregation ward till the ambulance car from the Isolation Hospital arrives.

In the interests of the patients no food is allowed to be brought in. Arrangements are made for the caste Hindus and Musalmans and private patients separately. The rise in the number of in-patients indicates that this system is not unpopular.

A motor ambulance was purchased and is available for the conveyance of non-infectious patients to and from any hospital in Hyderabad. (There are 2 motor ambulances attached to the Isolation Hospital for the use of infectious cases.)

On the suggestions of the Director Government appointed an Advisory Board consisting of official and non-official members for this hospital.

*Chemical & Bacteriological Laboratory.* The Laboratory has been furnished with the latest apparatus for precipitin blood test and food analyses during the year 1339 Fasli.

## SANITATION.

The sanitary condition of the districts in general is still far from satisfactory. Each of the 15 districts of the State has at present a Civil Surgeon, who is also the Sanitary Officer. He has under his orders a sanitary assistant of the rank of an Assistant Surgeon who is in charge of the travelling dispensary. All matters in connection with sanitation of the district are however dealt with by Local Fund Board, which is in fact a district sanitary Board and includes as a member, the district Civil Surgeon along with other Government official and some non-official members selected by the Talukdar of the district. These are now beginning to realise their responsibilities but progress is slow.

The sources of water supply are still badly constructed surface wells, often step wells, or tanks, both of which are liable to pollution. Very few towns are provided with an efficient water supply. No town in the Dominions has an efficient drainage scheme, but some progress has been made and much work has already been done towards providing efficient Water supply and drainage. Government has appointed a Special Water Board with its own engineer. The Board has already many schemes prepared in consultation with the Director, Medical and Sanitation Department and work is in progress which will provide good drainage and a pure water supply in the more important towns.

The few slaughter houses, markets and latrines that exist can by no means be considered satisfactory from the public health point of view. In short, radical changes in the prevalent conditions are essential in the interest of Public Health. A scheme to organise a Public Health Department is under discussion with the Revenue Department.

*Vital Statistics:*—The system of collecting vital statistics remains generally the same as in previous years. In the frontier villages of the city, figures were collected in the past by the Sanitary staff of the City Plague Commissioner. For the last eight months in view of the transfer of authority and operations against plague from the Municipality to the Director Medical and Sanitation Department, the District Police authorities have undertaken to collect this information.

*The Campaign against Plague* started in Hyderabad City towards the end of 1338 Fasli was carried on during 1339 Fasli by the Special Plague

Officer who has been temporarily appointed for the work under the Plague scheme. Trapping and baiting of rats was popularised and fleas were classified and examined and other scientific examinations conducted in the Laboratory attached to the Special Plague Office. So far 9,50,054 traps have been set and 2,02,269 rats caught. 22,54,497 Barium Carbonate baits were set in 2,63,895 houses, the number of baits that were returned being 5,60,156 so that 16,94,341 poison baits were taken presumably by rats. Each bait contains more than the minimum lethal dose for an average rat' Fumigation and closing of rat holes was also carried on extensively. The campaign has been fairly satisfactory, though plague was present when the campaign started and appeared early in the cold season the total number of attacks has not exceeded six hundred. On re-appearance of plague in Noorkhan Bazaar it was so controlled that it did not spread to the neighbouring localities for about 3 months.

*The Malaria Scheme* for Hyderabad City was sanctioned for 2 years towards the close of 1338 Fasli and the campaign against Malaria was started in the beginning of 1339 Fasii with the help of a staff of trained assistants under the Special Malaria Officer. After a careful survey it has been proved that the most dangerous carrier of Malaria in Hyderabad is an Anopheles known as Stephensi breeding in wells. Other less dangerous carriers being A Fuliginoses and A Culificacies mostly found in the Moosi river and the Hussain Sagar lake. The Anopheles Stephensi breeds in enormous numbers in practically every well in the city. Over 85 per cent of the wells have been treated with suitable larvacides. The Municipality has been advised to close all these wells and to supply piped water to the localities concerned, there is every hope that this will be accomplished soon. As a result of the Malaria Campaign there has been a marked decrease in the number of patients treated for fevers in every hospital and dispensary in the city and there is evidence of a marked improvement in the general health of the people.

*Vaccine Depot:*— The old method of manufacture of lymph at the depot was completely discarded and an up to date scientific process was introduced during the year 1337 Fasli. The scheme for the reorganization of the institution was sanctioned towards the close of the decade and will be brought into force during 1340 Fasli. The lymph manufactured is being supplied to all vaccinators in the City and Districts and to the Secunderabad Cantonment, Missionaries and others.

## Law and Justice

**U**NTIL the beginning of the nineteenth century there were no courts in the districts. Merchants and traders provided for their own protection by maintaining bands of Arabs and Rohillas. When a creditor wished to enforce payment of his debt his action was very summary. He needed no decree. By means of his armed followers he attached the debtor's house and if the value of the property was not enough to meet his demands he inflicted physical injury to the debtor. Although a special force was entertained for the suppression of crimes the guilt or innocence of parties was a matter of secondary consideration. Those who had no money were sent to Jail, where they languished for years without trial. In the City of Hyderabad the Kotwal enjoyed unlimited powers and he exercised them in a wrong way.

In 1821 the then Prime Minister established a Court in the City named Adalat-i-Dewani for the disposal of Civil cases. The name of this Court was afterwards changed to that of the superior Civil Court (Adalat-i-Dewani Buzurg). From that Court appeals lay to the minister. In 1838 a Criminal Court was established in the City, the Minister exercising appellate jurisdiction.

In 1845 the first step was taken to establish Courts of Justice in the districts and Munsiffs and Judges were appointed. An office was founded in the Prime Minister's Palace for the receipt of petitions. This developed in the course of time into a Small Causes Court. There was at this time no regulated procedure for the Court; no difference was observed between civil and criminal cases, the Prime Minister being the supreme Judge in all important cases.

In 1853 Sir Salar Jung was appointed Minister and he turned his attention to the reforms so greatly needed. He established a King's Court in the City with power to pass independent judgments except in cases of capital punishment and life imprisonment. The power of the City Kotwal was greatly reduced and measures were adopted to effect speedy trial of all cases. The introduction of Zillabandi system in the districts enabled the Minister to establish district Courts. The Officers appointed exercised civil and criminal powers. The Minister through his Judicial Secretary

disposed of appeals. In 1864 the British Resident was invested with Magisterial powers over European Residents in the State and those who lived within the Residency limits. In 1869 a Judicial Minister was appointed and in 1872 steps were taken to establish a High Court in the City. This Court was presided over by one chief Judge assisted by four minor Judges. Although this Court's decision was final people preferred to go up to the Prime Minister for justice. In Civil cases appeals from the High Court were allowed to the Minister on suits exceeding Rs. 5,000 in value. The High Court enjoyed original Criminal powers and a City Magistrate was at this time appointed.

In 1875 rules and regulations for the working of the Judicial Department were framed. A Stamp Act, though defective in many respects, was also enforced.

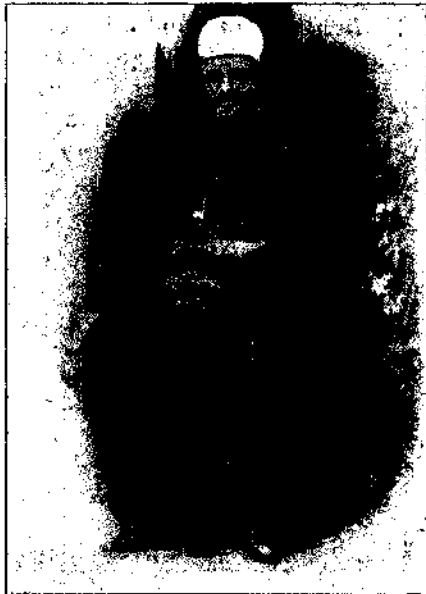
Sir Salar Jung had also proposed many more reforms but his death delayed their introduction. His Highness the Nizam announced in 1884 his intention of introducing them. In the next two years great reforms were enforced.

- (a) Criminal and Civil powers were exercised by the District Officials,
- (b) The lower Courts were those of Naib Tahsildars.
- (c) Appeals from lower Courts were heard by First Talukdar.
- (d) The Sadar Talukdar had the highest Civil and Criminal jurisdiction in the divisions."
- (e) Superior to the above was the High Court at Hyderabad.
- (f) The High Court was invested with powers of the supreme Court of Judicature.

As the civil work devolved upon the Revenue Officers grew in volume separation of functions was started in Aurangabad Division, to begin with, in 1885. Mr. Iqbal Ali, a Judge of the High Court was entrusted with the separation of function in other parts.

Persian which was until then the Court language gave place to Urdu.

In 1294 Fasli (1885) Civil Jails were opened. The City Courts were over-crowded by practitioners who in most cases were hardly qualified for their work, but practised under a provisional license only. In the districts there were no rules or restrictions.



NAWAB MEHDI HASAN, FATTEH NAWAZ JUNG BAHADUR,  
CHIEF JUSTICE, HIGH COURT, HYDERABAD





MOULAVI HAFIZ ABDUL KARIM KHAN SAHIB  
CHIEF JUSTICE

Every person who felt competent to practise. The first examination for pleaders was held in 1294 Fasli and all practitioners were required to pass that

With the above as back ground we shall be able to appreciate the latest reforms introduced by Nawab Mirza Yar Jung Bahadur, the Chief Justice

He proposed separation of the judicial and executive functions, a reform not attempted in any part of British India. In this connection the following extract from the Judicial Report for 1331 Fasli submitted to Government by the Chief Justice (Nawab Mirza Yar Jung Bahadur, may be quoted :—

“ All the reforms sink into insignificance before the reform of the separation of judicial from the executive, a reform for which 32 crores of subjects of British India have been craving for more than a quarter of a century. The main credit of the scheme is due to the benevolent Farman of our great Sovereign which was issued On the 29th Shaban 1339 Hijri and which will serve as a landmark in the judicial administration of this State. The fight for the separation was originally started by Nawab Hyder Nawaz Jung (then Mr. M. A. Hydari, the Judicial Secretary) and by Nawab Nizam Jung Bahadur, the then Chief Justice; and when in my first Judicial Report for 1327 Fasli, I laid so much stress on the question of separation, I simply took up the cudgels laid down by my predecessor in office on account of his transfer. To give effect to the intentions of His Exalted Highness, the scheme was framed and put into effect since 1st Khurdad 1331. Formerly, besides the District Civil Judges and Munsiffs, most of the Revenue officers were invested with judicial powers; under the separation scheme these powers were taken away from 15 First Talukhdars, 42 Assistant Talukhdars, and 92 Tahsildars and in their places 8 new additional District Judges for Marathwara and Karnatic districts and 52 new Munsiffs were appointed for the taluks. Where there were no Munsiffs Tahsildars were exercising judicial powers, and now in each Tahsil there is a Munsiff invested with civil and criminal powers. The net result is that under the old system, there were 264 Courts, including revenue officers exercising judicial powers, but under the new system, we have got only 172 courts. As the separation scheme was not enforced in the Sarf-i-Khas *ilaga* the Revenue Officers still exercise judicial powers there. Now the Judicial Department is a self-contained one which can be well managed. At the time of the introduction of this scheme fears were entertained and apprehensions were felt as to its feasibility and success ; it was said that the scheme could not work smoothly.

A few scattered cases from the whole Dominions were picked up as giving signal for a more serious outburst of a coming storm. An alarm was actually raised. The Government practically appointed a small Commission to go into the question. But the moment these few cases were carefully examined, the alarm was found to be a false one. The storm turned out to be a passing breeze due to local conditions and tempers of individuals which had nothing to do with the scheme itself. Soon after the introduction of the scheme some of the High Court judges and myself made extensive tours in the Dominions and tried to explain the new position to our subordinates exhorting them to rise to the occasion. Thanks to the co-operation of the high officials of the Revenue Department and to the good sense displayed by our Judiciary as a whole, I can this day say with confidence that the scheme has succeeded beyond my expectations. But it came out successfully in the very year of its birth and now it has already worked for an appreciable period. The most critical stage of trial has passed away. Every day the prospects of success are brighter and clear. In the course of my tour I probed the public mind as well. I believe that I echo the sentiment of the public at large when I say that they are happier under the new scheme and that the Government has secured more confidence in the public mind, an asset the value of which can never be too much exaggerated".

### CRIMINAL JUSTICE.

The Criminal Courts are presided over by eminently qualified men and the work of the Courts is periodically checked by the High Court Judges who emphasize quick disposal of cases the average duration of sessions cases is about 120 days in the High Court and 173 days in other courts.



## The Legislative Council

**T**HE nucleus of the Legislative Council was the committee of Muhamadan lawyers appointed by Sir Salar Jung I to frame laws for the State. Later on the Cabinet Council of the State became Legislative Council also and to supplement its labours and prepare drafts of bills for its consideration a special committee was nominated. In 1299 Fasli (1890) a Law Commission with a President and a Secretary was appointed. The President was required to tour in the State and lay his notes of inspection before the Commission to enable it to prepare and submit drafts of laws required in such form as to admit of their being finally cast into a code. Reports were to accompany these drafts explaining the existing laws, the defects observed in their working and the proposals for removing those defects. The High Court was also directed to submit, for the information of the Commission, the drafts of any laws it might have under consideration and to communicate any matter for which, in its opinion, new laws or amendments to existing laws were necessary. Other officers were also requested to communicate to the Judicial Secretary their opinions as to any reforms they might consider necessary in the existing laws.

In the year 1303 Fasli (1893) His Highness the late Nizam established a regular Legislative Council to enact laws for the State. The Council is composed of a President, a Vice-President and 23 members. The President of the Executive Council is also the President of the Legislative Council. When a meeting of the Council is called to consider any Bill, the member in charge of the Department interested in the Bill acts as Vice-President in the absence of the President. Some are *ex-officio*, namely the Chief Justice of the High Court, the Judicial Secretary and the Legal Adviser to His Exalted Highness's Government. The remaining twenty members are appointed for a period of two years at a time, but are eligible for re-appointment at the end of that period. Of these members, nine are Government officials (including an official of the Sarf-i-Khas Department) and eleven non-officials. Two of the non-official members are elected representatives of jagirdars and various interests and institutions:—One is elected by the Hyderabad Municipality; two by District Boards and four are nominated by the President of the Council; one from each of the Paigah *ilaqas* in

turn, one from the general public, and two nominated from among non-officials.

The Legal Adviser, besides being a member, acts as Secretary to the Council. No Bill or motion, affecting the public revenues, or the religion of any class of His Exalted Highness's subjects, or the organization and discipline of His Exalted Highness' troops, or the relations of the Nizam's Government with the British Government or any Act relating to the Legislative Council can be introduced without the previous permission of the President of the Executive Council. Bills passed by the Council must receive the assent of His Exalted Highness. His Exalted Highness, has the right to veto any bill passed by the Council. In undertaking any legislative measure, the Council is bound to be guided by the principles of Muhammadan Law, the tenets of the Hindu Shastras, the special laws of the communities residing in the Dominions, the customs and usages having the force of law, and the Jurisprudence of British India, and other civilized countries. No Act of the Council, nor any power granted to it, can in any way affect the rights and prerogatives of His Exalted Highness as the supreme ruler of the State.

The present Legal Advisor to Government and Secretary in the Legislative Department is Nawab Hashim Yar Jung Bahadur, formerly a Judge of the Nizam's High Court and a man of the highest character. His predecessor was Rai Baijnath Bahadur who succeeded Dewan Bahadur Krishnamachari. Nawab Hashim Yar Jung Bahadur was an eminent lawyer and latterly Judge of the High Court of Judicature. His knowledge of Hindu and Muhammedan laws is above par and hence he worthily occupies the distinguished position of Legal Adviser to Government and Legislative Council Secretary.

From its inception in 1893, the Council has been mainly instrumental in passing several Acts and Bills of the greatest importance and public utility. It is very much regretted that the space at our command does not permit us to enumerate those Acts.

## Co-operative Credit Movement

**D**URING the earlier stages of the co-operative movement in India Hyderabad Government stood entirely aloof. This attitude was abandoned and the necessity of giving active assistance to those desirous of starting societies in these Dominions was realised in 1324 Fasli (1915). The services of a special officer from Madras were obtained and a good start was made. A central bank with limited liability and 24 rural societies with unlimited liability on Raffleisan model were organised, the latter all being confined to Telingana. The attitude of the agricultural public was quite favourable though sowcars were alarmed'

The officers associated with the movement from the beginning are Mr. Raohava Chariar of Trichinopally, Mr. John Kenny, Mr. Abdul Basith Khan and Mr. Fazlullah Sahib. Among the honorary workers may be mentioned, Raja Bahadur Venkatarama Reddy Kotwal, Dewan Bahadur Aravamudu Ayengar, Advocate, and Rao Sahib Venkat Reddy, Retired N. S. Railway Audit Officer.

The presence of Mr. B. A. Collins, C. I. E. I. C. S. here as Secretary to Government in the Industries and Commerce Department under which is the Co-operative Department is an asset to the Co-operative movement. He has had considerable experience in Bihar and Orissa as Registrar of Co-operative Societies.

The movement has helped to liberate many members of the agricultural classes from their financial subjection to money lenders and revive dying cottage industries. At the end of the previous decade there were 1432 societies with 37,393 members and a working capital of Rs. 86,44,440. By steady and sustained progress achieved from year to year the department could count at the close of the decade, 1340 F. 2164 societies with 57,016 members, their working capital being Rs. 1,90,09,155. The ideal of the movement that it should be a people's movement, self-controlled and self-financed, was faithfully kept in view, and wherever it was opportune and feasible the societies were deofficialised in constitution and management. That the movement among agriculturists has become increasingly popular is proved by the fact that the number of agricultural societies has increased from 1264 at the beginning of 1321 to 1776 in 1340 F. and membership from 37,393 to

57,016, the working capital (Rs. 190 lakhs) having risen by 120 percent during the same period. The number of societies worked by non-agriculturists has more than doubled in the decennium, the present number being 357. By far the most important piece of work of the Department was the education of the Panchayat members of societies and the public by means of lectures and literature. Apart from the main object of creating funds from which to provide credit, the co-operative movement has created and fostered a co-operative feeling which could be directed into other channels for common good.

The revival of industries in this State is due to the Co-operative credit. Silver inlaid utensils of Bidar, jamavar and himroo of Aurangabad, carpets of Warangal, silk cloth of Sangareddy, brass-ware of Pemburthi, in fact every industry of importance was in need of help and it was absolutely necessary to revive them through some special organization. The Government sanctioned a loan of a lakh at first and of late another lakh at a concession rate of interest. The loan was disbursed and is still being used to help all such industries as are considered essential for the welfare of the country. A central store now exists in the City to which all industrial societies are affiliated. It supplies them with raw materials and buys up their finished products for sale in the country. The working capital at present is Rs. 3,66,944

A scheme for establishing Housing societies, prepared in this connection is before the Government and, it is expected, will be sanctioned shortly.

The Central Bank at Hyderabad at one time advanced loans to societies situated in the city and to those in the districts in spite of the fact that there were central banks in the latter. Owing to their dual system, the financial condition of the societies was getting worse and it was, therefore, that the Central Bank at Hyderabad was converted into Dominion Bank. It was put in direct touch with the Central Banks and except for societies in the city direct relations with the societies in the districts are being discontinued

With a view to disseminating the principles and objects of co-operation and to developing the movement, a central Co-operative Union was organized in Amardad 1334 Fasli under the Presidentship of Nawab Sir Hyder Nawaz Jung Bahadur; Raja Bahadur Venkat Rama Reddy as a Vice-President, whose abiding interest in the co-operative movement is well known.

Since its inception the Union has been doing very useful work. A quarterly magazine is published in Urdu and other vernaculars. The membership being limited at present the Government grants Rs. 10,000 annually for meeting the expenses. Through its efforts annual Departmental Societies conferences are being held, the first being on the 7th and 8th Amardad 1336 Fasli under the presidentship of Mr B. A. Collins, C. I. E., I. C. S., Director General of Commerce and Industries. It gave an impetus to the movement in Hyderabad and the Departmental societies evince a great interest in it. It has been entrusted with the work of training Co-operative workers and at the end of 1336 Fasli a training class was held for a period of three months in which more than a hundred candidates attended, of whom the Departmental officers numbered 36.

The movement has a great future before it and one cannot but earnestly pray that before the passage of many years it will shower blessings over the whole of the Dominions, bringing plenty and prosperity to the harassed agriculturists.



## The Police

**U**NTIL the beginning of the nineteenth century a Police administration conducted on a sound basis was unknown in these Dominions. In the districts, Police work was performed by the Irregular troops, the Sibandi peons, the Nizamats and village servants. In Marathwara, the detection and apprehension of offenders was a work assigned to the Ramosis and Jaglias; in Kanara districts to the satsendies and talaris, and in Telingana to Mannewars and Mazktiris. When any serious crimes were committed such as dacoity etc. these men called in the assistance of the troops which were stationed in large or small numbers in each taluk, on whom devolved the duty of pursuing and arresting offenders. When the offenders escaped undetected the value of the stolen property was recovered not only from the village watchmen but also from Zamindars as well as from the inhabitants of the village by a levy of a cess. In the trial of the accused and in bringing home the charges against them all kinds of threats and torture were used. It frequently happened that innocent persons underwent this cruel treatment and obtained freedom only by paying a large sum of money. The Pargana Naibs had complete authority to arrest, liberate or otherwise punish these unhappy people. The village servants in return for public duties performed by them held lands free of assessment and received a share of the yield from the village fields. The Sibandi peons were generally paid 12s. 3 a month from the land revenue.

In the City of Hyderabad a Kotwal enjoying a high position and looked upon with great respect or fear had always been appointed from an early period and he had under him a public force composed of various nationalities and including a number of detectives. He had full power to administer personal chastisement to criminals and when at first a beginning was made towards regulating the business of the different State departments by definite rules and laws he was invested with judicial authority in addition to his executive functions. A law officer was consequently appointed to assist in the office of Kotwal who passed sentences on offenders. In 1271 Fasli the total police force under the control of the Kotwal composed, as it was, of Arabs, Sikhs, Bharkandazes and Harkaras, numbered 1524 foot men and 136 mounted and cost Rs. 82,364 for its maintenance.

As Rohillas were perpetrating dacoities, robberies, and riots in the districts new officers called Zilladars were appointed for the suppression of these dangerous crimes and for the apprehension of those concerned in them. The irregular troops were placed under the orders of these Zilladars. This military police proved useful for some time in giving peace and security to the country. The duties of Zilladar were either entrusted to the Talukdar or special men were nominated for that purpose, and a committee was appointed at headquarters to supervise and direct their work.



NAWAB INAYAT HUSSAIN KHAN BAHADUR  
Second City Kotwal

When the restored district of Raichur, Lingsugur, Naldrug and Shorapur were made over to His Highness in 1271 Fasli the public arrangements existing there under the British regime were continued till 1275 Fasli, when the Police administration of the entire Divani territory was totally recast.

A separate Police force was appointed in the City and suburbs and in each of the district, into which the country was divided. There were in all fourteen such districts to which two new ones were afterwards added, and each was placed under the control of a Muhatamim or Superintendent, who was assisted by the undermentioned staff of men.



NAWAB AKBER-UL-MULK BAHADUR  
Third City Kotwnl

One Amin or Inspector for each taluk

One Jemadar or Chief Constable for each thana or station

One Dafadar or Head Constable for each Chowki

Eight men for each thana and six men for each Chowki

A Jamadar or Dafadar with men, one of whom at least could read and write, formed a Jowk or Guard. The Muhtamims were ranked under three classes and the Amins under five, their salaries being fixed at

Muhtamim	...	...	1st class	Rs, 200
"	...	...	2nd "	" " 170
"	...	...	3rd "	" " 140
Horse allowance to each	...	...		" " 25
Amins	...	...	1st	" " 100
"	...	...	2nd	" " 90
"	...	...	3rd	" " 80
"	...	...	4th	" " 70
"	...	...	5th	" " 60
Horse allowance to each	...	...		" " 20

In 1277 Fasli when the territory was parcelled out into divisions each division had a Sadar Talukdar for revenue and judicial functions, and a Naib Sadar Muhtamim for public administration. From the same date the



NAWABSULTANYAVAR-UL-MULKBAHADUK  
Fourth City Kotwal

Revenue Department relinquished police administration, The Sadar Muhatmim had power to try cases and award the offenders a fine of Rs. 300 or one year's rigorous imprisonment. Appeals went to the Sadar Adalat. A Sadrul Moham of Police was also appointed. Subsequently, Sadar-Muhatmims were done away with and an Inspector-General was appointed, the first officer being Colonel Ludlow.

Almost at this time the office of Kotwal of the suburbs of the City was abolished and his duties were entrusted to the City Kotwal who was allowed two assistants.

A change took place in the time of Sir Salar Jung I, by which the village police was linked with the Regular Police and the latter as regards the preservation of peace and the detection of crime, was subordinated entirely to the magisterial authorities.



NAWAB IMAD JUNG BAHADUR  
Sixth City Kotwal



CITY POLICE COMMISSIONER, OFFICERS AND STAFF



THE CITY POLICE BAND

In 1294 Fasli a detective Police force was inaugurated. The City Police had 3 superior officers, 2 Muhatamims 10 Sadar, Amins 27 Amins, 3 Naib Amins, 49 Sowars, 2,830 Constables of all grades 128 Arabs and 64 miscellaneous men.



A CITY CONSTABLE CONTROLLING ROAD TRAFFIC AT AFZAL GANJ

With this succinct but interesting past history of the police department we may introduce our readers to the new regime inaugurated by Mr. A. C. Hankin, C. I. E. who held the reins of the department for nearly two decades. The decrease in crimes and the consequent security of life of property are all due to the indefatigable efforts of Mr. Hankin. He, time after time, overhauled the police force and infused into the rank and file a new vigour and an enlarged sense of duty to the crown and public. For the taming of the wild tribes who, in certain parts, were a menace to tranquility, the organisation of the police training school, reserve police, etc. we give credit to Mr. Hankin. Muhammad Nawaz Jung Bahadur who stepped into his shoes merits our admiration for enhancing the morale of the police force.

His strictness was tempered with mercy and innate sympathy and any excess on the part of the police received the severest condemnation at the hands of the Nawab Sahib. After some changes in the personnel of the administration Mr. F. Armstrong C I E. I. P. of Bengal took over charge from Mr. Crawford.

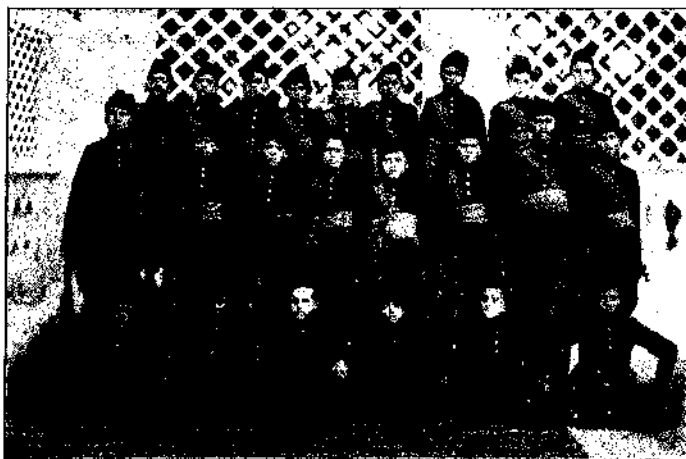


A CITY POLICE FOOT-BALL TEAM

Although the Sarfi Khas Police is under the Director General of District Police, the separate existence of Jagir Police administration was not conducive to the coordination of measures for dealing with crime and criminals. In 1357 Fasli the Jagir Police force was taken over. The Railway Police is under the British control for which a contribution is made by His Exalted Highness the Nizam's Government. The Police takes note of only cognizable offences and values the cooperation of village headmen who are under the supervision and control of revenue officers. A powerful agency for the detection of habitual offenders has been secured in the system of recording and classifying the finger prints of persons guilty of grave

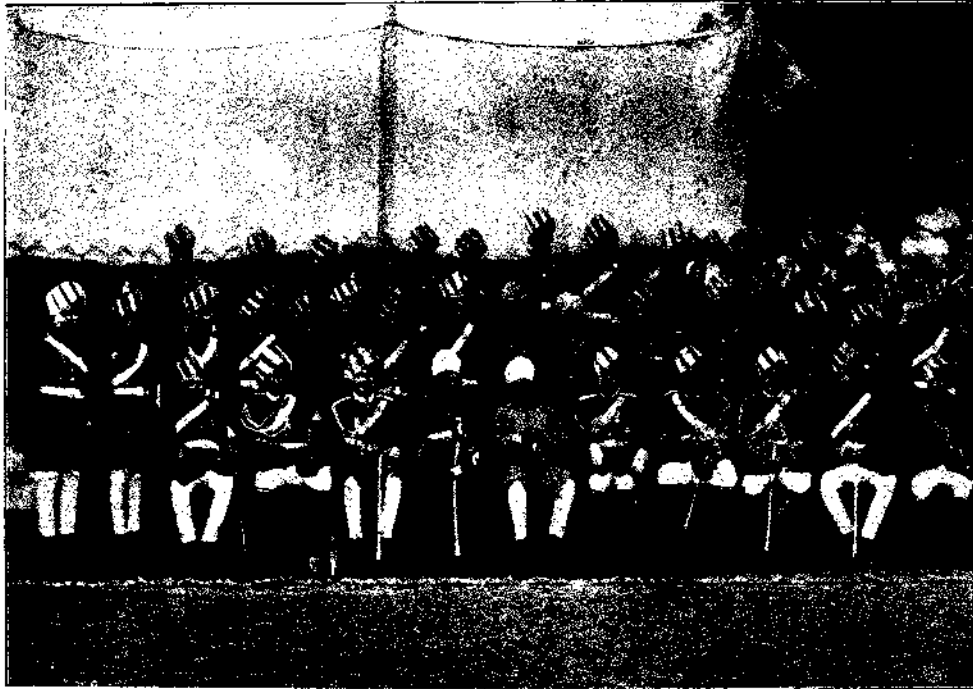


crime which is now used with considerable effect. The ratio of convictions to cases and to persons arrested is fairly high and the amount of crime against property has steadily decreased. Attempts are made to improve literacy in the force which is still low (25 per cent) and to lessen corruption and increase efficiency. Much depends upon the removal of fear and distrust of the police on the part of a large number of people and their willing cooperation towards the prevention and detection of crime. According to the Police report for 1337 Fasli there are 14,144 men and 2,165 officers, or an average of 13 for ten thousand of population and the expenditure on police for the same year amounted to Rs. 47,51,742.



THE CITY POLICE LANE BOYS

The City Police is at present under the control of Raja Bahadur Venkatarama Reddy O. B. E. Twentyseven per cent of the force are literate. Recognition of meritorious services by award of money grants is liberal. In 1337 the force had 3434 men. The City Police force is quite dependable for detection of crimes and control of traffic. Cases of corruption are rare, and we pay a tribute to the good moral influence of Raja Bahadur Venkatarama Reddy.



THIS PHOTOGRAPH WAS TAKEN AT THE TIME OF CITY POLICE PARADE  
CELEBRATING THE 49th BIRTHDAY OF H. E. H. THE NIZAM, 1933.



# Industries

**T**HE impetus given by Government to the promotion of local industries by establishing a separate Department for it under name Commerce and Industries Department towards the end of the decade 1920 has borne some appreciable results during the past few years. Besides three textile mills which existed before, three were added, one at Nander, one at Hyderabad and the third at Warangal. Among the large industries in the State may be mentioned Shahabad Cement Co., with their cement works at Shahabad, Messrs. Vazir Sultan Cigarette Co., with their cigarette factory at Hyderabad, the Hyderabad Button factory, the Hyderabad Cigarette factory, the Tile and Stone-ware factory and the Shoe and Boot factory, besides oil-mills, rice mills and a number of ginning and pressing factories and flour mills.

Government through its Department has been systematically assisting the development of local industries in various ways. They may be classified as follows :—

(a) Assistance to large industries (b) assistance to small scale industries (c) control of new factories as they come into existence, (d) scientific assistance and advice (e) pioneer industrial works (f) development of cottage industries by direct action (g) technical and industrial training. The Department has on its staff besides the Director, an Industrial Engineer, a Textile Expert and a Chief Chemist with about 10 subordinate gazetted officers under them. The Industrial Laboratory, Cottage Industries Institute, Cottage Industries Sales Depot, Industrial Alcohol Factory, Kamareddi, the Soap Factory, Hyderabad Experimental Carpet Factory, Warangal, Jacquard Institute, Paithan, District Demonstration Parties, Industrial School, Aurangabad, and the Industrial School, Nizamabad, are the main institutions controlled and run by the Department.

Besides financing the Department whose latest budget amounts to Rs. 4,45,000 Government have set aside a crore of rupees to be invested in large industries and Government securities and to apply the profits accruing therefrom for the development of cottage industries and small scale industries. A Board consisting of 3 members of H. E. H. the Nizam's Executive Council constitute Trustees for the control and disbursement of this fund

with the Director-General and Secretary, Commerce and Industries Department, as its Secretary. The following is the statement of the capital holdings of this fund.

Singareni Collieries debentures				
B. G. Rs. 20 lakhs at 8%		...	Rs.	23,33,333
Deccan Marble & Mining Co's				
shares B. G. Rs. 6 lakhs at 4%	....	...		7,00,000
Shahabad Cement Co's shares at 5%		...		7,00,000
Osman Shahi Mills debentures at 6½%		...		7,00,000
Deccan Glass Works shares	....	...		30,000
Vazir Sultan and Co's shares	...	...		1,09,000
				45,00,000
		Total Rs. ...		45,00,000

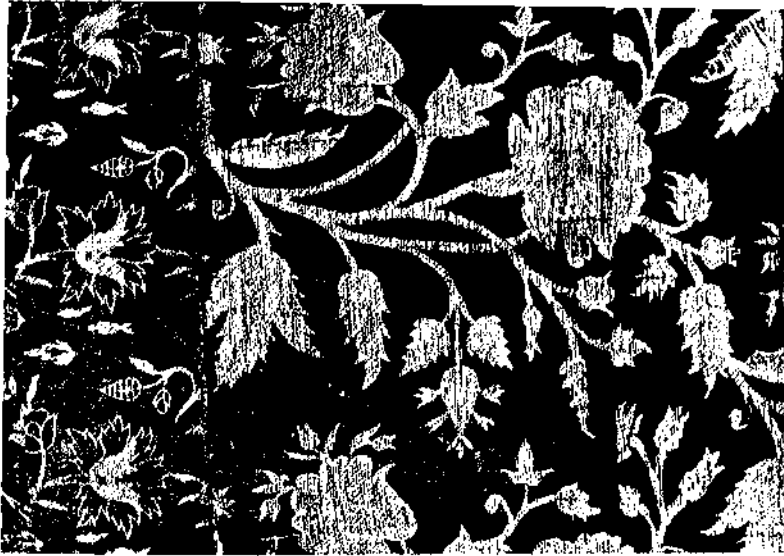
A sum of about 5 lakhs is available every year as the profit of the above holdings to be spent on various schemes for the development of local industries and small scale industries by advancing loans to them under small scale industries loan rules. The Trust Fund thus financed such schemes as a handloom industries survey, oil industry survey, the survey of poultry farming industry, the leather tanning industry survey, the salt industry survey, the establishment of a carpet factory at Warangal, the establishment of a Jacquard Institute at Paithan and various others.

The Department of Commerce and Industries entered upon a new phase of life with the coming of Mr. B. A. Collins, C. I. E., I. C. S., as Director General. Mr. Collins is a member of the Indian Civil service with considerable administrative experience.

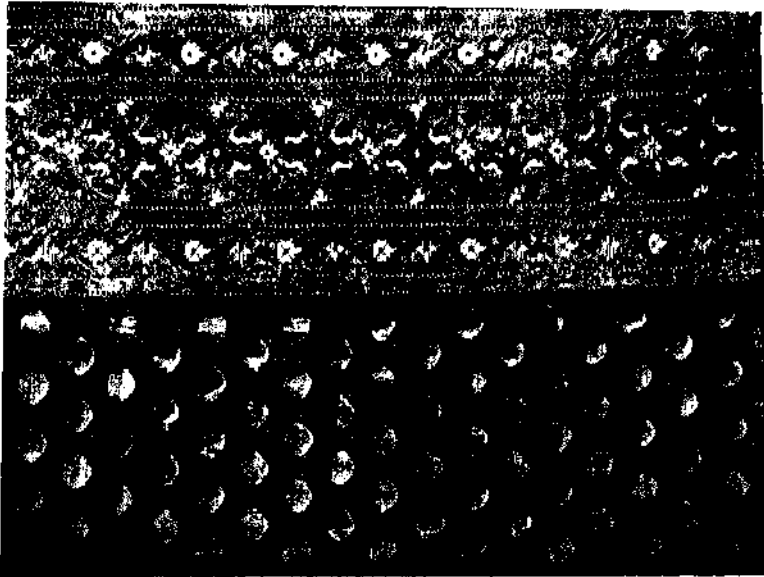
Mr. G. A. Muhammadi who was in executive charge of the Department became Director. Mr. Khawja Nizamuddin, who was trained in England in Paper Technology as a State scholar, assists the Department in investigating the possibilities of paper manufacture and improving the local hand paper industry. Mr. Kishen Singh, who was trained in England in Tinctorial chemistry, dyeing and bleaching, has been deputed to work and to obtain practical experience in the dye house of a textile mill in Bombay. Besides, there are a Ex Textile expert and an Industrial Engineer.

#### DEPARTMENTAL ACTIVITIES.

*Alcohol Factory*:—An Alcohol Factory for the manufacture of alcohol for industrial purposes has been erected. The Department it should

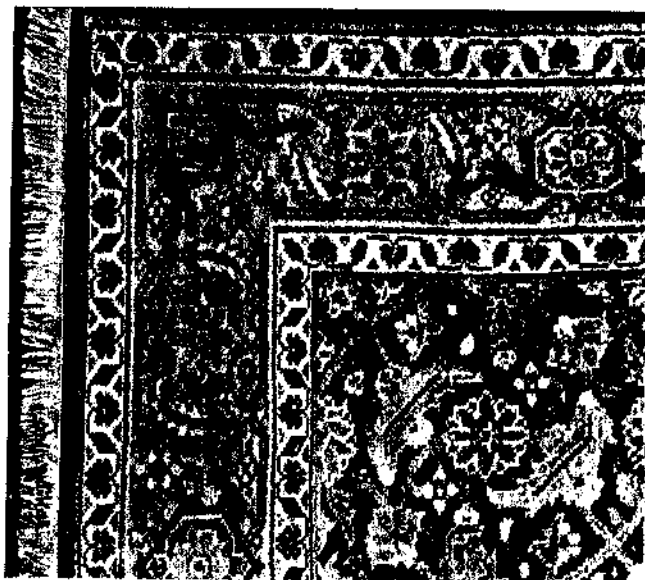


Himroo made in Aurangabad.

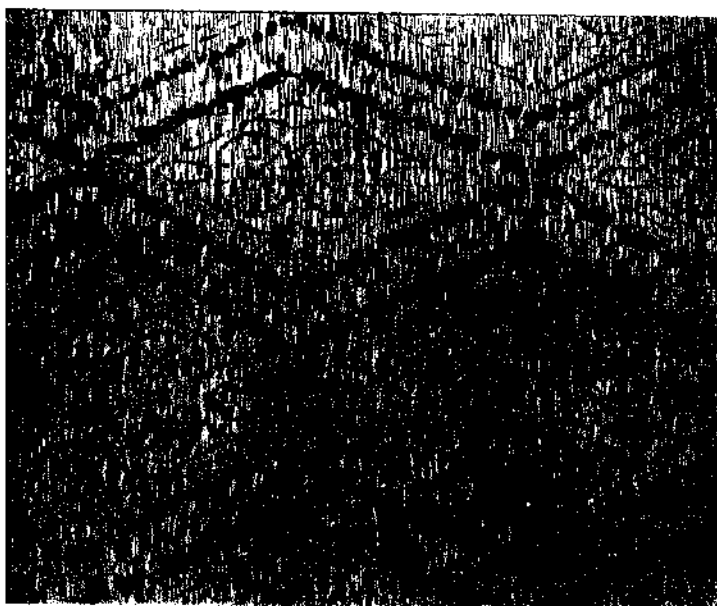


Zari Sari made in Paithan, (Dist Aurangabad )

By Courtesy " Industries & Commerce Dept "



A popular design of Woolen Carpet made in Warangal Jail.



By Courtesy " Industries & Commerce Dept . Kum Khab made in Aurangabad.

preferably be managed by private agency and not by Government Department. In view of this policy, the Department held prolonged consultations with the local distillers and formulated proposals for the transfer of the factory to two of the most important of them. These proposals are now before the committee which has been especially appointed by Government to consider the future of the Alcohol factory.

*Soap Factory*:—The Soap factory, which was worked in the years 1919-1920 and for which machinery was ordered for from England, closed down. Since then the machinery has been lying idle. The proposal for the transfer of this machinery to a private company did not materialize in view of the financial difficulties of the applicant company. As the result of a visit to Mysore the Director-General recommended to Government to re-establish this factory by erecting the machinery in hand and working it departmentally. Since then substantial capital has been funded and the factory is worked by an expert. Large quantities of soap are manufactured and sold extensively.

*Industrial Laboratory* :—The Industrial Laboratory continued to work on the same lines as last year. There is no large laboratory in Hyderabad to do chemical work for Government Departments. The Industrial laboratory forming a good nucleus for a first class central laboratory the various Government departments concerned were asked whether the establishment of a central laboratory would be desirable. Most of them expressed their concurrence with the proposal of the Department. The Indian Institute of Science, Bangalore, to which an annual grant is made by the State, was asked to depute one of their professors to inspect and advise the Department on the question of the expansion of the Industrial laboratory into a Central laboratory for the Hyderabad State. The Government has been pleased to make a special provision in the budget to meet any expenses towards the materialization of this proposal.

*Weaving Factory*:—A Weaving Factory is at work. The need for the development of work in this section which deals with the most important industry of the State next to agriculture was subject to expert technical advice and it was on this account that the appointment of a full time Textile expert was proposed. Mr. Pillai of Travancore was the officer appointed and under him the Department launched a scheme for the development of the hand-weaving industry in the State in particular and cottage industries in general by instituting a central cottage Institute and extending its activities to the districts.



*industrial Exhibition*:—The industrial exhibition is a periodical feature of the Department. It is under consideration to establish a show room in the commercial quarters of the city where it should carry on this work on commercial lines. The superintendent of the industrial exhibition was deputed to Mysore to participate in the Maharaja's Birthday " All India Industrial and Agricultural Exhibition ", by exhibiting the products of cottage industries of Hyderabad in that Exhibition, The show of the State products in the exhibition received deserved attention from the visitors and His Highness the Maharaja was pleased to make reference publicly to the Hyderabad State exhibits on the occasion of the distribution of exhibition medals and prizes. The Hyderabad exhibits received 2 gold medals besides a silver medal and certificates.

On the advice of the Indian Central Cotton Committee the Department proposed legislation in respect of the protection of cotton by controlling its transport and its growth in the specified areas and a bill is now before the Legislative Council. As a temporary measure a Government Ordinance has been issued forbidding the import of cotton and cotton-seed into any protected area and the southern portion of Nanded, the northern portion of Bidar and part of Osmanabad have been declared protected

### INDUSTRIES INSTITUTE.

The Government cottage industries Institute at Mushirabad which was opened on 4th July 1932 by His Exalted Highness the Nizam marks an epoch in the annals of industrial Hyderabad. It is a commodious building situated on an open site of nearly two acres of land.

The objects of the Institute are : (1) To impart systematic training to artisans with a view to employing them as demonstration parties or to enable them to improve their earning capacity;

(2) To carry on experiments with a view to find new methods and new designs for the cottage industries of H. E. H. the Nizam's Dominions, and to introduce new village industries;

(3) To study market conditions and to supply the demand, etc, with the products of the local cottage industries ;

(4) To give a thorough practical training in handloom weaving, dyeing, etc. to more educated persons so as to fit them for supervising posts or managing their own business.

(5) To manufacture and supply such of the improved appliances as are required for the cottage industries. The Institute is administered by the Commerce and Industries Department of His Exalted Highness the Nizam's Government with the assistance of the Textile Expert and the Superintendent of the Institute. The Institute at present has 9 sections which are as follows: weaving, dyeing and calico printing, knitting and hosiery manufacture, durrie and carpet weaving, woollen spinning, and blanket weaving, embroidery and needle work, rattan and basket making, toy making and lacquer work and workshops, including carpentry and smithy.

The training imparted in the Institute will be both theoretical and practical. Training will be confined to such elementary principles as are necessary for the proper understanding of the subjects in which practical training is given.

A hostel is attached to the Institute to accommodate 14 students and a library is provided for the use of the students and the masters. The Institute is well equipped with up-to date plants.

On behalf of the Commerce and Industry Department, Mr. B. A. Collins C. I. E., I. C. S. said :—

"This institute is designed to improve the cottage industries of Hyderabad, the most important of which are hand-loom weaving, dyeing and printing. It is too little realised of what importance these industries are to the State. It is estimated that one third of the cloth worn in Hyderabad is manufactured on hand-looms, while the industry uses raw materials consisting of yarn, silk, dyes and gold and silver lace to the value of about a crore and a half annually, or approximately 10 per cent of the total value of the articles imported into the State. After agriculture, hand-loom weaving and dyeing are, therefore, much the most important industries in the State. Although hand-loom weaving has held its own in a wonderful manner against the product of the power-loom, the weavers as a body are illiterate, ignorant and ill-organised. The object of the Department is to teach them improved methods and new designs so as to enable them to hold their own against increasing competition both inside and outside the State.

"The Institute forms part of the organisation which has been built up for this purpose. This organisation consists of demonstration parties working in the villages, the Cottage Industries Institute which is the headquarters of these parties, special local institutes such as the Paithan Weaving Institute and the Warangal Carpet Factory and the Cottage

Industries Sales Depot In Gunfoundry. This organisation is in charge of the Textile Expert, who works immediately under the direction of the Director of Commerce and Industry. The demonstration parties are engaged in demonstrating in the villages the use of improved implements such as the fly-shuttle and the dobbie and different kinds of dyes and colours. The village artisan is trained in the use of these implements in his own house and is supplied with them on easy payment. Practical demonstrations are also being given of various kinds of dyes and the methods of using them, and, in the first instance, the dyers are supplied with these dyes until the local dealers begin to stock them. The primary work of the Cottage Industries Institute is to train professional weavers and dyers in these new methods and to fit them for employment in the demonstration parties. Improved looms and dobbies are also manufactured in the Institute and supplied to the weavers. The institute is also a place where research is carried on as to the best kinds of looms and accessories for the weaving population, while it is hoped by degrees to offer the weavers new designs which are likely to prove attractive to the public.

"The Institute is mainly concerned with the hand-loom industry and its allied industries of dyeing and printing, but it is intended also to improve smaller industries as far as possible, and to introduce new cottage industries which seem likely to be of benefit to the public. Thus, Your Exalted Highness will find that sections have been included for knitting, canework, embroidery, toy-making, durrymaking, numda-making and the like, while a small woollen plant has been installed in order to see whether it is possible to increase the use of Hyderabad wool which is exported in its raw state in large quantities. The experimental carpet factory, which has been established in Warangal, has as its object the revival of the famous carpet industry of that town, which has recently fallen on evil days and I can say that there appear to be good prospects of success. Samples of the carpets which have already been made at Warangal under the guidance of the East India Carpet Company will be seen to-day.

The Cottage Industries Institute has cost Rs. 1,22,738 to erect and Rs. 54,016 to equip, and I hope Your Exalted Highness will consider that the work has been well carried out. The gross annual cost of running the institute is Rs. 92,895 and the immediate estimated income from its products is put at Rs. 43,300. The net cost will, therefore, be just under half a lakh, but I confidently expect that within 2 or 3 years this cost will be reduced to at least Rs. 30,000, and I hope in time that it will be much lower. In order to sell the products of the Institute and to assist the village artisans through-

out the State, a Sales Depot of shop has been established. This Depot, which will, I hope, also in time pay its own way, has already been of great benefit not only to the Institute but to the village artisans of Bidar, Sangareddi and other places. With the completion of this Institute and remainder of the organisation which I have described, the Hyderabad State will be able to boast of the finest organisation for the encouragement and development of village industries that exists in the whole of India, and I feel confident that with the encouragement and help which Your Exalted Highness always gives, the Commerce and Industry Department will be successful in their endeavours.

"I cannot close without mentioning the good work which has been done by Mr. Ghulam Ali Muhammadi, the Director of Commerce and Industry, Mr. Karmakar, the Industrial Engineer and Mr. Pillai, the late Textile Expert, in organising the work of the department and constructing and equipping the Institute."

The address encased in an ornamental lacquer work casket made at the Institute was then presented to His Exalted Highness by Maharaja Sir Kishen Pershad Bahadur.

His Exalted Highness in acknowledging the address said :—

"Ladies and Gentlemen,—I need not say how glad I am to meet you here to open the Cottage Industries Institute. I thank Mr. Abdy Collins and other officers of the Commerce and Industries Department for the foresight and hard work which the establishment of the Institute has involved. Its operation will be extensive enough to reach all parts of my Dominions, and will benefit primarily the poorer classes among 15 millions of my subjects. (Applause).

I welcome the Institute for two reasons. One is that it will foster and improve village industries such as knitting and embroidery, durry-making, toy-making and the like. The other, and in my opinion, the more important reason, is that it will instruct and encourage handloom weavers and dyers, so that they might hold their own better than they have done hitherto against the competition of power-looms and outside industries. I am convinced that the increasing competition from both inside and outside the State can be easily beaten if the richer classes of my subjects give preference, as I do, to products of home industries that are generally better and cheaper. (Applause).

I have noticed that there is a tendency in all countries of the world to purchase home products even though they be not quite so good as imported articles. I do not see any reason why my State should not adopt that natural and world-wide tendency as far as it is reasonable. I draw the attention of my beloved subjects to it, while I commend the action of my Department of Industries towards meeting the demand created by the tendency I notice everywhere. When I myself do all I can to purchase and use goods made in my own State, and when I say (for instance) that Golconda Soap made in Hyderabad is used in all my Palaces and is found good and cheap, I think my action itself will appeal to my subjects to do likewise. The<sup>5</sup>^ love me and my country too well to require further inducement to follow my example in this respect. (Applause), I have no doubt that the efforts of my Government towards better production of home-made articles will be well seconded by increased consumption by all classes of my subjects.

"I will not say more but will proceed to comply with the request of the Director-General of Industries and open the Institute with all the best wishes for its success." (Applause.)

# Castes and Tribes in the Deccan



## Castes and Tribes in the Deccan

THE subject of castes and tribes inhabiting this State is full of deep interest and fascination'

The Dravidians of our Dominions may be divided into two main classes, or sub-races, the Marathas inhabiting the Marathwara portion, Kanadas in the South-West corner of Marathwara and the Andhras inhabiting the Telingana portion of the Nizam's territories. There are, besides, the forest and hill tribes who are pre-Dravidians, and have not been in close contact with others.

The Marathas and Andhras differing in physical features, are easily distinguishable ; they speak two different languages.

In the Deccan area which includes the whole of the Hyderabad territory the Andhras were the first people to establish kingdoms and monarchies. The Marathas came in during the time of the Emperor Aurangazeb, and established themselves after the death of Sivaji and the passing away of Peishwa rule at Poona. Living in villages and under chieftains the Telingas pursued the agricultural industry with patience and cheerfulness.

The Andhras were also great designers, architects and masons and stone-cutters and have left behind them truly astonishing memorials. The thousand-pillared temple at Hanumkonda and the temple at Palampet in the Mulug taluk are still the admiration of every person. The Andhra civilization was of a very high order as records of the Vijianagram and Warangal kingdoms show. Though (he pomp and glory of Andhra kingdoms have passed away the remains of their civilization stand to-day.

The Marathas are also mostly docile, law-abiding, kind and courteous. Andhras, Marathas and other Hindus form 98 per cent of the population.

The next great community in the Dominions is the Muhammadan community which forms ten per cent of the population. The Muhammadans are divided into Sheiks, Syeds, Pathans and Moghuls, the last numbering just about 50,000, though the Ruler belongs to the ancient Moghul dynasty. The religious sects are mainly Sunni and Shiah. Christians, European and Indian, form one per cent of the population and are found very largely in



Telingana. Another important section of the inhabitants are the tribes. They, with the exception of the Lambadas and Banjaras, may be considered as the real aborigines of the Deccan. The tribes now inhabiting our Dominions are the Andh, the Bhil, the Bhinekoya, the Chenchu, Koya, Gond, Rach Koya, Raj Gond and Santal. Of these, the "Gonds" are the strongest, followed by Koyas. They are all hill and forest tribes, and dwell in small colonies, and are rough agriculturists, cattle-breeders and snarers. Between four and five decades back they were known to have been altogether naked or wearing merely leaf loin-cloths. They are brave, fearless and honest in their dealings and their women-folk prize their chastity high. A vast majority of them are still primitive in their ways, mostly owing to their strong disinclination to stay near even decently civilized villages. Gonds and Koyas are of the same stock and are also pre-Dravidians and not to be confused with the Kolarian race. The Andhs are considered as a relic of the ancient Andhras. All these show allegiance to headmen who are mostly venerable sires and are guided by them in all things. Doubts are expressed as to whether tribes would very long continue to exist as separate entities. The probability is that they will not and with them a few of India's picturesque tribal relics will pass away.

## HINDU CASTES.

The Hindu community is divided into innumerable castes. Sir Edward Gait defined the word "caste" as follows :—"an endogamous group, or a collection of groups, bearing a common name and having a common traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin, and the possession of the same tutelary deity, and the same social status, ceremonial observances and family priests that they regard themselves and are regarded by others as forming a single homogeneous community". And Sir Herbert Risley distinguishes seven types of castes which are :—"Tribal castes where tribes have been insensibly converted into castes by the general acceptance of Hinduism and the social restrictions connected therewith. A tribe in its original form differs from a caste in that its basis is political rather than economic or social. "Functional or occupational castes composed of persons of the same occupation. The washerman, the barber, the liquor-vendor, the goldsmith, each belongs to a separate caste". Sectarian castes—which comprise a small number of castes which commenced life as religious sects and gradually crystallised into castes. The Gosain, the Lingayat and Manbhavs are of this type. Castes formed by crossing like the Sagirdpesha of Orissa, the Bidur of the Central Provinces and the Brahmo-Khatris. Castes of the

national type like the Marathas and the Newars, castes formed by migration like the Nambudri Brahmins of Malabar, castes formed by change of custom or occupation like the Wanjaris.

We have also to take note that among these there are also sub-castes. There are as many as 75 castes in the Dominions, taking the term mainly in its occupational or functional sense. No useful purpose will be served by enumerating all these castes and sub-castes, whether occupational or otherwise, and it will be still more difficult to give against each, its peculiarities and idiosyncracies.

Among the functional and occupational castes may be mentioned Erukakas (Eruka-knowledge) who are professional fortune-tellers, priests and devotees. Priests are not Brahmins as these are castes which have priests and celebrants of their own who form a superior class by themselves though within the fold. Among the devotees we have the Gosains and the Bhyragis who are celebrants and mendicants who are constantly on the move visiting places of pilgrimage. A different caste is that of temple servants such as the Guravs who are the servants of Mahadev's temple and the Satanis who serve in Vishnu's temples. The Bhatrajas, or geneologists, are yet another sect Formerly bards and panegyrists of the Telugu country, they are now mostly cultivators or mendicants. They are no doubt, the repositories of a good deal of oral tradition and folklore. According to tradition, the Bhatrajas were a caste of northern India, who were first invited south by King Pratapa Rudra of Warangal. After the downfall of that kingdom, they seem to have settled down as bards and panegyrists under the Reddi and Velama feudal chiefs, who had carved out for themselves small independent principalities in the Telugu country. As a class they were fairly educated in Telugu literature and produced some eminent Telugu poets.

Astrologers are also a caste by themselves, known as the Joshi caste. The Joshi derives his name from "jyotish" or astrology, and makes a living by begging on Saturdays for a present of oil and anything of a dark colour to propitiate "Sani" or the evil planet Saturn. This caste must not be confounded with that of the village priests of the Brahmin class.

Musicians, singers, dancers, mimics and jugglers are all castes by themselves. In fact, there is not a single class which is not fundamentally and in all respects a caste, or a sub-caste worshipping sometimes the same gods, or different gods and goddesses.

## PRIMITIVE TRIBES

A few aboriginal tribes are found in these Dominions the principal of them being Erukalas, Bhils, Gonds, Banjaras, Chenchus and Koyas. Most of them live in the forest regions being driven there successively by the invading Dravidians and Aryans. They are largely in absolute isolation and their contacts with civilisation are few and far between. A brief account of each important tribe is presented in the following pages.

### ERUKALAS

Erukalas (Kaikadis or Korawas) are a nomadic tribe, reputed to be robbers. They are principally found between the Kistna and the Nerbuda.



AN ERUKALA

They are of dark complexion with irregular facial features and unkempt hair, and are said to be an ancient race inhabiting India before the Aryan conquest. Their language is a mixture of three Dravidian tongues, Tamil, Telugu and Canarese. They live in portable conical huts conveyed from place to place on the back of pack bullocks or donkeys. Men's dress consists in a narrow strip of waist cloth and a long piece of cloth wound

round the head. Women wear saris in the manner of their neighbours on the plains and wear brass or glass wristlets.

Their patron deity is Ellamma. The legend is that Parasu Ram's mother Renuka (wife of Jandagini) while bathing in the Ganges was seen by a low caste man (Dher). Immediately she lost certain powers which she had possessed in virtue of her chastity. The husband observed it and in a rage beheaded both Renuka and the Dher. Parasu Ram implored his father to revive his dear mother. Jandagni thereon ordered the trunk and the head of the woman to be joined. Parasu Ram, by mistake, joined the head of the Dher with the trunk of the mother and the woman became alive with the Dher's head. Parasu Ram was cursed for the blunder and the woman became the deity of the Dhers.



A KAIKADI

The tribe is divided into three main divisions, Erukala, Korawa and Kaikadi; each is again subdivided into eight minor sects. One main caste does not marry with another. Erukalas admit into their fold any of the higher castes.

Being professional thieves and dacoits they are treated as a criminal tribe and are under the surveillance of the Police. They weave baskets, rope and mats of date leaves. Women, when they go about selling their wares lay hands on articles found on their way and carry them away stealthily. Houses in lonely spots they loot at nights. Women are astrologers. According to 1931 census Erukalas number 59,172 of whom 32,002 are males and 27,170 females.

Twelve thousands of them are found in Adilabad district and eleven thousand in Gulburga. Although they are animists, some of them are Hindus (9986—5049 males and 4937 females), they being found in Gulburga, Osmanabad and Bidar districts. Their close association with Hindus is the cause of their social and religious emancipation.

Kaikadis are divided into three sub-castes and five exogamous groups. Cross cousin marriages alone are permissible. Marriage with deceased husband's brother and wife's sister is allowed. Infant and adult marriages as well as widow marriage are permitted. For reasons of debauchery and cruelty divorce is granted by the Panchayat. They eat all flesh and drink liquor. The dead are buried or burnt; in the former case the head is placed towards the south.

They are stalwart and well-built and women are mostly slim. They represent a crude Dravidian section of Indians. Women are believed to be reliable fortune tellers.

## BHIL

Bhils—a non-Aryan tribe inhabiting the hilly ranges which form the north-western boundary of the Aurangabad District. On the eastern side they have for their neighbours the Gonds and the Andhs and on the western and southern sides they pass into the Koli and Banjara areas. They are principally found in the talukas of Vaijapur, Kannad, Bhokardan' Aurangabad and Gangapur. A considerable portion of Bhils have now settled on the plains and taken to cultivation and farm labour.



A BHIL

"Bhil" includes, several aboriginal tribes living on the Sahyadri and Satpura ranges, such as Khotils, Pavras, Varlis, Manchis or Ganits, Dangchais, Tadnis, Nirdhis, etc.

Bhils on the plains are scarcely distinguishable from the low caste Hindus in dress, language and customs. They are great hunters, and the Pavras claim to be Rajputs originally and that they were driven by their chiefs from their homes. They are mostly bushmen and their women are stout and buxom. The Varlis, though found in mountainous tracts, are unlike

Pavras, tall, dark and well-made, possessing negritoid features. Their women are usually unclad from the waist upwards. The Dangchis, or Dang Bhils, stunted in body and dull in mind, are the most uncivilized of all the Bhil tribes. They eat monkeys, rats, all small vermin and even cattle killed by tigers. They wander about with bows and arrows in search of such small games as peafowl and hare. They hold the tiger sacred.

Each of the above-mentioned tribes, is broken up into a large number of exogamous groups.

Like other tribes, the Bhils scrupulously observe the rule of exogamy, marriage within the section being strictly prohibited. Some system of prohibited degrees also exists, although it cannot be clearly defined by them.

Being still outside the Hindu caste organisation, the social status of the Bhils cannot be precisely defined. The Bhils of the plains eat fowls hare, deer, fish, tortoise, pig and lizard and indulge in liquor. They, however, abstain from beef. The wild Bhils have no scruples in this respect and eat carrion and beef.

They collect and sell firewood, honey, gum, jungle fruits, and mohva flower (*Bassia latifolia*) and also serve as watchmen of villages, besides being frequently employed as day and farm labourers.

The total population of Bhils in the Dominions is 13,723, males 7,470 females 6,253.



## MUTTI WADDARS.

They are a section of the Wadder tribe which numbers at present 79,492 consisting of 39,625 males and 39,869 females. They are largely found in Nalgonda, Gulburga, Nizamabad, Mahbubnagar, Raichur and Atraf-i-Balda districts. They dig earth for wellsinking, road making and tank construction. They are very industrious, men, women and children working day and night, if required. Thieving propensity is very marked in them. This sect



A WADDAR

may dine with others of the Waddar community but is strictly exogamous. Infant marriages are permitted. The women are chaste but if an unmarried girl is found to be out of the way, her lover should pay a fine to the Panchayat and then marry the girl. The marriage generally takes place after sunset. Widow marriage is permissible. Divorce is allowed by Panchayat.



These persons eat carrion and indulge in liquor. Women do not wear bodices, nose ring and brass bracelets. The dead are buried face downward the head being placed towards the south.

Men and women are generally tall and well built dark in colour, speak a dialect of Telugu and worship Hindu gods, their principal deity being Gorrappa.



A MUTTI WADDAR



A PATHARKER

Among the Waddars, Kasi Waddars are the highest caste and are agriculturists by occupation. They do not do any other work as they think it below their dignity. Kunda and Bandi Waddars are stone quarriers and make and sell mill stones. Langota Waddars are distinguished by their short pantstight, knickers. They are house builders. Godala Waddars derive their name from the implement (Godali) they use for digging earth. In customs and habits of life all are identical.

## GOUNDALA.



A GOUNDALA TAPPING

property is that her husband in the absence of her brothers performs the funeral obsequies.

Early marriage is common but if a girl attained puberty before marriage she is dedicated to the temple. The Brahmin officiates at the marriage which is fixed after horoscopes of both the boy and the girl have been examined. The ceremony itself is as cumbersome and painfully long as it is with other Hindu castes. A pendal is erected and all friends and relatives take part in the ceremony and bless the couple. But in the case of a widow remarrying, the bridegroom gives a rupee for her bangles and other common ornaments. Then the man on the evening of a fixed day goes to the bride's house with his friends and relatives and ties the pusti round her neck as a sign of contract. A feast is given and the marriage is over. Chastity is precious among women but when a woman is found to have intimacy with a man of her own caste she is fined, otherwise she is excommunicated. Divorce for unfaithfulness is granted and the divorced woman is eligible for marrying another person. By religion the Goundalas are Vaishnavites. They also worship Siva who is the toddy-pot God.

They burn the dead, and the ashes are consigned to the river. The Goundalas number 111,588, Kalals 285,323 and Idigas 29,925.

## THE GOLLAS.

The shepherd caste of the Telingana is called Golla while the same in Marathwara is known as Gowli. The Gollas are a heterogenous group characterised by strict endogamy. One group differs from another in features, complexions, manners and customs. Yerra Gollas are numerically superior. In colour and stature they claim excellency. Socially too they are second to none of similar castes. In Gulbarga and Kanarese districts the Yerra Gollas go by the name of Anam Gollas who are mostly cultivators. The Yaya Gollas, BayaGollas, Pakanati Gollas, Puja Gollas, Mushti Gollas, Gujarati Gollas, Modati Gollas and Pidwati Gollas (Pusalwads dealing in glass ware, beads and sundry articles) are other sects of the Golla group.



AN YADAVA GOLLA

Yerra women wear no ornaments on the nose or head and both among Yerras and others dedication of girls to deities is common. They marry girls to swords and sticks. Anam Gollas retail medicinal drugs and do minor treatment. They are said to be skilful in cupping, bleeding, and preparing embrocations and ointments. Yayas are better organised than

any other group, all social disputes are settled by a Panchayat. The peculiarity of Puja Golla women is they abstain from wearing bodices, nose or head ornaments.

Puja Gollas practise infant and adult marriages, others marry their girls before puberty. Cohabitation before maturity is allowed in the case of married girls, Polygamy is permitted when the wife is barren or incurably diseased.

On attaining puberty the girl is ceremonially separated for nearly thirteen days. No evil eye should fall on her. On the 5th day she is bathed and a feast given to all relatives, the husband of the girl being present. Widows may remarry any except her deceased husband's younger brother. The bridegroom gives her a sari, bangles and rings for her toes. He ties a pusti and gives a feast to his caste people. In Carnatic area the bride is taken to the bridegroom's house and they both bathe together and become husband and wife.

Selection of bride and betrothal is all done in girl's house in the presence of caste panchayat. Some sects pay bride price. Wedding presents are given to the girl and the marriage ceremony is identical with that of Kapus.

Mallamma is the principal deity worshipped by the Gollas, the others being Pochamma, Maisamma, Ellamma, Nagalu, and spirits of various description. In fact the religion of Gollas is allied to Animism.

The dead are buried in a lying posture, head being placed south.

Gollas are found in all parts of the Dominions very largely in Nalgonda, Karimnagar, Warangal, Mahbubnagar and Medak districts. Raichur has a large number of them. The total strength of Gollas 378,298, of Gowlis 32,979.

## KURMA.

This is a shepherd caste known differently as Kuruma in Karnatic, Kurumba in the Tamil area and Goud in some other parts. All belong to the same stock and their social customs and habits are identical. Dr. Sirajul Hasan records in his book on "Castes and Tribes" an interesting story of the origin of Kuruma's title "Goud"—Once upon a time, Beerappa, their patron God, had a desire for a strong drink but being short of money had to procure liquor from a Goundala (a liquor Vendor) by pledging his moustache. In a few days Beerappa offered to redeem the pledge but the moustache had already disappeared from the Goundala's possession, being surreptitiously made away with by a squirrel at the God's command. The Goundala was thereupon compelled to part with his title "Goud" to the Kurumas.



A KURUMA

The Kurumas are divided into three sub-castes, Patti, Uni and Ugad. In Gulburga and Raichur where this tribe is predominant, the caste is divided into four groups, Hatti, Uni, Lingayat and Beerlodu. The Kurumas

are generally divided into many exogamous sections. Dr. Sirajul Hasan says that the section name goes by the male side.

A man can marry two sisters, one by one. Infant and adult marriages are prevalent. Only a few sections of Kurumas dedicate girls to Gods. The boy's parents go in search of a girl and after selection present her with a sari, kunkum, betel etc. The girl's parents provide a feast and the betrothal is understood to have been settled. A day before the wedding the girls is conducted in procession to the boy's house. Her parents and relatives accompany her. Before reaching the bridegroom's house a halt is made at the village temple and the bridegroom's people meet them and conduct them home. At night both the girl and the boy are bathed in turmeric coloured water. The next morning—on the wedding day—they are bathed, wear new clothes and taken to the pendal. A Brahmin priest officiates. By throwing of rice, first by the priest then by the relatives and finally by the couple themselves and by tying a mangalasutra to the girl's neck the ceremony comes to a close. A feast is given and parties disburse. A widow may marry again, but not her deceased husband's brother. She is taken to the bridegroom's house at dusk and the man ties round her neck a mangalasutra and the marriage is over. Divorce is granted. They worship Mallamma and other spirits. The dead are buried, the head being towards the south. The Kurumas number 16,242 according to latest census.



## PAWDHI.



A PAKDHI

Pardhis or Pahadis (hill tribe) are hunters and fowlers. They are found in the northern districts of the State. A large number of them are found in the Hyderabad City as fruit vendors. Their womenfolk dress in the modern way with saris and cholis and wear also wristlets or bangles of glass or silver. Langoti Pahadis are said to be superior to Phansi Pahadis. The latter are fowlers. The rule of exogamy is rigorously applied. Post puberty marriage is the order but sexual intercourse before marriage is connived at. The bridegroom pays a brideprice in cash and in kind and the wedding as a rule takes place at midnight. A man may marry any number of women one by

one. Before marriage betrothal ceremony takes place. This takes the form of drinking strong liquor. On the wedding day both the young persons are bathed in their respective houses. The bridegroom then proceeds to the bride's house at night, his relatives bearing lamps in earthen vessels. On reaching the bride's house a mock fight is put up between the parties representing the bride and the bridegroom. Ultimately the young man is let off to gain access into the girl's house. A barber is present and he ties the ends of the cloth worn by the boy and the girl. The bridegroom marches round the girl five times and the ceremony comes to an end. A widow may marry her deceased husband's brother. Divorce is granted. Pardhis are animistic and Mariamma is their deity. They bury the dead, the head pointing to the south.

## MANGARODI.

Mangarodis are a wandering tribe; the men are skilled acrobats and matmakers, found mostly in the northern parts of the Dominions. They go from place to place, carrying all their belongings on bullock backs and camp a little away from the village. They are a thieving class, cattle lifting and burgling being their chief criminal propensities. They are divided into sixteen exogamous groups but



MANGARODI

interdtning is common. The rule of exogamy is that a man should not marry a girl bearing the same surname. Infant and adult marriages are permitted. A man can have as many women as wives by marrying one by one as his earning capacity would permit. The boy and the selected girl to be wedded are made to stand in two different baskets, facing each other and a cloth is held between them and the caste headmen declare them husband and wife. Widows and divorced women may marry again. By religion Mangarodis are animists, all sorts of spirits and Gods are worshipped. They worship even the dog as the patron deity. Tiger is revered. They bury their dead in a circular grave, the head being towards the west. They eat flesh and indulge in strong drinks.



## BHAMTA.

Bhamtas are a class of thieves largely formed in Bhid, Aurangabad Parbhani and Gulburga. They are skilful in turning out millstones for grinding condiments, chunam, etc. Their close association with the cultivating castes has enabled them to copy some of their methods of life. Dr. Sirajul Hasan says that these people assemble in large numbers at fairs and festivals and by means of knives or broken glass pieces rip open bundles which may be carried by unsuspecting people attending the fair and pilfer articles,



BHAMTA

which are very cleverly passed on from hand to hand and that when a person is caught on suspicion his guilt cannot be established as the article would not be found on his person. By threat or torture one cannot be induced to confess but if a castor seed plant is shown immediately comes the truth. They marry at infant as well as adult ages and practise polygamy. Mariamma is appeased with an offering and the bride and bridegroom are brought under a pandal where a Brahman performs the ceremony. When a widow remarries jaggery is distributed to all guests. The widow and the bridegroom do not begin to live together soon after the marriage but stay away from the village for the first night in a grove. They usually burn the dead. The total number of Bhamtas are 1,314 in 1931.

## YANADIS.

These tribes were called Anadis meaning helpless strangers. The first vowel sound has since been elongated and the name has become "Yanadis". These people are mostly found in the Telingana side. Many stories are told about their origin. Yanadis were originally Chenchus, according to one account. This may be true as the deity of Yanadis is "Chanchu Devdu". Mackenzie says that a man named Raghava brought some sixty families from Pacanathi district and clearing a forest peopled it with them. A Rishi from Benares came that way and established himself near a river worshipping Siva. The settlers brought him fruits and other offerings and prayed that the area might be cleared of venomous serpents. He taught them a charm and vanished.



YANADIS

The Yanadis originally dwelt in Nellore district. They are divided into many sub sections. One is called Reddi Yanadi another Kappala (frog caters) and a third Adivi, and so on. They do odd jobs in the villages as watchmen, carters etc. They are all exogamous. The headman goes by the name of Kulam Pedda or Pedda Yanadi. He decides all social questions and exercises magisterial powers. They are their own priests and worship all spirits locally known to exist. Their dwellings are conical huts.

A marriage ceremony, says Mr. Thurston, is not indispensable. The Adavis avoid it and the Reddi Yanadis observe it. In the former case the girl and boy manage to come together and live as husband and wife. Seduction and elopement are common. Adultery is no offence. A widow may marry again as many as she desires, one after another. Polygamy is common. The Yanadis claim to hold intercourse with gods and goddesses and the credulous villagers flock to consult them about their future. The dead are buried. The body is washed, wrapped in grass and conveyed to the grave yard where the grave is dug and the body is laid to rest. The Yanadis are good at fishing, and hunting. They also gather honey. On festive occasions men and women light a fire and dance around it. During the course of dancing one falls to the ground pretending to have been bitten by a reptile and others sing a song to revive him.

Only 67 men and women are reported to have been found in these Dominions.

### BAMALENARU.

A low caste of Telugu beggars who accept charity from Komati and Balija communities only.



BAMALENARU

# A Primitive Tribe

## THE CHENCHUS.

(PHOTOS BY MR. R. THOMAS, ASSISTANT CENSUS COMMISSIONER, 1931)

**T**HE Deccan which lay on the pathway of invaders of India and suffered as much devastation as any other part of the country, abounds in relics of historic interest. Temples of ancient Hindus, palaces of mighty rulers of yore, caves of monks and refugees, which have been unearthed and preserved by the Archaeological Department bear evidence of the disaster which betell this part of the Deccan. A relic of absorbing interest which is recorded in this chapter is a primitive tribe known as the Chenchus. They are a remnant of an ancient Dravidian race, which hid itself in hills during troublous times. His Exalted Highness' Government which has renovated



A VIEW OF THE COUNTRY.

and restored objects and institutions of antiquarian interest, will, it is earnestly hoped, take early steps to consolidate this ancient tribe, which from all accounts, appears to have no hope or outlook in life and lives in seclusion and in company with wild beasts. Mr. Gulam Ahmad Khan, the Census Commissioner, has done useful spade work in unearthing and making a close and sympathetic study of the tribe. With acknowledgments to the Census Commissioner we have pleasure in extracting from the Census Report the following account of the Chenchus.



A MONOLITH.

The Chenchus are located in the south of the Mahbubnagar district of the Nizam's Dominions which the Krishna separates from the Kurnool District of the Madras Presidency. They at present inhabit the plateaux of a hill range known as Nallamalai. The altitude of the hills ranges between 2,500 and 3,000 feet. The hills are densely forest clad and infested by wild



THE FIRST ASCENT.

animals. Until thirty years ago this part of the Nizam's territory had not been traversed by any. The Collector of the district, thirty years ago, with a view to explore the possibility of making the hills a summer resort had a track cut through the woods over the hills to the highest point which he named Farhabad. The first lap of this track has since been moorumed and



PLATYRHINE CURLY HAURED LAD.

name given to the aborigines of Australia in whom the characteristic traits are found in a specially marked form. They are of a short stature, dark complexion, long head with prominent eyebrows and broad nose with a depressed root. The hair varies from wavy to curly but is never frizzly or woolly as is so often mistaken by even anthropologists. Among the Australians the vault of the skull is often raised into a keel form ; but among the aborigines of Ceylon and India this is usually absent.

The physique of the persons living in higher altitude is distinctly superior to that of their brother in the lower regions, who are comparatively short in stature and emaciated.

Women grow their hair which is neither cut nor combed. The use of castor oil for the hair is a recent innovation, so also that of wooden nit comb for destroying lice, Women's hair is generally short and curly.

improved so as to be motorable. After a hairpin turn from the first ascent you motor straight to Mannanur, wherein is His Exalted Highness' penitentiary for political prisoners. From Mannanur the first Chenchu's penta is ten miles distant.

According to the recent census there are as many as 53 pentas scattered over the hills and valleys. A penta consists of 15 to 25 huts. Lowest aborigines such as Veddass, etc. form groups of from ten to forty. Thus they form a social compact and wander about a tract of a few miles square forming the beat, gathering honey and berries and digging roots.

#### PHYSICAL CHARACTERISTICS.

The Chenchus according to the appearance come under that group which is called in the language of racial anthropology Australoid, the



The man's garment is a strip of cloth about three to six inches wide according to requirements and 30 inches long. It is an abbreviated langoti.

It is certainly a distinct advance on the teak leaves. Occasional visitors to the hills distribute country dhoties but the men do not use them. The dhoti is slung over the shoulder when standing and put under the buttocks when sitting.

The Chenchu woman's original dress was that of mother Eve—a two piece costume of broad teak leaves held round the waist by means of fibre. Now the suggestion of wearing leaves is repugnant to the woman and is regarded as an outrage on her modesty.

A RARE SPECIMEN OF AUSTRALOID LIVING  
IN MALLAPURAM PENTA.



A GROUP OF YOUNG PEOPLE.

Weapons of warfare are none. The only equipment the men have are the bow and arrow. They are seldom used except in self defence.



THIS SHOWS THE MANNER OF DRESSING THEIR HAIR. A CLEAN-SHAVEN MAN HEADS THE HOW.

The Chenchu is noted for his truthfulness and honesty.

To visitors to their villages they are kind and hospitable. In every village there is built a guest house, a simple unfurnished hut. If it is found occupied, one of their own dwellings is cleared for the use of the visitor. He is admirably compromising in his attitude towards a wrong doer and the words of the Chief are implicitly obeyed. They detect bee's nests by watching their visits to water and the direction in which they fly away and taking a bee-line in that direction.



GRINDING JAWARI.





THE WEAPONS AND GUITER.

bearing none of the features of the Indian villages which have evolved after a series of incursions of different races. The names of pentas, at least some of them, do not appear to have been given by them. Communication

Although they have no idea of indigenous medicines they are amenable to the treatment of others, and believe in the efficacy of drugs administered.

The Chenchu is fleet-footed. Though poorly fed he has extraordinary physical endurance. Carrying a load on his head he would negotiate steep and narrow gradients with greater ease and facility than one would imagine.

Cold he can't bear. Being ill clad he sits by the fireside and warms himself. He imagines that the rest of the world is much colder than his country.

The site of the Chenchu pentas is usually on the plateaux. They are a mere cluster of huts



A VIEW OF A PENTA.



AHUT.

between pentas is by means of paths across dense jungles. They are obliterated by the rains and by grass and vegetation in the winter.

The cemetery is about a furlong away from the penta and the graves are marked by earth mounds overlaid with stones.

The penta is surrounded with rubbish heaps and therefore very insanitary.

#### THE HOUSE.

There is only one type of hut found in the penta. A well seasoned wood, six cubits long and twelve inches in circumference at the bottom is



THE INTERIOR OF A HUT.



WOMEN DANCE.

planted. With a split bamboo or some plant fibre, three cubits in length, a circle is drawn round the pole from its base and a bamboo mat three feet wide and sufficiently long to go round the circle is next fixed and secured to the ground by means of plugs. From the top of the central post bamboo rafters are laid to rest on the mat wall, and with similar material the framework of the conical roof is completed and covered with thatch. Entrance on the hut is obtained by a rectangular opening, about two cubits high and



AT BRAKFAST.



A CHENCHU GIRL.

round boxes with lids. Winnows are also made by them.

The Chenchus have no musical instruments of their own.

The Chenchu is devoid of that human instinct to grow his food on the soil. He is timid to approach bullocks.

#### FOOD.

The food of the Chenchu consists principally of roots (gaddalu) and berries (pandulu). Herbs and fungi are also eaten. (The roots are noola gudda, chenchu gadda, yellaru gadda, pedda dajira, bodagadda, javla gadda and orra gadda. The berries include chinta pandu (tamarind) Nimi pandu (neem fruits) Ippa pandu (Mohwa), Tumki pandu, Jui pandu, Medi pandu, and Mirli pandu.) Tamarind fruit is eaten mixed with ashes obtained from burning the bark of the same tree. Mohwa flower is boiled and eaten. No

three feet wide. The doorway of the hut may not open towards the west. A smaller hut is exactly half the size in all respects. The mat wall is mudplastered. Within the hut, a hearth of stones is made and the household utensils such as cooking and water pots, baskets, winnows, etc. are kept on the left, the right half of the hut-space being reserved for sitting and sleeping. Bows, and arrows and muzzle loading guns are stuck into the roof from inside the hut. Half way up the roof they have a shelf of bamboo mat.

Safety matches have not yet gone into this area but it is convenient for the Chenchus to make fire. in the old time honoured method with flints.

The only art or industry is basketry. Bamboo is split into fine slits and woven in twill pattern and made into square and



ABODE OF LINGAM.

salt is added to the cooked food, whether of roots, fruits or jawar (*Sorghum vulgare*). Pumpkins and gourds are cut into large pieces and boiled and eaten without salt. They appreciate salt but it is not available. ..

Mohwa flower (*Bassia Latia*) is collected and boiled and the water which is not absorbed into the cooked flower is poured off into a vessel. It is then cooled, fermented and drunk.

BABY IS BEING BATHED.

The only stimulant generally used is tobacco. It is obtained by bartering honey or other forest produces. It is retained in the mouth and spat out again,

Generally when intoxicated on occasions of festivals and marriages, men and women dance to the beating of a circular drum.



WRDDING PROCESSION.

#### SOCIAL ORGANISATION.

The Chenchus can be said to be an organised body so far it is compatible with their primitive culture. The Penta is the basis of unit of organisation. It is interesting to note that it is not inhabited by one particular sept or kulam to the exclusion of all others, Except in the matter of choosing a wife, there is no occasion for accentuating clan feelings.

The Chenchus are divided into five septs. Thokalu, Nimaln, Erravalu, Sigilu and Maindlu. The origin of the Kulam is indeed a matter of conjecture. Various fantastic accounts are heard and they are not without interest.

The five groups of the Chenchus are exogamous. Thokalus and Erravalus are regarded to be near cousins ; so are Nimalus, Siggilus and Maindlus. The two groups therefore intermarry.

Relationship through the female line is seldom recognized as the Chenchu society is of partriarchal nature.



THE MARRIAGE KNOT.

Akasa Amma (Sky), Bhoomi Amma (Earth) and Amma Talli (Small-pox goddess). The sky is the supreme god. The latest addition is lingam represented by a piece of stone or wood. The sun also is worshipped.

#### MARRIAGE.

That a girl has attained womanhood is not published in any manner but through her parents and relatives the news goes from mouth to mouth. A lad who is in the know of things approaches his mother with a desire to marry the girl. The mother informs the father. Both father and mother then set out to the girl's house. Preliminary enquiries are first made through an old woman who acts as an intermediary.- Then the mother of the boy speaks to the mother of the girl and the father to the father. The girl's consent is also obtained. If all ends well, a date is fixed for the marriage. The Chenchus are extraordinarily ignorant of time and distance.

The Chenchu is not strictly a monogamist. The chief, or he who has the means, marries two wives. On the ground of barrenness or sterility on the part of his wife or even on the excuse of incompatibility of temperament a Chenchu takes a second woman. Brother's widow, if she is willing, is taken over by the younger or elder brother.

Seduction of an unmarried girl against her wishes for immoral purpose is an offence punishable with a fine which is "eaten" and the offender is compelled to marry the girl.

By religion the Chenchu is officially known to be animist; but he has still retained his pristine paganism though apparently he is now a believer in deities which have definite names, characteristics and functions. The principal deities are



GRAND OLD BIYYADU.



Here lie buried the wife and six grown up sons of the man sitting, all victims of small-pi>x





A YOUNG CHENCHU.



A GROUP OF MEN.



CURLY HAired CHENCHU BOY.

The Chenchtis have no idea of time but by their contact with people in the plains, Ugadi, the Telugu New Year Day, has come to be known as a festival and the advent of it is determined by the flowering of *2ldu* tree. It is a day of rejoicing, not for the beauty of nature but for the prospect of a good supply of flowers and fruits on which they subsist. Another saying is "Chitapuli Vaste Sivaratri" (If leopard comes, it is Siva's night). Siva is a god of destruction and it is to propitiate him that Lingam is worshipped by the Chenchus. So then if by chance on a night a leopard prowled about the Penta, that night is said to be Siva's night.

The fixing of a day is therefore not significant. It means the lapse of a few days and nights. If the bride belongs to another penta a messenger is sent there in advance to inform them of the bridegroom's arrival. The parents of the boy with their relatives and friends headed by a drummer set out carrying a load of Mohwa flower and liquor. The girl is given by the lad a piece of cloth and bodice and also some strings of beads. The guests eat, drink and dance and the lather of the girl then turns to the bridegroom and tells him to look after his wife kindly and well. This is all the marriage ceremony and no priest is employed to perform any rite.



A CHENCHU ARCHER.



Hindu Samasthans

# Origin and History of the Hindu Samasthans in H. E. H. the Nizam's Dominions

**T**HE origin of the Hindu Samasthans in H. E. H. The Nizam's Dominions takes us back to the time of the ancient Hindu Kingdom of Warangal. On the fall of the same an enterprising class of military chiefs, mostly of the Reddi community with noble traditions, established their authority over the surrounding territory and parcelled out the same among themselves. These were subsequently known as Paligars and their territories, Palayams. These Paligars not only survived during the height of the Vijayanagar Empire, but some of them took a leading part in the victorious expeditions of the Kings. They as military chiefs were equally conspicuous under the king of Golkonda and Bijapur when their territories became part of one large kingdom. Under the latter kings these chiefs were styled Mokusadars or Foudjars and they continued to exist in their semi-military and semi-tributary character.

When Auiangazeb conquered the Deccan and subdued that country he found a number of such chiefs scattered all over the country. They found no place in the regular military service of the Moghal Empire and therefore they were reduced to tax paying Zamindars. That was the system that was in vogue in northern India, where large territories were held by Hindu zamindars so we come to notice that semi-tributary chiefs and military commanders were automatically reduced to revenue paying Zamindars of the Moghal Empire. For this reason we find that the chiefs were addressed as Nadgowd as in the case of Gadwal and Deshmuk and sir-Deshmukh as in the case of Wanaparthi. Such designations did not in the least lower the prestige of the chiefs but on the contrary enhanced their responsibility. The Moghal Governors as well as the subsequent rulers of Hyderabad not only exacted revenue from them according to the needs of the time but demanded military assistance during war. The latter responsibility appears to be optional because the sanads the chiefs held, laid no stipulation regarding military help, exception being Gadwal.

This peculiar system of Zamindari tenure continued till the declaration of independence by the first Nizam of Hyderabad and from that date to the reign of His Highness Nawab Nizam AH Khan Bahadur, the second Nizam. During that period the so called Zamindars had a hard time. The result was that the bigger chiefs survived and continued to exist to this day as Samasthans whereas the smaller chiefs were reduced to tax paying land lords and are known to the present day as Deshmukhs.

There are only eight Samasthans indigenous to this country and the survivals of the old military chieftainships. They are Wanaparthi, Gadwal Jathprole, Amarchinta, Palavanha, Gopalpet, Gurugunta and Anagundi. These Samasthans pay an annual tribute called Peshkash or Pan, these two being used synonymously since the Moghul times. It is an absolute error to think that there is difference in the meaning of these words or that the use of the word Peshkash gives any preferential dignity to the holder of the Sanad.

The word Deshmukh or Deshpandya, etc., is foreign to this part of the country and was only used by the Moghul Officers after the manner of their neighbours, the Marathas. It is in the Maratha territory that these officers exist. Hence the so called Wathandars such as Deshmukhs, Deshpandyas, Sar-Deshmukhs, Sar-Deshpandyas, Patels, Patwarees are only to be found after the advent of the Moghuls into the Deccan.

It is wrong to say that there are only three Peshkash-Guzar Samasthans in H. E. H. The Nizam's Dominions namely Gadwal, Anagundi and Gurugunta. The use of the word Peshkash in their case was accidental because the numerous treaties and negotiations between H. E. H. the Nizam's Government and the British Government regarding chouth in the Raichur Doab contain the word Peshkash to indicate the Pan paid by the respective Samasthans. That was the word that is used in British India in respect of land revenue paid by even a small makhtedar to this day.

It has already been shown how the big military chiefs have managed to keep together their estates and preserve their prestige and position and also how the smaller ones have suffered at the hands of the conquerors and were reduced to mere revenue officers of the Government.

These petty chiefs who were treated as Deshmukhs became in time an integral part of the revenue administration of the subsequent Government till the Zilabandi system that was introduced during the time of the

late Nawab Salar Jung Bahadur when the revenue administration was transferred to Government officers and the erstwhile Deshmukhs lost the semblance of authority which they continuously exercised for over six centuries.

Such is the origin of the Samasthans and wherever they exist, they are on par with each other though the amount of Peshkash or the Pan that they pay varies according to the size of the estate.

Among the few Samasthans that exist to this day in H. E. H. the Nizam's Dominions some exercise both criminal and civil jurisdiction over their own subjects but rules and practices vary. Some of them are very enlightened and up-to-date in their ideas while others are sadly wanting in ordinary education and culture. The Samasthans taken as a whole are a loyal and highly valuable units of the H. E. H. the Nizam's Dominions.



## The Gadwal Samasthan.

A short history of the Gadwal Samasthan as far as it appears from published records and books of reference.

Wherever true historical facts appear from the office note prepared by the Revenue Department, reference to the relevant portions thereof is also given.



RAJA SOMANADRI GAKU

The Gadwal State is situated within what is called the 'Raichur Doab', between the rivers Tungabhadra and Kistna. It has an area of about 1,200 sq. miles and a population of about 1,10,000 as per the last census. A portion of the Gadwal territory is situate between the Raichur and Alampur Taluqs. Its origin is lost in antiquity. In the words of Sir Malcolm Hailey, now



Governor of the Punjab, Gadwal "knew all too little about its own history. The elements which have been built up into the Gadwal of to-day were very diverse in origin and almost kaleidoscopic in their development and it may be that it had no great wealth of sound material on which to base a reliable record of origin". The earliest trace we find of the Samasthan is in 1290 A. D, in which year the then Andhra King of Warangal, *Pratapa Rudra Deva*, conferred upon *Bukka Polavi Reddi* the status of Sarnadgoud



RAJA TIRMAL RAO GARU

over six parganas. (This Prince is referred to on page 22 of the Kurnool Manual and Gribble's History of the Deccan, Vol : 1, introductory page 7). The statement therefore in the Kurnool Manual on page 34 that the Raja of Gadwal obtained the privileges of Nad and Nadgoud during the time of the Bijapur Government does not seem to be correct. The Raja seems to have been a Sarnadgoud even as early as 1290 A. D. when the status of Sarnadgoud was conferred upon him by *Pratapa Rudra Deva* (as the ancient Telugu Sanad shows). Nor is the statement that the privileges of Nad and Nadgoud

were lost after the conquest of the country by the Moguls, a correct one, as will be seen later on.

On the fall of the Warangal Andhra dynasty in the beginning of the 14th century, Gadwal appears to have transferred its allegiance to the new Bahmini Kingdom (Kurnool Manual page 23: Elphinstone's India, Vol: II page 64. When the Bahmini Kingdom of Gulburga was split up into



RAJA RAM RAO GARU

several independent Mohamedan kingdoms, Gadwal attached itself to the most powerful of these, namely, the Adil Shahi Kingdom of Bijapur, but with the growth of the power of the Vijianagar Kingdom, Gadwal seems to have come under the influence of the latter Kingdom, and one constant bone of contention at first between the Gulburga Bahmini Kingdom and the Vijianagar Kingdom and later on between the Bijapur and Vijianagar Kingdoms seems to have been the possession of the Raichur Doab (Cribble's History of the Deccan, Vol: I pages 48, 62, 102 and 189). By the middle of the 16th century, however, the Doab had become virtually Vijianagar territory (Cribble's History of the Deccan, Vol: 1 page 189).

With the fall of the Vijianagar Kingdom in 1564 A. D. at the battle of Talicota, Gadwal's allegiance necessarily went back to Bijapur, but there is nothing to show that Gadwai ever owned its allegiance to Golconda as stated on page 189 of the " Historical and Descriptive Sketch of H. H. the Nizam's Dominions" by Syed Hussain Bilgrami and Wilmott. The passage runs as follows :—

" Towards the middle of the 17th century when the Bijapur power became feeble, the Poligar, who was able to command the services of a considerable body of armed men, began to assert his independence. In this



RAJA SOMA BHUPALA RAO BAHADUR GARU

he was encouraged by Kmperor Aurangzeb, who was at that period actively engaged in stirring up rebellion and disaffection amongst the feudatories of Bijapur. From the Emperor the Poligar obtained a Sanad of Royalty, which his descendants still retain. After the Poligar's rebellion, a small force from Bijapur, which was sent to attack his fort of Darrur was defeated and its colours captured. The standard which consists of a green

ground studded with golden hands still form one of the proudest possessions of the Raja". (Para 19 of the Revenue Office Note).

In this connection, it may be mentioned that there is in the possession of the Samasthan a big *drum* which is stated to have been captured by the then Raia During the attack on the Fort of Darrur.



RAJA RAMA BHUPALA RAO BAHADUR GARU

According to the family history maintained in Gadwal, Pedda Veera Reddi, Peddanna Bhupaladu, Saroa Reddi, Veera Reddi, and Kumara Veera Reddi, ruled Gadwal between 1553 and 1704

In recognition of the help which the Gadwal State rendered to Emperor Aurangzeb in his campaign of subjugation of Bijapur and Golconda and on the recommendation of his notorious general and Viceroy Zulfikar Khan, the Emperor confirmed the status of Nadgoud on the then Raja of Palayagar of Gadwal.

## KUMARA VEERA REDDI.

This Sanad is dated 21st Safar 1116 Hijri.  
15th June 1704 A. D.. The tract of the country over which this status was recognised comprised 6 Mahals in which were included certain taluqs and villages of the present Kurnool District of the Madras Presidency, as also of the Raichur Taluq of H. E. H. the Nizam's Dominions, and among others Banganapalle, now a Protected Native State of the Madras Presidency, (paragraph 29 of the Revenue Office Note). As to the definition of the word Nadgoud and the dignity attaching to that position, Revenue Office Note, paragraph 45 may be consulted.



RAJA SITARAM BHUPAL RAO BAHADUR GARU

Kumara Verra Reddi was succeeded by his widow, Lingamma, and their *Jllatom* son-in-law, Ramanayya, (1711-1715), the husband of their daughter, Buchamma. On 25th November 1711 A. D. the Sarnadgoudagi of Adoni (Imthiaz Gadh), now a Taluq of the Bellary District

of the Madras Presidency, was conferred on this Ramannayya during the time of the Moghul Emperor Bahadur Shah. On 26th August 1715, during the time of the Moghul Emperor Farrukh Siyar, the status of the Raja of Gadwal was recognised and the same dignities and privileges continued, but this time the Raja's authority had extended from 6 Mahals in the time of the Emperor Aurangazeb to 15 Mahals in which were now included Adoni (Imthiaz Gadh) which had already been acquired by Ramanayya in 1711, but also villages in the Taluqs of Kurnool (Kamarnagar) and Nandyal (Ghazipur) of the Kurnool District (paragraph 31 of the Revenue Office Note also the Sanad granted in the name of Lingamma and Ramanayya referred to above).



RAJA RAMBHUPAL RAO BAHADUR 11

Lingamma and Ramanayya were succeeded by the latter's son, *Somanna*, (1716 to 1719) generally known in the Gadwal tradition as *Bobhandari*. In 1716 A. D. peshkush seems to have been paid by him to the Moghul Emperor. He appears to have been a great warrior and the



RAJA S1TARAM BHUPAI. BAHADUR II

letters addressed to him on behalf of the then Moghul Emperor, Mohamed Shah, in the year 1719 A. D. are couched in the most pressing and entreat- ing terms, impressing upon him the advantages of friendship with the Moghul Emperor and assuring him that his help would never be forgotten and that he would be suitably rewarded. In fact, in one of the letters, he promised the whole of the Carnatic for him as compensation for the help

that he would render. The Sarnadgoudagi of Nandyal and Kurnool was again continued upon this Prince. The statement therefore on page 199 of the "Historical and Descriptive Sketch of H. H. the Nizam's Dominions" that "the chief at one period levied tribute from the Kurnool state" is quite correct.



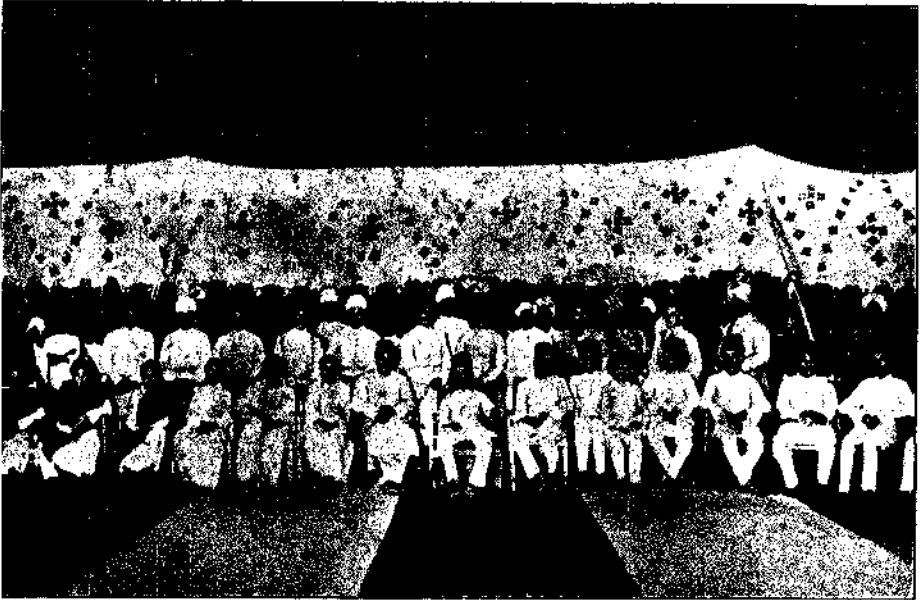
THE LATE MAHARAJA MTARAM BHUPAL BAHADUR II  
AS A BIG GAME HUNTER.

In 1723 A. D. Nizam-ul-Mulk asserted his independence, Hyderabad, instead of being one of the Provinces of Delhi' became the seat of Government of an independent Kingdom ruled over by the Asaf Jahi Dynasty with the title of Nizam.

Somanna was succeeded by his widows *Ammakka and Lingamma* (1727—1740 A. D.) who seem to have flourished between these years. These ladies were the contemporaries of the great Nizam-ul-Mulk and requisitions



for help by the despatch of troops were also repeatedly made in their regime. They were asked to send their son Thirumal Rao, whose prowess in warfare was highly spoken of. In the year 1733 A. D. we find from one of the letters that Peshkush is paid to Nizam-ul-Mulk, the first Nizam. Thus, it will be seen that the allegiance which, as tributaries, the Gadwal Chiefs owed to the Moghul Emperors, was transferred to the Asaf Jahi Dynasty.



H. E. H. NAWAB SIR MIR OSMAN ALI KHAN BAHADUR  
VISITED GADWAL ON HIS WAY TO MYSORE IN 1930 A. D.

These two ladies were succeeded by their son, *Thirumal Rao* (1740-1742 A. D.), on whom the usual Sanad of recognition was conferred in June 1740 A. D. His help was also sought for by Nizam-ul-Mulk, the first of the Asaf Jahis. His rule seems to have been a very short one, extending to about two years. He was succeeded by his widows, Mangamma and Chokkajma (1742—1747 A. D.). After these ladies, came *Pedda Rama Rao*, otherwise known as *Ramarayadu*, the brother of Thirumal Rao. His rule lasted from 1747—1761 A. D. He is the Zamindar referred to on page 34 of the Kurnool Manual as Ramanayadu "the neighbouring Zamindar of Gadwal"! (Ramanayadu is evidently a misprint for Ramarayadu). He was invested with the title of Raja in 1753 A. D. during the reign of Salabat Jah,

the 4th Nizam, and came to be known as Raja Ramrao. That the Gadwal Raias were at that time powerful chiefs appears from the account given on page 34 of the Kurnool Manual.



RAJA SOMESHWAR RAO ELDER SON-IN-LAW OF THE LATE RAJA OF GADWAL.

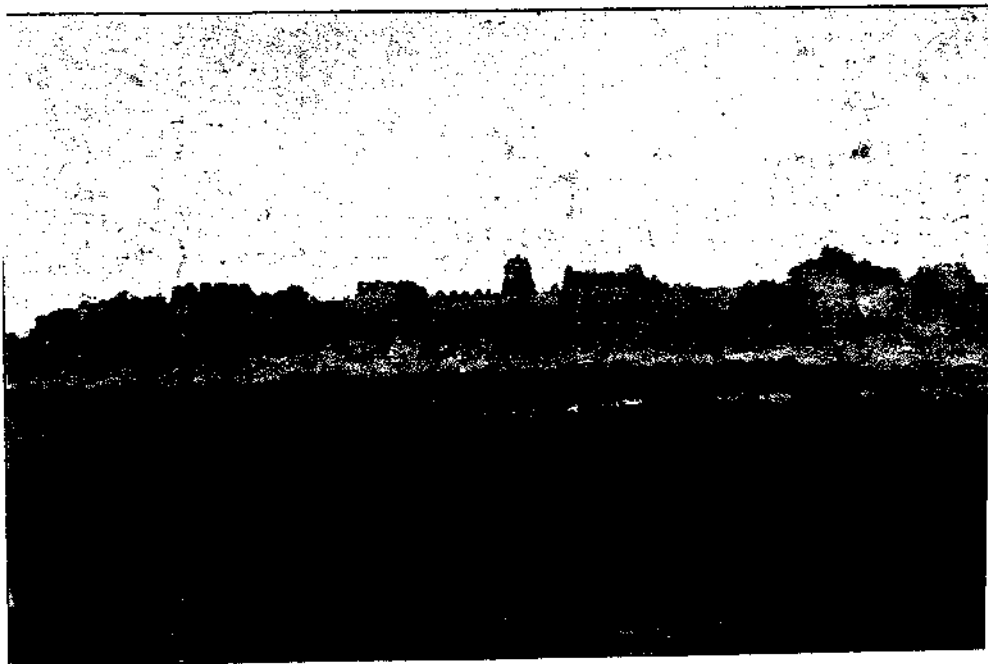
After Ramarayadu, his nephew, Somanna (alias Sombhupal—I), the son of Thirumal Rao referred to above became the ruler of Gadwal. He appears to have been both a warrior and a clever diplomat (Revenue Office

Note, Paragraph 34). In the year 1747 A. D. this Prince got a present of Rs. 2,000 from the Nizam for his services in helping the former with cavalry and infantry. The sum of Rs. 2,000 was directed to be deducted from the peshkush. His rule appears to have been a momentous one. In



RAJA Kkishnaram BHUPAI. ELDER GRAND SON OF THE  
LATH MAHARAJA OF GADWAL.

1753 A, D. i.e., even before he became the actual ruler, during the time of Ramaravadu Somanna seems to have been Sarnadgoud of Kurnool by



A VIEW OF GADWAL.

RonmustKhan. The tribute from Kurnool continued to be levied during the time of this Chief also and, according to Syed Hussain Bilgrami and Wilmott, it only ceased with the session of Kurnool to the British by the Nizam by the treaty of 1800 (Aitchison's Treaties, Agreements and Sanad, Volume 9, page 67 Art 5). In the year 1761 A. D. Nawab Salabat Jah Bahadur conferred upon this Prince the offices of Nadgoudagi, Sarnadgoudagi and Sirsarnadgoudagi in respect of 17 Mahals, namely 2 Mahals in Kurnool and Adorn, and 15 Mahals in Nandyal. A Sarnadgoud seems to have had in those days all the paraphernalia of a king such as Chathri (umbrella) and Ghamer, levying of tribute, Nazarana etc. (Revenue Office Note Paragraph 45). During his reign there were several accessions to his territory both to the south of the Tungabhadra as



AN OLD FORMIDABLE CANON IN THE GADWAL FORT.

well as to the north of the river Kistna, He obtained certain villages in Amarchinta Samasthan on military tenure during the reign of Nizam Ali Khan, the fifth Nizam- About the year 1765 A. D. he took possession of Rajoli, a neighbouring Pargana, and annexed it to his state. It was at about this time that the Marathas had gained ascendancy in the Deccan and began to levy their chouth or 25 per cent of the revenue, and there came into existence what there-after came to be called Do-Amili or the double Government of the Nizam as well as the Maharattas in this part of the country. (See Cribble's History of the Deccan, Vol II, pages 84 and 136. See also Revenue Office Note Paragraph 26). This Raja seems to have played the two powers, the Nizam and the Maharattas, one against the other

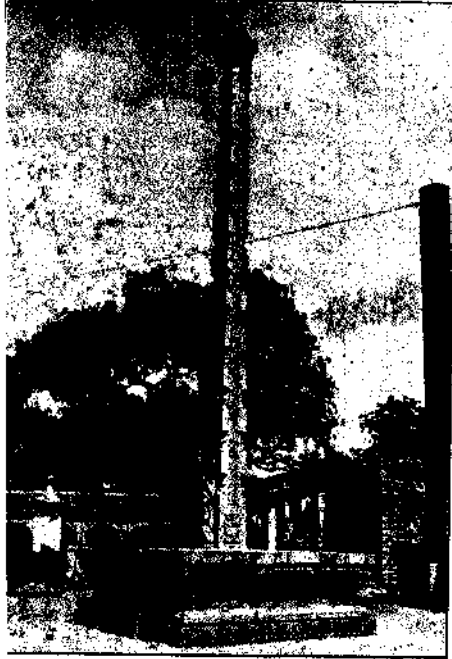
and consolidated his position. We find frequent references to Gadwal in the Peshwa Madhava Rao's Diary during the period. It also appears that the Peshwas levied in addition to the chouth, Khandni or tribute. It was also



THE GREAT TEMPLE OF GADWAL,

during this Raja's time that in addition to Rs 40,000 Peshkush, which was being paid to the Nizam's Government, Rs. 10,000 was begun to be paid as Tahrir-e-Dewani, or Razar-e-Diwani. The Raja rendered substantial help

to the minister Ameer-ul-Omrah in his campaign against the Raja of Shorapur- The Nizam seems to have been so much pleased with this Raja and to have trusted him so much that we find Parwanas issued to the inhabitants of several Parganas such as Raichur, Bellary etc , directing them to obey the orders of Raja Sombhupal and agreeing to be bound by any treaties or engagements that the said Raja might make with those territories.

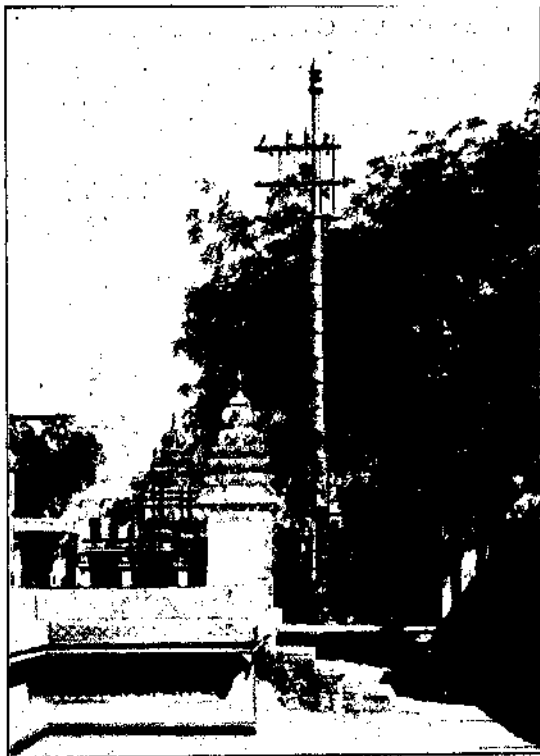


GAROOD ASTHRMH GADWAL TEMPLE.

In or about the year 1786 a secret Treaty was concluded between the Nizam and the Maharattas at Yadgir, a station on the G. I. P. Railway, one of the most important terms of which was that anything connected with the Samasthans should be done with the concurrence of both the Governments. Vide Treaties, Agreements and Sanads in Marathi edited by Mawjee and Parasnis and published with the permission of the Government of Bombay. It is to this treaty that reference has been made in the Revenue Office Note paragraphs 26 and 36. (See also Grant Duff's History of the Maharattas, Vol. II page 470). After this treaty the Maharattas were regularly levying tribute over Gadwal, as would appear from the letters of

the Maharattas to Gadwal from 1786 to 1789. Raja Sombhupal died in the year 1794.

He was succeeded by his son Raja Rambhupal—I (1794—1807) His succession to the Gadi took place with the concurrence of the Government of both the Nizam and the Maharattas (Vide Revenue Office Note para 36).

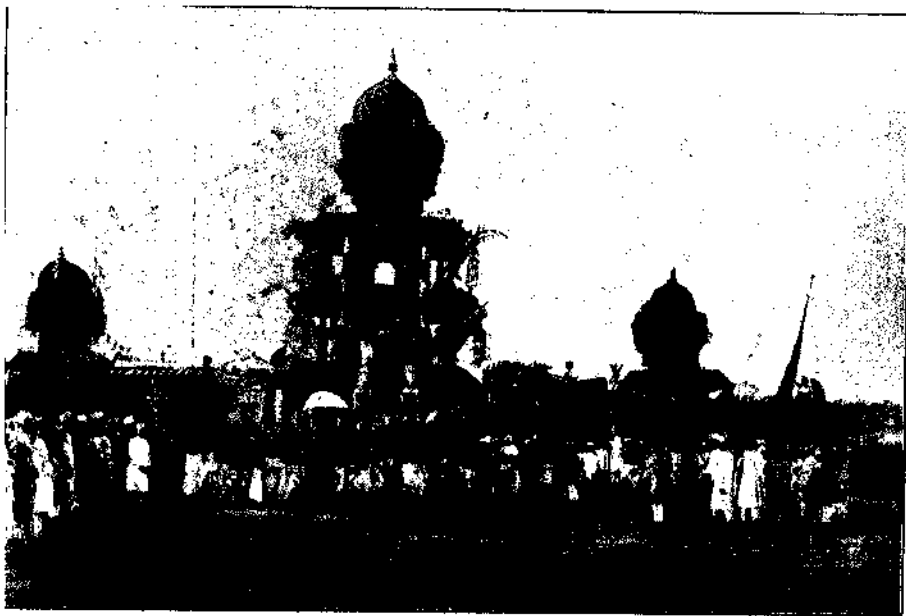


DWAJASTHAMBHA OR THE GOLD GILTED PILLAR IN FRONT OF THE SREE KESHVASWAMY TEMPLE IN GADWAL FORT.

It was about this time that the British Government was insisting on the Nizam's disbanding his French troops. A favourable opportunity afforded itself because of the fact that several of the tributary chiefs taking advantage of the dual administration of the Maharattas and the Nizam made repeated defaults in the payment of tribute due by them and the Nizam was not able to bring them into subjection. He applied to the British Government for help. They, however, declined to accede to his



request for the very good reason that as they were the Allies of both the Nizam and the Maharattas and as the Chiefs were tributaries to both these powers, (hey could not render assistance to one of these refractory chiefs without wounding the susceptibilities of the other and they were further precluded from doing so by the treaty of 1798 (vide Aitchison's Treaties &c., page 53, Art. 5, Gribble's History of the Deccan, Vol : II, page 121). The foremost among the Zamindars against whom the Nizam wanted the help of the British Contingent were those of Shorapur and Gadwal. The correspondence between the Governor—General and the Resident published as an appendix to Brigg's Nizam traces the history of this discussion clearly and succinctly vide Brigg's Nizam Vol II, page 304, 305, 306, 330, 332, (special reference may be made to the letter of Marquess of Wellesley to the Resident at Hyderabad, dated 15th June 1800).

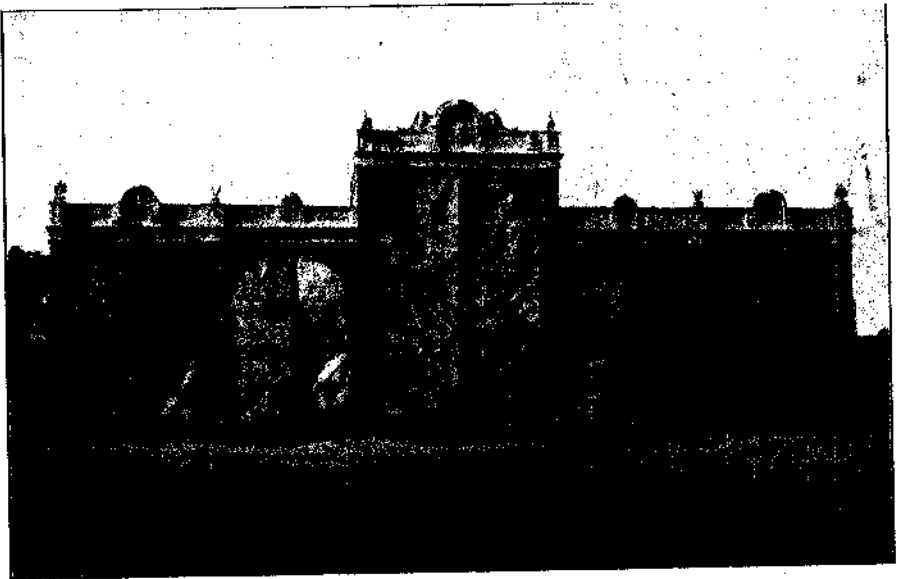


ANNUAL RATH (CAR) PROCESSION IN GADWAL.

As a result of these negotiations, we find that in the Treaty of 1800, special mention is made in article 17 that if the Shorapur or Gadwal Zamindars should withhold the payment of the Sirkar's claims, the subsidiary force shall be ready in concert with His Highness's own troops to reduce

them to obedience (Aitchison's Treaties, &c., page 72). The French contingent was eventually disbanded by the Nizam.

It was in the very same year that Raja Rambhupal Rao was recognised by Nizam Ali Khan with the usual titles of Raja, Bhupal and Bahadur, etc. It was during this Raja's reign that the tribute that was being paid by Kurnool was discontinued and began to be paid to the British Government in Gadwal rupees, (vide page 38 Kurnool Manual). Raja Rambhupal died in the year 1807, and was succeeded by his *illetaon* son-in-law *Raja Seetharam Bhupal—1* (1807—1840) the husband of his daughter Lingamma. His recognition took place on the 8th of July 1807 during the reign of



RATH'S GRIHAS IN GADWAL TEMPLE  
RECENTLY CONSTRUCTED BY MAHARANEE SÄHIBA.

Secunder Jah, the 6th Nizam, by means of a Sanad under the signature of Meer Allum, the then Prime Minister. During his rule, the Maharatta power was destroyed, and by the treaty of 1822 A.D. the British Government remitted all claims to tribute on the territories of the Nizam (vide Aitchison Treaties &c., page arcicle 2). The tribute that was payable by Gadwal to the Maharattas was claimed by the Nizam's Government. The Raja contended that in-as-much as the British Government became the successors of



GROUPS OF RAJAS OF GADWAL.

the Peshwas, he could not pay that portion of the tribute without the consent of the British Government. Consequently Raja Chandulal, the then Minister, wrote a letter to the Raja on 16-2-1824 by order of the Nizam that the Nizam's Government would be responsible to the Raja in the event of the British Government claiming the tribute from Gadwal (vide para 27 of the Revenue office Note), and that the tribute thence-forward payable to Hyderabad would be the old amount of Rs. 40,000 payable to the Nizam plus Rs. 60,000 payable as Chouth and Khandini to the Maharattas making a total of Rs. 1,00,000 and in 1826 the 10,000 which was being paid separately as Tahir-i-Dewani was added to the Peshkush, together with another Rs. 5,000 payable as Tahrir-i-Peshkari, making in all a total of Rs. 1,15,000. Raja Sitaram Bhupal died in the year 1840, and was succeeded by his



GADWAL IS NOTED FOR AN EXCELLENT BREED OF CATTLE.

second wife, Venkatalakshamma (19-2-1840 to 2-6-1840). Shortly after the Raja's death, the Nizam's Government in a letter dated 24th March 1840 assured the widow of the deceased Raja that so long as she is loyal and faithful to the Nizam's Government, the Government would be prepared to support the Samasthan.

On 3rd June 1840, Sombhupal—II (3-6-1840 to 26-9-1840) who had been adopted by the Rani Venkatalakshamma ascended the Gaddi and was recognised by the Nizam's Government as the lawful Ruler. The usual titles, Khillat, Elephant, etc, were despatched to Gadwal on his accession during the reign of Nazir-ud-Dowlah, the 7th Nizam. This Prince was

addicted to drink and debauchery, and had been neglecting the duties of the Government. The pay of the troops had fallen into arrears and the Raja had alienated the sympathies of his own people by inviting and employing Beydars from the neighbouring Samasthan of Shorapur. All this exasperated the soldiery and the consequence was that he was shot in open Durbar on 26th September 1844, (vide Col Meadows Taylor's "Story of My lite" Edition of 1882 page 164). On the death of Raja Sombhupal—II, his adoptive mother, Venkatalakshamma (27-9-1844 to 22-11-1845), again assumed the reins of Government and was at the helm of affairs from 27th September 1844 to 22nd November 1845. Rani Venkaialakshamma adopted her brother's son, Rambhupal—II (23-11-1845 to 31-3-1901) who succeeded to



A CATTLE FAIR IN GADWAL

the Gaddi on 23rd November 1845 as Raja Rambhupal-II and was recognised by the Nizam's Government by a letter from the then Minister Raja Rambux during the reign of Nizam Nasir-ud-Dowlah. It was during this Raja's time that the Raichur Doab was assigned to the British Government and along with it the *Sadwal Teskush* by the treaty of 1853 (vide Aitchison's Treaties, 8cc., Page 93) In 1856 the question of exercise of Police powers by the Samasthan was raised during the British occupation, and after referring the matter to the Government of India, the then Resident Mr. Bushby intimated to the Raja that the Police and administration of the Samasthan would be with the Raja himself just in the same way as it was before the assignment to the British. In 1857, the Great Indian Mutiny took place, and though

the Raja was young, it is due to the wise administration of Rani Venkatlakshamma that Gadwal did not imitate the bad example set by Shorapur which ended so disastrously to that Samasthan. In 1860, the Raichur Doab was restored to the Nizam and consequently the Gadwal Peshkush was reassigned. From the year 1864 onwards, the question of Judicial powers of the Raja was raised, and it was decided after reference to previous practice that the Raja had complete Civil and Judicial powers without any interference from outside, (though it must be remarked that latterly various inroads have been made into these rights). In the year 1867, an attempt was made by the District Officials to interfere with the Revenue administration of Gadwal by asking for returns, but when the matter was referred to Sir



A FINE SPECIMEN OF BULLS.

Salar Jung—I, he forthwith assured the Raja that he need not be apprehensive about the intentions of the Nizam's Government and that so long as the Peshkush was regularly paid the Government was not concerned with anything else. Similarly with regard to the exercise of Judicial Powers, it was decided in the same year that the Officers of the Nizam's Government should not interfere with the judicial matters of the Gadwal Samasthan except by way of suggestion and advice. During this Raja's rule, the State became prosperous and wealthy, but several of the ancient privileges were sought to be curtailed by the Nizam's Government, with a certain amount of success. The Raja married Rani Lakshmi Devamma of Thatikonda, but had no issue. He consequently adopted his natural brother's son, Venkatrama Reddy, whose adoption was sanctioned by the

Nizam's Government during the time of the then Minister, Sir Asman Jah Bahadur, in 1896 in the reign of the Nawab Sir Mir Mahbub Ali Khan Bahadur. The said adopted son's right to succeed to the Samasthan was recognised and Khillat with the usual jewellery and paraphernalia was given to the Raja in token thereof. Raja Rambhupal Rao II died on 31st March 1901, and was succeeded by his adopted son *Raja Sitaram Bhupal Bahadur-II* (1-4-1901 to 12-5-924). During his minority, the State was put under the supervision of the Court of Wards with Rani Lakshmi Devamma as guardian or Recent. In the year 1913, the Samasthan was restored to the Raja, and in the same year he married Adllakshmi Devamma from a well-known and respectable Reddi family of Ulsala in the Kurnool District. His Exalted Highness the Nizam, Sir Osman Ali Khan Bahadur, bestowed on him the title of "Maharaja". He died on 12th May 1924, leaving his widow Maharani Adilakshmi Devamma and two daughters, Vara Lakshmi Devamma and Sri Lakshmi, Devamma.

In 1928 the Samasthan was released from the superintendence of the Court of Wards which was imposed after the death of the late Maharaja but general supervision of the Revenue Department was kept for a period of 5 years. In March 1934 R. E. H. was pleased to remove even this supervision and conferred on the Maharani the fullest powers for the administration of her State.

## Wanparty SamastKan

**W**anparty is one of the most important Samasthans in His Exalted Highness the Nizam's Dominions and has a long history behind it. It was formerly known as the Samasthan of Sugar and is situated in the Mahboobnagar District. Comprising an area of 440 square miles, it is bounded on the east by the Samasthan of Jatprole, on the west by the Samasthan of Amarchinta, on the north by the Khalsa talukas of Mahboobnagar and Nagar-Karnool and on the south by the river Krishna, on the other side of which lies the Samasthan of Gadwal. It consists of 150 villages and 29 hamlets with a total population of over 81,000.



RAJA SAWAI RAMKRISHNA RAO BAHIRI BAHADUR II



The available traditions and records preserved in the Samasthan throw light on the history of the country and of its Rajas and show that its origin dates back to the ancient Kingdom of Vijayanagar to which it was once subject. The first of the dynasty, as it appears from the records, was one Veera Krishna Reddy who came from the region of Cuddapah in the south and established himself at Patapally, a village close to Sugur, a few miles north of the Krishna. The year ascribed is 1510. He soon enlarged his possessions by securing Sugur itself.

This region appears to have been held by that warlike race the "Bedars" whose chiefs were vanquished one by one by Veera Krishna Reddy, till he extended his possessions as far as Kothakota, and consolidated the whole into one compact territory which subsequently came to be known as the Samasthan of Sugur. His reputation attracted the attention of the great king Krishna Deva Raya of Vijayanagar of historic fame who bestowed a few villages on him which were added to his possessions.

Veera Krishna Reddy died about the year 1540 when his eldest son, Venkat Kumara Basawa Reddy, succeeded him under the name of Venkata Kumara Gopal Rao. As the latter died without issue he was succeeded by his brother Rama Krishna Reddy who extended his possessions and exerted great influence in those regions. He died in 1592 and was succeeded by his elder son, Pedda Venkat Reddy, who in turn died in 1625. Pedda Venkat Reddy was succeeded by his eldest son, Immidi Venkat Reddy, who further extended his estates and increased his power. His influence attracted the notice of Sultan Abdulla Kutub Shah, the King of Golconda, who extended to him his patronage and employed him on his military expeditions in the south. In one of the campaigns, Immidi Venkat Reddy captured the fort of Udaigiri and its garrison in the interests of the Sultan and added it to the Sultan's dominions. He died in 1648 and was succeeded by his only son, Gopal Rao, who, by his knowledge of eight languages, always bore the appellation of "Ashta Bhasha". He was learned and energetic and travelled much. In addition to this, he was a great military commander and as such kept an army of 2,000 infantry and 2,000 cavalry. The Sultan of Golconda recognising his military strength bestowed on him the title of "Bahiri". Apart from these, he had a religious turn of mind and after one of his travels in the south built a beautiful temple in the Samasthan and a town adjacent to it which he named Srirangapur. The temple is dedicated to Sri Ranga Nayak who continues to be the family deity of the Rajas to the present day. Ashta Bhasha Bahiri Gopal Rao died in 1676 when he was

succeeded by his natural son Kumara Bahiri Gopal Rao. In 1678 this young Raja received a Sanad of recognition from the last Ruler of Golconda, Sultan Abul Hasan Tana Shah. Kumara Bahiri Gopai Rao being a child then, the estate was ably administered and his troops well controlled by his



RAJA SAWAI RAMKRISHNA RAO BALWANT BAHIRI BAHDUR III

mother, Rani Janamma, who rendered great services to the Sultan in his campaigns against the Emperor Aurangzeb. In fact, she, with her garrisons in the forts of Ghanpur and Pangal, defended the regions south of Hyderabad to the Krishna against the rebellious chiefs who were carrying on intrigues

with the Emperor. In 1686 when Aurangzeb conquered Golconda and annexed its dominions, the possessions of Kumara Bahiri Gopal Rao also came under the imperial sway. But the Emperor thought it prudent to reconfirm the estate in favour of Kumara Gopala Rao as before. It was about this time that the seat of the Raja was transferred from Sugur to Kothakota. Kumar Gopal Rao, however, died unmarried in 1691, and was succeeded by his adopted brother Venkat Reddy. Venkat Reddy had been adopted by Ashta Bhasha Bahiri Gopal Rao before the birth of his natural son, Kumara Gopal Rao. Venkat Reddy was very loyal to the Sultan of Golconda and together with his adoptive mother gave considerable military assistance to his sovereign during his campaigns against the Emperor Aurangzeb. Although his adoptive mother and his brother were reconciled to the new regime, Venkat Reddy, however, was never taken into favour by the Mogul Governors who administered the Deccan. This estrangement led to a battle with the Moghal governor, who administered the Deccan. Mubariz Khan laid siege to the little fort at Janampet in 1719. The siege lasted for some time and Venkat Reddy defended the fort with considerable energy and valour, but superior strength and treachery resulted in the fall of the fort into the hands of Mubariz Khan. The gallant Venkat Reddy and his faithful nephew and lieutenant, Trimal Rao, both died fighting. In honour of the victory the Mogul governor changed the name of the fort from Janampet to Farrukhnagar, after the Emperor Farrukh Siyar, the reigning sovereign of the time. This is at present called Shadnagar. Venkat Reddy was succeeded by his son, Bahiri Gopal Rao, who grew up to be extremely loyal to His Highness Nizam-ul-Mulk Asaf Jah the first. He rendered military service to His Highness whenever required of him. When Asaf Jah started a campaign in the Carnatic in 1743, he left the capital in charge of Muktada Khan and Bahiri Gopal Rao to defend it. On another occasion when the Zamindar of Jatprole rebelled against the Government, Bahiri Gopal Rao came to its help and captured the rebel for which he was thanked by His Highness the Nizam. He died in 1746. Gopal Rao was succeeded by his son, Sawai Venkat Reddy, who was as famous for his learning and piety as his great grand-father, Ashta Bhasha Bahiri Gopal Rao. He changed the capital from Kothakota to Srirangapur, which continued to be the seat of the Rajas for nearly fifty years. He died in 1763. "Venkat Reddy was succeeded by his infant son, Bahiri Gopal Rao, who, however, did not survive long, but died leaving a child widow named Janamma. The estate was continued to be managed by Gopal Rao's mother Rani Janamma (senior) after his death as it was during his life time. Rani Janamma (senior) died in 1781 when the administration

of the Samasthan came into the hands of Janamma (junior). As she had no issue she adopted Ramkrishna Rao and continued to administer the estate during her son's minority. On her death in 1807 Srirangapur was abandoned and Wanparthy became the seat of the Rajas. Even Rani Janamma, junior, rendered military services to the Government. In 1799 Jagannath Rao, Zamindar of Jatprole, having allowed large arrears of " peshkush " to accumulate, His Highness Nawab Nizam Ali Khan Bahadur sent orders to Rani Janamma and Ram Krishna Rao to capture him. The recalcitrant Zamindar gave battle but was defeated and captured and was subsequently handed over to His Highness. The Zamindar was for long kept a State prisoner in the fort of Bidar. As long as Rani Janamma, junior, lived her personality overshadowed the activities of her son, Ram Krishna Rao. On her death in 1807, Raja Ramkrishna Rao began to take an active part in public affairs as a result of which recognition soon came from the Government and sanads of succession were granted. He had already received titles and a mansab of 2,000 infantry and 1,000 sowars and " Alam " and " Naqqara ". On the 17th December 1817 he obtained a reduction in the peshkush and a fresh sanad was granted. Further reductions were made in the peshkush in 1819 followed by a fresh sanad. He was allowed to mint his own coins which were to circulate not only in the Samasthan but were to be also accepted in the Government treasuries. This currency was in circulation till as recently as the beginning of this century, and it was known as Sugur Sicca, Raja Ramkrishna Rao died in 1822. Raja Ramkrishna Rao being childless he adopted a boy named Rameshwar Rao a year previous to his death. A sanad of succession was conferred on Rameshwar Rao by the Government on the 29th of May 1823. Under the care of his mother the young Raja received a sound education in Telugu and Persian and in 1835, when still 14 years old, he assumed the administration of the Samasthan on the death of his mother, the regent Rani. After this he commenced studying English under an English tutor and in the course of a few years, became proficient in eight languages, viz., English, Persian, Arabic, Telugu, Canarese, Tamil, Marathi and Hindustani. On the 17th of March 1843 the title of "Balwant" was conferred upon him as a mark of honour by His Highness the Nizam. This Raja was very liberal in his views and mixed freely with all classes of people. He had adopted certain European ways of life and moved freely among them. He was a good administrator and tried to follow the British system carried on in the neighbouring districts of Madras. During one of his visits to Karnool he made a close study of the judicial and police administrations there, and on his return to the Samasthan established two law courts, Criminal and Civil, and also organised the police force. In the

year 1853 he issued stamps for use in his law courts. He had also the entire Samasthan surveyed and settled. But his special liking was military life in which he was at his best. The history of that part of his military career before he was admitted into Government service is too long



RAJA SAWAI KAMESWAR RAO BALWANT BAHIKI BAHADUR I

to narrate here. Suffice it to say that the Government of the day considered it more convenient to have him in their service than outside it. He had always a small force of his own consisting of a cavalry regiment, infantry and field guns. His Highness the Nizam's Government first

appointed him as Zilladar to apprehend rebels. He discharged his duty with marked zeal and ability. In 1855 he offered his services with a force of 1,000 Arabs to the British Government against the Russians. The British



MAHARAJA SAWAI RAMESHWAR RAO BALWANT BAHIRI BAHADUR MAHABHUPAL II

Government thanking him for the offer replied to him in the following terms. "The Governor General is gratified by the indication he has given of his good-will towards the British Government. But the circumstances do not render it necessary that His Lordship should avail himself of the offer."

When the Sepoy Mutiny was at its height, he gave another indication of his good-will towards the British Government by offering it military aid. The Secretary to the Government in the Foreign Department in a letter dated 21st of April 1858 replied to the following effect :—

" I have laid before the Right Honourable the Governor General in Council your letter to the address of His Lordship praying to be allowed to render the British Government some military aid in quelling the insurrection. I am directed to acquaint you that His Excellency in Council feels assured that Your Highnesses troops would, if called into the field, do excellent service, but the retaking of Delhi and the arrangements that have been made for punishing the mutineers in all other directions render it unnecessary for the Government to accept the aid of your troops. The Governor General in Council desires me, however, to express to you the thanks of the Government for your offer and its approbation of your feelings of loyalty and attachment towards it."

During the Mutiny, His Highness the Nizam's Government gave special orders for the apprehension of the Raja of Shorapur, who had raised the standard of rebellion against the British Government. Raja Rameshwar Rao took a leading part in the punitive operations against the rebellious Raja, and ultimately captured and handed him over to the Government. For his general services during the mutiny he not only received the thanks and a reward from His Highness the Nizam's Government, but was also awarded a Khillat with a rifle, a sword and a revolver from His Excellency the Governor-General of India.

His Highness the Nizam's Government seeing the serviceable nature of the reformed and trained troops of the Raja appointed him as a Brigadier of the Government's field forces. Shortly after, he was promoted to the rank of Inspector General of Cavalry, to be followed by being raised to the post of Inspector General of His Highness the Nizam's army. He held this post till his death which occurred at the comparatively early age of 46 on the 4th October 1866. Raja Rameshwar Rao having left no sons, his Rani adopted a boy and named him Raja Ramkrishna Rao. The Government conferred upon him a Sanad with Killat and titles according to usage on the 4th December 1867. During his minority Rani Shankamma, the mother, administered the Samasthan and succeeded so well that not only the Samasthan was freed from heavy debts, but created balances which were utilized for effecting a number of progressive public works which stand to this day as monuments to her thrifty and progressive administration.

Unfortunately, the young Raja did not live long as he was killed as the result of a riding accident at the early age of 14. He left a widow. The Rani thereupon adopted another boy named Raja Rameshwar Rao, who was born on the 2<sup>nd</sup> of July 1874. According to custom a sanad of



RAJA KRISHNA DEV RAO BALWANT BAHIRI BAHADUR

succession with killat and titles were conferred on him by the Government on the 18th of June 1880. During his minority the Samasthan continued to be administered by the Rani as before. The young Raja was carefully brought up and received education at Madras. After he took charge of the



administration he embarked on a scheme of re-organisation of the various departments bringing them to a high level of efficiency.

For administrative purposes the Samasthan is divided into two taluqas, Sugar and Kesampet, under two Tahsildars. There is a third Tahsildar to administer the private estates of the Raja.



RAJA RAM DEV RAO BAHADUR

The chief occupation of the people is agriculture. The soil throughout the greater part of the Samasthan is rich and fertile and is irrigated by numerous tanks. The system of tenure in the Samasthan is ryotwari; land is surveyed and assessed and the holders possess transferable rights. The Samasthan grants taqavi loans to indigent ryots at a low rate of interest. The Rajas always enjoyed civil and criminal jurisdiction over their subjects. Some of the former Pajas were appointed as arbiters by the Government in disputes concerning Zamindars. The

Samasthan has a Munsiff's Court and a District Court of its own. It has also its own police. In former times, due to the influence and importance of the Samasthan, its Rajas had been appointed "mannewars" over territories far beyond the boundaries of the Samasthan. This system continued for hundreds of years till recently. The present police force consists of 119 regular officers and men, in addition to 1,033 village watchmen. The latter assist the police in their duties.



SAWAI RAJA RAMESHWAR RAO iii BALWANT BAHIRI BAHADUR

The Samasthan maintains a small force of irregular troops consisting of a company of 75 muskets and 25 sowars in addition to Arabs, Rohiilas and Sikhs.

The seat of the Samasthan as well as some of the important towns have primary schools, which are either maintained or supported by the Samasthan. There is a dispensary with a qualified Medical Officer. An Ayurvedic physician is also there. There is an up-to-date library containing books in English, Sanscrit, Persian, Urdu, Telugu, and Canarese. The Sanscrit section commands special notice.

There is a public works department with a qualified engineer who looks after state buildings, roads and public works such as tanks, wells, canals, etc., The Samasthan can boast of several public buildings built at great expense such as temples, mosques, dharmashalas, travelling bungalows etc., The approximate revenue of the Samasthan at present is about Rs. 8,00,000 a year. A peshkush of Rs. 82,862 is paid to his Exalted Highness the Nizam's Government.

The late Raja Rameshwar Rao had so endeared himself to his subjects by his solicitude for their welfare that he was honoured by the Government. In 1905 he was conferred upon the title of " Mahabhupal " by His Highness the late Nizam. Subsequently he received the title of " Maharaja " from his Exalted Highness the present Nizam. The Maharaja died on the 27th November 1922. He left two sons, Krishna Dev Rao and Ram Dev Rao. As Krishna Dev Rao was a minor, the Samasthan was taken over by the Court of Wards, though a later Firman permitted the elder son to share in the administration so that he may gain experience. Unfortunately, Krishna Dev Rao died on the 11th of April 1924 leaving a son, Raja Rameshwar Rao, who being a Minor the Samasthan is still being managed by the Court of Wards.

Raja Ram Dev Rao was conferred upon the title of Raja Bahadur by the present Nizam and he is also a Hyderabad municipal member. He toured the European continent with his family to gain experience. He has a son aged about 4 years.

Raja Rameshwar Rao HI is the present holder of the Samasthan. Being a minor the Samasthan is under the administration of the Court of Wards. The young Raja is studying in Madrasa-i-Aliya where his education is being carefully supervised by the Court of Wards.

## The Samasthan of Jatprole

**T**HE Samasthan of Jatprole is one of the most ancient and historic Samasthans in the Dominions and covers an area of several square miles. The family which rules the Samasthan today traces its descent from one Hemadri Naidu, of whom the following interesting story is told. Hemadri is claimed to have lived about the twelfth century and having amassed a large fortune and not knowing to whom to leave it buried it at the time of his death under a banian tree between the villages of Phillalamari and Yamanagulloo which lie within four miles of each other in the Nalgonda district of His Exalted Highness the Nizam's Dominions. It is said that when Hemadri died an evil spirit named Bethala secured possession of the treasure and guarded it for several years. Two centuries passed by and on a certain day who should come in the direction of Phillalamari but one Chevoy Reddy, eleventh in descent from Hemadri Naidu, who buried the treasure. Chevoy Reddy was on a hunting expedition and coming to a clearing found himself in the presence of a ryot furrowing a large field, the plough remaining unmoved even after great exertions. The Raja, rather astonished, ordered his followers to assist the man, but the plough remained unmoved. He himself applied all his strength but the result was fruitless. Just at this juncture the evil spirit stood before the Raja and threatened him with death, but he appears to have showed such extraordinary courage that the spirit in sheer admiration revealed to him the existence of the treasure (in which was stuck the peasant's plough) and promised to hand it over to him in return for a human sacrifice. He accordingly agreed to give one of his outcaste followers named Rechan as a sacrifice and this man on hearing of it willingly agreed to it on condition that the Raja accepted and associated his name inseparably with his family by transmitting it perpetually to the succeeding members of his family. Further, he should found a village in his name and that it should be called Recherla, and, further, that he should undertake to commemorate his name at the time of the marriage among the members of the chieftain's household by first having the marriage of one of his caste men performed and partaken of the rice cooked for the feast.

The Raja agreed, the sacrifice was made, and the treasure was handed up. Phillalamari Chevoy Reddy Bethala Naidu was a contemporary of Ganapathy Deva Raja of the Kakathiya dynasty of Warangal and the



SURBIHI THE LATE RAJA VENKAT LATCHMA RAO BAHADUR

maternal grand father of the famous Rudra Pratapa Deva Raja. It is said that Phillalamari Bethala Reddy was the founder not only of the Jatprole family but also of the families of the Rajas of Bobbili in the Ganjam district, Pittapore in the Godavari district, Mailavaram in the Krishna district and Venkatagiri in the Nellore district. Bethala Reddy was a feudatory to the Warangal sovereigns and it was in the year 1507, during the time of Mulla Bhupathy Reddy, that the Samasthan received a sanad from the Emperor at Vijayanagaram.

From the time of Bhupathy Reddy we must skip over two centuries and come to the time of Bari Gadupala Rao who, in 1771, obtained a sanad for Jatprole from His Highness the Nawab Nizam Ali Khan Bahadur, the second Asaf Jah, who added a mansab of Rs. 6,000, 2,000 cavalry, flag and nakkara, killat, and the title of Raja Bahadur. We must again pass over some years and come to the year 1884 when, on the death of Raja Venkat Jaganath Rao Bahadur, his adopted son, a younger brother of the Raja of Venkatagjri succeeded. The new ruler was only a lad of five years of age and received ruling powers from the Nizam only when he attained his age. When he sat on the gadi he dropped his name of Navinatha Krishna Yachendra and adopted that of Raja Venkat Lachman Rao Bahadur.

The Raja was a man of sound common sense and intelligence and realized the nature of his responsibilities. The first thing he did was to clear off a debt of two lakhs with which the Samasthan was encumbered. He then completed the repairs to the old fort of Latchmanasagar and located therein all the important public offices of the Samasthan, such as the Magistrate's Court, the Civil Court, the Subedar's cutchery, and the Forest, Jail and Abkari offices. Each of these offices is provided with a separate building and work is carried out on the English system.

He then demolished all the old buildings within the fort by compensating the owners. The Raja's palace stands in the centre of the fort in an enclosure of its own which contains a large garden and orchard.

Turning fo Jatprole, the capital, the Raja introduced a town planning system and encouraged his people to build decent houses by supplying them with timber free of charge and also granting loans. The result was that Jatprole blossomed into a beautiful little town. The Raja established an Anglo-vernacular school, teaching English, Urdu, Telugu, Persian and Sanskrit. Books and other school necessities are supplied free of charge and some of the poor boys are also supplied with free meals.



RAJA VENKAT LATCHMA RAO BAHADUR'S MAGNIFICENT KILL—FIVE BEASTS DOWN IN ONE HUNT

The Raja also established a State dispensary at Kolhapur and the entire expenses are met by the Samasthan.

Apart from this, the Raja spent money liberally on the construction of roads and choultries and had all tanks and wells repaired and dragged. Not forgetting his Moslem subjects, he built a mosque for them in the town and respected their religion and customs. He also had constructed a race course, tennis and badminton courts and a visitors' bungalow.

The internal development of Jatprole during the Raja's rule was splendid in every direction and His Highness the late Nizam, Mir Sir Mahbub AH Khan Bahadur, so greatly appreciated the spirit of the Raja's administration that he honoured him with the title of Nazim Nawazwant Bahadur. The title was given on the 28th of December 1905, during the celebrations in connection with the Silver Jubilee of his Highness's rule.

In private life the Raja was a gentleman of simple and unostentatious habits and of a deeply religious and charitable disposition. He travelled much and visited several places of pilgrimage such as Kasi, Rameshwar and Tirupathy. He was a man of magnificent physique, a keen sportsman, a splendid shot, and a good billiard and tennis player.

He was inordinately fond of big game shooting and many stories are told of his extraordinary courage and sureness of marksmanship. He is stated to have bagged in all 139 tigers.

The Raja passed away in the year 1929 leaving two daughters and his Rani. The Rani Saheba succeeded to the Government of the Samasthan. The two daughters are since married and are in a flourishing condition. He had adopted in 1923 Kumar Raja Venkata Jaganath Rao, a grandson of the Maharaja of Bobbili of Madras Presidency. The young prince was married in 1930.

The Rani Saheba is an enlightened Ruler with progressive views. Since she took over the reins of Government she has pushed forward a water supply scheme for the capital of her State. She has built a poor house costing Rs. 25,000 and also a middle school at Kolhapur. She is greatly interested in the spread of education and by her sagacity and statesmanship she had endeared herself to all his subjects. It is earnestly hoped that when the young Raja gets full ruling powers he would follow in his father's footsteps and not only add lustre to his distinguished House but also carve out a name for himself by wise administration, sympathy towards his



people, judicious expenditure and hard and conscientious work. The pattern set by his father is a splendid one and all he has to do is to start to shape his public life according to it.



KUMAR RAJA VENKAT JAGANNATH RAO BAHADUR

Before concluding, it may be of interest to relate the story which tells us how the name of Jatprole was given to the Samasthan. After entering the Fort of Jatprole, which is one of the most massive in the

Dominions and extremely old as well, we walk for a quarter of a mile or so and come to the centre of the fort. Here we see a small enclosure on a raised platform about forty feet square which contains an old and historic temple reputed to be of very great antiquity dating its origin from very early ages, said to have been built over the spot in the immediate vicinity of which, in time of yore, when Sita, the ideal wife, was being carried away by Ravana in his aerial car, Jatayu, the vulture king, who attacked Ravana, wounded by him dropped to the ground. It is said that Sri Ramachandra



THE YOUNG RAJA BAGS TWO TIGERS

during his wanderings in search of Sita arrived at the place where Jatayu fell and received from the now dying bird the news of Sita's fate. Having made this revelation, the bird expired and Rama is said to have performed the funeral obsequies and to have built the temple on the spot in memory of the noble bird. The place, it is stated, then became known as Jatproflft. or Jatayu's dominions.

The total revenue of the Samasthan is four lakhs and fifty thousand rupees and the annual tribute paid to His Exalted Highness's Government amounts to Rs. 70,000 per annum. The chief source of revenue is the palmyra tree, exceeding the revenue from agriculture even.

The Samasthan is rich in minerals which are capable of substantial development and the work done in this direction hitherto has been practically nil. There are iron ores in several places still remaining untouched. Iron ore stones, or haematite, are found scattered in abundance in several places in and out of the village of Kollapuram as well as in places to the east of the town of Jatprole. From Jatprole onwards to a distance of about ten or twelve miles up to the bank of the river Krishna are quarries of excellent limestone to a depth of from ten to twenty feet which extensively contain stone slabs for a considerable distance. The stone found in these parts is of two colours, grey and black, and takes a polish almost equal to marble. If these stones are carefully selected and sent to Hyderabad, or elsewhere, in large quantities, they will be very useful for building purposes for which they are well suited from their regular cleavage and the ease with which they can be worked. Limestone of the blue stone slate formation is very abundant on the left bank of the river Krishna. It is coloured in various shades of red, blue and white and will be found very useful for building purposes. Marble is also said to exist and if the Samasthan enters upon a scheme of advertisement, considerable benefit is bound to accrue by the appearance of new industries.

## The Amarchinta Samasthan

**T**HE Samasthan of Amarchinta has an area of 190 square miles. It is a tributary state in the district of Mahbubnagar of His Exalted Highness the Nizam's Dominions. It is bounded on the east by the samasthan of Wanaparthi, on the west by Makhtal, on the north by Koilkunda and on the south by the river Krishna, which separates this samasthan from Gadwal.



A PROCESSION OF ONE OF THE RAJAS OF AMARCHINTA SAMASTHAN

The history of this progressive state is shrouded in obscurity and therefore it is difficult for us to give a connected account of it. We shall therefore attempt to piece together the broken ends of the material available and present a readable history of the state.

During the time of the Kakatya Dynasty, or about seven hundred years ago, the Pargana of Vardhamanpur, now known as Waddaman, was in possession of Raja Goonagona Reddy Bhoopal, who was Commander of the Kakatya's army and the Deshmukh was Gopal Reddy. Raja Goona Buddha Reddy, son of Ganna Reddy, went to offer dharshan to Balaji and, hearing of the news of the Raja's visit, Gopal Reddy, the founder of this samastan, busied himself to accord him a fitting reception and make his stay at Balaji as comfortable as possible. The Raja Sahib was so much impressed with Gopal Reddy's hospitality that he, on his return, invited him to pay a visit to the Raja's headquarters, which then went by the name of Vardhamanpur. Gopal Reddy accepted the royal invitation and went to Vardhamanpur in 1289 A D. He was received with great kindness and given liberal treatment and then, in consideration of Gopal Reddy's hospitality to the Raja, the Raja granted him Nadagowdi of Makhtal Pargana.

After the death of the Raja, his son, Gonakata Bhu Narendra succeeded him and after the demise of Gopal Reddy, his son, Gopi Reddy, became Deshmukh. The latter endeavoured to maintain the cordial relationship which his deceased father established with the Raja's family. Gopi Reddy visited as often as was necessary Vardhamanpur and was present at the Raja's durbars. On an auspicious occasion Raja Narendra granted the Jagirs of five provinces (mahals) namely Makhtal, Kadaichur, Utkoor, Vardhaman, and Amarchinta. The sanads relating to this award still exist. Fifteen years after the award, a war broke out between Juana Khan, son of Sultan Muhammad Tuglaq and the Kakatiya kingdom in 1363 A. D. The former defeated and carried away Raja Prataprudra as a prisoner to Delhi from Warangal while Raja Narendra was killed in an engagement. Thus the Parganas of Telangana came under the sway of Sultan Muhammad Tugluq. The Sultan at a Durbar received Gopi Reddy, when the latter offered him nazarana, and issued a firman recognizing the rights and privileges of Gopi Reddy in his dominion. In 748 Hijri Bahmani Kings became suzerains over this part of India. In the meantime Allauddin Hussain Gangu Bahmani came to know that minor chiefs of the Karnatic are evading the payment of tributes and sent Akram-ul-Mulk, who, on behalf of Bahmani, planted his flag on the bank of the Krishna and invited all the Zemindars and chiefs to pay tributes. All the Zemindars obeyed the commands with the exception of Raja Ram who treated the order with contempt. Therefore, on the representation of Akram-ul-Mulk, an order was issued for the capture of the recalcitrant zemindar. Raja Gopi Reddy was therefore directed to capture him. Zamindar Raja Ram was caught and taken before the king, who was

greatly pleased with the zeal and bravery of Gopi Reddy and rewarded him with the offices of Deshmukh and Deshpandya. Gopi Reddy built anicuts to Ookacheti and Manna Vayas which intercept Nadaqwada of Makhtal and Kadaichur Parganas and form the natural sources of irrigation throughout the Samasthan,



THE RAJA SAHIB OF AMARCHINTA

For the next five generations the connecting links between this famous Gopi Reddy and Gopal Reddy, the Deshmukh of Amarchinta, are missing. In the meantime great changes took place and several dynasties tried their hands over this part of this peninsula, and finally Amarchinta fell within the ambit of Qutb Shahi Kingdom. Whoever held the suzerainty, Gopal Reddy and his line of successors proved faithful and loyal to them. They fought the battles of their kings, brought to book rebels and helped to maintain peace and order within the province.

' ; In 1072 Hijri Gopi Reddy II, one of the descendants of this line, under the instructions of Mirza Abdulla Kutub Saha and in co-operation with

Sheik Minahal, brought to book some of the recalcitrant chiefs of Gurram-gudda, a small island in the Krishna. The king granted him the jagir of Mochta and Alipur and also a mansab. In 1074 Hijri Gopi Reddy and his brother quarrelled and divided between themselves the estates and other property. Out of 5 mahals or parganas Gopi Reddy gave three parganas to his brother retaining for himself two mahals (provinces), Amarchinta and Vardhaman, now known as Samasthan of Amarchinta.



RAJA SRI RAM BHOPAL BAHADUR

Gopi Reddy built tanks spending thousands of rupees. He extended the canals for irrigation. His son, Servor Reddy in 1094 Hijri, obtained from the Killadar of Koilkonda a permit to reconstruct an anicut near Pusalpad and extended the canal from Kokucheti Vagu, otherwise known as Pedda Vagu, and thus greatly enhanced the productivity of the soil. His sons Chena Reddy and Serva Reddy II played a prominent part associating themselves actively with all that concerned the suzerainty of the

Khan, in the conquest of Raichur which was called Ferozeguda. Later on in 1121 Hijri when this country came under the influence of the Peshwas, one Chendersain Jodha (a Killadar of the Peshwas) granted the sarbasta (a kind of lease) of Amarchinta and Vardhaman to Sawai Timma Reddy in return for an annual amount of Rs. 50,000. Such is the distinguished history of the Rajas of Amarchinta.

Raia Sree Ram Bhupal died on 22nd Tir 1339 Fasli leaving a widow Ram Bhagya Lakshmama. This Rani (the daughter of the late Maha Jaswant Bahadur of Domkonda Samasthan) who legally succeeded to the Gadi of Amarchinta has been graciously proclaimed as the successor to the Samasthan by H. E. H. the Nizam through Firman dated 2nd Shaban 1351 Hijri. The present Rani is an educated lady beloved by all her subjects.

As present the Samasthan is under the administration of the Court of Wards. Atmakur is the residence of the Raja Sahib. It is an old fortified town. Amarchinta and Atmakur are noted for fine muslin. The total revenue of the State is two lakhs and a half, of which Rs. 70,000 is paid to the Nizam as tribute. The total population of the Samstan in 1931 was 47,000.







RAJA JADI SOMAPPA NAIK SHERZA BAHADUR

## Gurgunta Samasthan

**G**URGUNITA is a Samasthan in the Lingsugur Taluk, Raichur District. It is one of the three Peshkash Guzars in His Exalted Highness's Dominions in the strictest sense of the term, the other two being Gadwal and Anagondi. The river Krishna enters the Samasthan in the west and flows in a north-easterly direction. The Samasthan has an area of 210 square miles and contains 43 villages. According to the last census the Samasthan claimed 20,192 persons. Its annual revenue amounts to a lakh and forty thousand rupees of which Rs. 8,000 is the annual tribute to the Nizam.

The original ancestor of the ruling family was one Jadi Linga Naik Desai, who got the jagir in the year 1620 A. D. (1035 H.) during the time of Mohammed Adil Shahi, Sultan of Bijapur. He rendered good service to the Sultan and gained several victories over his enemies. After his death in 1671 A. D. his eldest son, Raja Jadi Somappa Naik, who was also a good soldier, succeeded to the estate. Once during a battle he seeing his enemy on an elephant at once rode an elephant, and met the enemy in a close hand to hand fight and killed him outright. On account of this and also on account of his great courage he got the title of "Sherza Bahadur" (Brave Tiger). Having rendered similar good services on several occasions, he got more jagirs from the Sultan of Bijapur. After his death in 1697 A. D. his son Raja Linga Naik II got the jagirs and ruled up to 1730 A. D. He was then succeeded by his son, Raja Soma Sherza Naik II, who ruled the estate until the year 1771 A. D. After his death his son, Raja Soma Linga Naik III, succeeded and ruled the Samasthan till 1842 A.D. After his death his son, Raja Linga Naik Sherza Bahadur III, succeeded and held charge for sixteen years. He died without an issue in 1858 A. D. Then the Rani, Katamma, was appointed Regent by Highness' Government to administer the estate, and she adopted with the sanction of the Government, her husband's brother's son, a boy who next succeeded as Raja, Jadi Somappa Naik Sherza Bahadur. The Rani ruled the Samasthan during the minority of the boy. When he attained his majority in 1867 A. D., he took charge of the Samasthan. He applied to Government and obtained the services of a Government Officer as Manager and with his assistance managed the Samasthan. He died in 1892 A.D. leaving no male issue behind him. After his death the Samasthan was included in Government lands, but His Highness the late Nizam with his characteristic



RAJA JADI TIPRAJ NAIK SHERZA BAHADUR

generosity and large heartedness restored the jagir to the family. The Revenue Office on the 24th Thir 1302 Fasli gave back the Samasthan to Rani Gouramma Sahiba, who ruled from 1893 to 1908 A-D. Then she adopted for her daughter's son named Tipraj and the adoption was sanctioned by Government on the 13th Rabi-us-Sani 1326 H. (1909) and he was named by order of Government Raja Jadi Somappa Naik Sherza Bahadur. During the minority of the boy, the Rani Saheba ruled the Samasthan and died on the 3rd Farwardi 1323 Fasli, when the Samasthan was taken over under the management of the Court of Wards on the 8th Thir 1323 Fasli, and a notice was published in the Jareeda to that effect.

The young Raja is now 32 years old, and gives promise of a wise ruler. He received a liberal education when he was a ward under the Court. His estate was released on 31st Farwardi 1343 F. and the young Raja has since then been administering the affairs of the Samasthan. He has a qualified officer for Judicial and Executive work and all appeals are disposed of by the Raja. At headquarters Gurgunta there is a Police Officer with a subordinate staff. In important populous villages there are Police stations. The young Raja is an ideal administrator and the people are quite happy and content with their lot.

The  
Round Table Conference.



# The Round Table Conference.

## HYDERABAD'S PARTICIPATION.

**A**N outstanding event in the annals of modern Hyderabad is the participation of the State in the deliberations of the Round Table Conference convened in London by His Majesty's Government on the 12th of November 1930 with a view to building up a new India on a basis of equality with the self-governing Dominions in the British Empire. In order to appreciate the significance of such a momentous gathering it is necessary to review briefly the factors which influenced public opinion to this view.

In August 1917 Mr. Montagu, the Secretary of State for India, announced in the House of Commons that 'the policy of His Majesty's Government, with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and the general development of self-governing institutions with a view to the progressive realisation of responsible Government in India as an integral part of the British Empire'. He added that "progress in this policy can only be achieved by successive stages" and that they must be guided by the co-operation received from those upon whom new opportunities of service will thus be conferred and by the extent to which it is found that confidence can be reposed in their sense of responsibility.

This was when the Great War was in progress. After the War, baseless suspicions arose in the minds of certain politicians in India that the promise would not be kept. A rise in the prices of food stuffs as an after-effect of the War considerably disturbed the peace of mind of the Indian masses and Indian Moslems were alarmed at the attitude of the Allied Powers towards Turkey. All this happened at a time when a defensive measure known as the "Rowlatt Act" was in force in India. Mr. Gandhi found this a favourable opportunity to launch a civil disobedience movement. Although the movement professed to be non-violent, the evil forces soon got out of control and violence reached its climax in March 1919. The racial bitterness which the movement caused was great and lasting. Mr. Gandhi's activities however, served to hasten the inauguration of reforms in the following year.



A Bill was introduced in Parliament but serious differences arose among politicians in India in regard to the terms of the Bill. The moderates accepted the Bill as a measure of good will, while the Nationalists denounced it as being wholly inadequate. The Moslems in India who were dissatisfied with the terms of the Anglo-Turkish Peace Treaty organized a Khilafat movement with a view to bring pressure upon the Imperial Government to restore the Sultan of Turkey. Mr. Gandhi succeeded in 1920 in securing the support of the Moslems and the Congress for his campaign, and widespread vilification of Government was the result.

In such an atmosphere certain reforms, known as Montford reforms, were introduced and elections to legislatures took place in 1920. The nationalists refrained from standing for election. In September 1921 the Assembly requested the British Parliament to re-examine and revise the constitution. The reply of the Secretary of State for India was unsatisfactory. In 1922 Government introduced a Bill to prevent the dissemination of books and newspapers calculated to excite disaffection against the rulers of Indian States. The Assembly rejected the measure but the Viceroy certified it.

In 1923 the second election to the legislatures took place under the new constitution. Nationalists and non-cooperators contested the elections and the Swarajist Party, by which name they were known, pursued a policy of obstruction.

Pandit Motilal Nehru, the leader of the Swarajists moved a resolution in the Assembly for convening a Round Table Conference to prepare a scheme for establishing full responsible government in India. Government opposed it but promised to investigate the results of the working of the new constitution.

A Committee was accordingly appointed under Sir Alexander Muddiman, which submitted its report in 1926. The report was debated upon by the Assembly, and the leader of the Swarajists again urged that immediate steps should be taken to hold a Round Table Conference or Convention, to frame a detailed scheme for giving India full responsible Government.

The third legislatures met in 1927. Again, the Nationalists entered the Councils in a non-cooperative spirit but a split occurred among them and a new party of "Responsive Co-operationists" arose under the leadership of Mr. Jayakar, Mr. Kelkar and Dr. Moonje. Some members of this party even accepted office.

In 1927 Parliament appointed a Statutory Commission under Section 84-A of the Government of India Act to examine the various aspects of the Indian constitution and administration and to report to what extent it would be desirable to establish the principle of responsible government. The commission which was led by Sir John Simon visited India twice, in 1928 and 1929, and received numerous representations and examined many witnesses, official and non-official.



RECEPTION ACCORDED TO THE MEMBERS OF THE HYDERABAD DELEGATION  
ON THEIR ARRIVAL AT THE VICTORIA STATION IN LONDON.

Its exhaustive report and recommendations published in 1929 were the subject of a heated discussion both in India and England. Public opinion was divided and the civil disobedience movement was revived by Mr. Gandhi.

The demand for a Round Table Conference at which all political parties should meet and discuss the Indian case now became insistent and His Majesty's Government finally convened a conference in England on the 12th of November 1931. Representatives of the Provinces and of chief political parties and communities in India proceeded to England and as

very vital questions affecting India as a whole were to be discussed representatives of Indian States were also invited to be present.

To represent the Hyderabad State, His Exalted Highness the Nizam was pleased to nominate Sir Akbar Hydari, Nawab Hyder Nawaz Jung Bahadur, Finance and Railway Member of the Executive Council. No better choice could have been made. He had given of his very best in the service of the State in important capacities for over a quarter of a century, and the Round Table Conference opened up another avenue to Sir Akbar to exercise his great qualities of statesmanship and to demonstrate to the world how genuinely loyal he is to His Exalted Highness the Nizam and how ably he could safeguard the interests of the State.

Sir Akbar Hydari was Assisted by Nawab Sir Amin Jung Bahadur, Sir Richard Chenevix Trench, Sir Reginald Clancy and Nawab Mehdi Yar Jung Bahadur. Sir Akbar is singularly farsighted and during his voyage to England had a vision of a federal India. On board the ship he met and discussed with *the* other representatives, a scheme of federation and from that time onwards, he -zealously advocated it. The volume of support which he gathered to his idea had a tremendous influence upon the trend of constructive discussions at the Conference.

The Conference was inaugurated by His Majesty the Emperor on the 12th of November 1930 and among the notables who acknowledged the Royal sentiments of goodwill and sympathy was Sir Akbar Hydari. His first speech we are tempted to quote in extenso, for the dignity of its style and the fine sentiments to which it gives expression.

"The address which we have been privileged to hear today from the lips of His Majesty the King Emperor, full as it is of that personal sympathy to which every Indian heart readily responds, will prove an inspiration and a guide for all of us.

"His Exalted Highness the Nizam, whose representative on the Indian States delegation I have the honour to be, counts amongst the proudest titles that of 'Faithful Ally of the British Government'. For over a hundred years the Nizams have held steadfast to this alliance—an alliance in prosperity as the treaties proudly proclaim to be.

As with Hyderabad, so with all States ; and I can assure the peoples of the Empire and the world at large that no hand shall sever the ties which bind the Princes to the Crown. ;



A PHOTOGRAPH OF THE ROUND TABLE CONFERENCE.

At the same time, the States, autonomous within their own borders, can fully sympathise with the aims and ideals of the people of British India and are ready to work in harmony with them for the greater and united India, which, we all hope, may be the outcome of our deliberations. It is in this spirit we enter the Conference and in this spirit we shall do all that lies in our power to assist in the solution of the problems of Our country to the satisfaction of her aspirations.

Every race, creed and religion" has a distinct contribution to make to the common weal and we of the States for our part bring with us no mean inheritance—the traditions and culture handed down from spacious days, when in politics, arts and science India stood amongst the foremost peoples of the world,

We approach our task which is beset with so many difficulties in all humility, trusting not in our own power, but in the guiding hand of the Divine Providence."

The above was the forerunner of many a weighty speech calculated to promote harmony and good understanding between the various sections of delegates to the Conference. As expressed to the Associated Press in India at the time of his departure and to Reuter on landing on the shores of England, Sir Akbar consistently threw his weight on the side of moderation and prudence and his contribution to the success of the various committees to which he was elected was invaluable.

The first committee nominated by the Prime Minister of England to advise the Conference on the conduct of business consisted of sixteen representatives of whom Sir Akbar was, one. During intervals, Sir Akbar visited prominent Englishmen, of all parties, and frankly exchanged views and placed before them India's needs and aspirations, at the same time urging the maintenance of the sovereign rights of Indian Princes in the event of a federal constitution for the whole of India being evolved. He not only met British politicians and officials but also Indian delegates at their residence and held private conferences.

The type of constitution he had in mind and which he pursued with vigour was one "which, by its stability will evolve—and not a constitution which will satisfy the uninstructed; for the moment". While emphasising this aspect at the Conference Sir Akbar asked the British representatives in the course of his second speech—not to refuse responsible government to a great Indian federal polity within the British Empire. He appealed to



MEMBERS OF THE FEDERAL STRUCTURE COMMITTEE.  
( ST. JAMES' PALACE )  
SIR AKBAR HYDARI IS SEEN IN THE CENTRE

them to "infuse into it the elements that make for settled and orderly government, for the preservation of the autonomy of the States and for the adequate defence of our frontiers against external aggression".

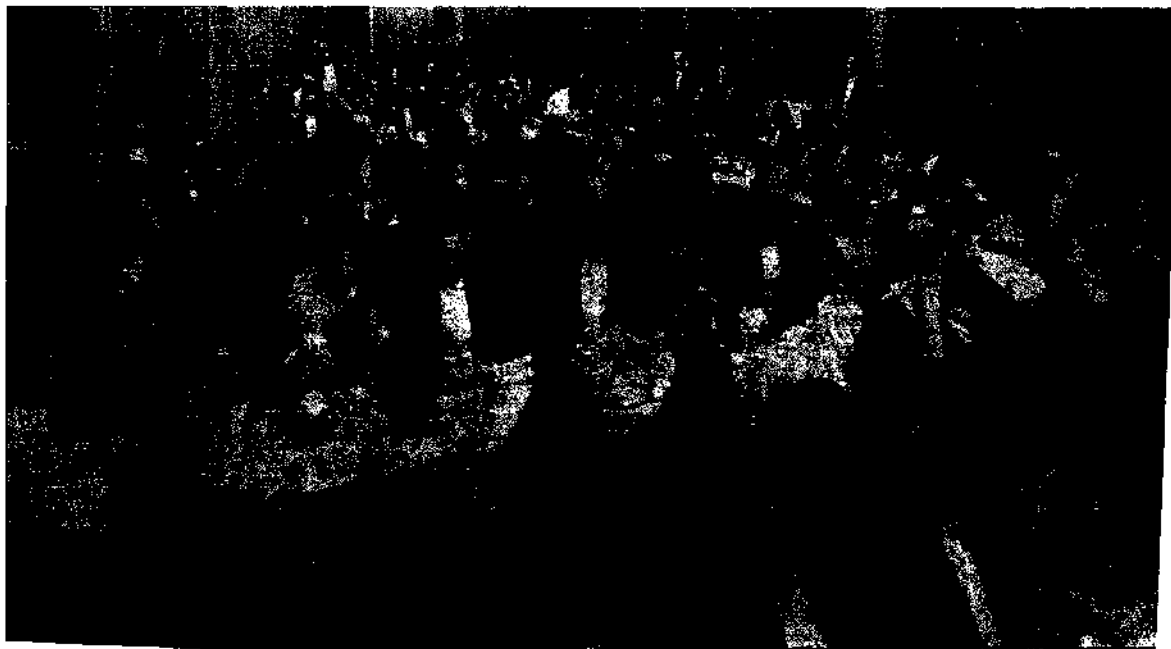
As a member of the Sub-Committee on Federal Structure, the Hyderabad delegate took a prominent and active part in making recommendations for a federal constitution. The subjects dealt with were the executive, the legislature consisting of an upper and a lower chamber and the control of Provincial Governments by the Federal Government.



HYDERABAD DELEGATION ENTERTAINING  
Mr. RAMSAY Mc DONALD, PRIME MINISTER OF ENGLAND, AT A DINNER.

In tackling the above questions the Hyderabad representative displayed rare abilities and his speech at the conclusion of the first conference was a notable contribution in that it not only urged all concerned "not to lay too much emphasis on the points of disagreement and thus break up in a spirit of depression when the work is all before us" but to look on the brighter side of the picture and the high value set before them.

"I believe", he continued, "there is general agreement in favour of an all-India Federation for subjects definitely defined with responsibility for them at the centre, and autonomy in the provinces, a stable federal legislature and definite and clear reservations and safeguards with the Crown, for the maintenance of the peace, tranquility and financial stability of the country and for the entire fulfilment of the treaty obligations for the protection and integrity of the Indian States, It will always be a source of



STATE DINNER GIVEN HONOUR OF SIR SAMUEL HOARE  
AT THE *TIME* OF THE SECOND ROUND TABLE CONFERENCE.



deep personal joy to me to feel that the scheme as it has emerged out of the Federal Structure Committee is one which in all its essential details I had originally thought out and placed in responsible hands as the best solution of the Indian problem from the point of view of a United India ".

Instances are not wanting to show that Sir Akbar Hydari kept a vigilant eye over the affairs of the Indian States in general and of Hyderabad in particular. He would not yield to any one in so far as the sovereign rights of the States were concerned.

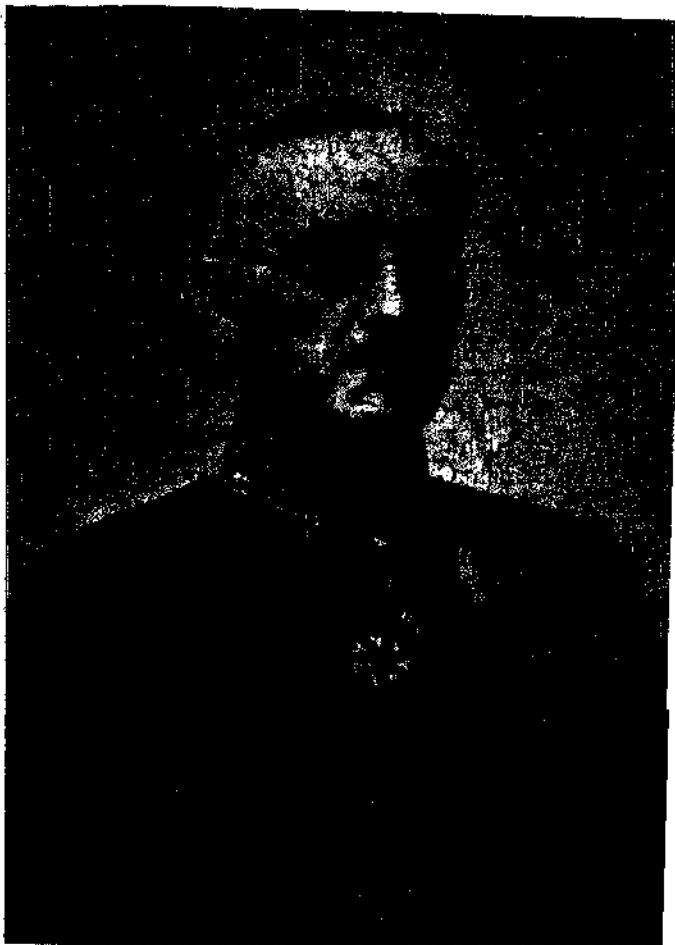
In the second Round Table Conference which met in September 1931, and concluded at the end of November of the same year, we find Sir Akbar championing representation of Indian States in both the Upper and Lower Houses of the Federal legislature and urging that both the Houses should have identical powers until experience dictated a change. Relating to the function and jurisdiction of the Federal Court, Sir Akbar held very definite views and gave expression to them in the London " Times " dated 4th November 1931 and the Chairman of the Conference (Lord Salisbury) warmly congratulated him " as the representative of Hyderabad on the very interesting and pleasing announcement we have seen in the " Times " today."

Sir Akbar Hydari played an equally great part in the Committee on Federal Finance also. As a distinguished Financier his contribution was valuable for the determination of the general principles upon which the financial resources and obligations of India should be apportioned between the Federation, the British Indian Units, jointly and severally, and the States units.

What he did to safeguard the sovereign rights and privileges of His Exalted Highness the Nizam over Berar is not officially disclosed but it may be stated without fear of contradiction that during the period of his stay in London for the Round Table Conference he grasped every opportunity to remind British politicians and members of the Indian delegation that Berar belonged to Hyderabad and could only enter the future Federal polity as such, we may refer to his pointed remark that in the allocation of seats in the Lower and the Upper Chambers Berar should be dropped out of consideration. A more staunch advocate of Hyderabad's rights could not be found in the State than Sir Akbar Hydari. And nothing of what he did, said and wrote regarding the unassailable position of Hyderabad with reference to Berar, was in vain.

Rendition of the  
Residency Bazaars





COL. T. H. KEYES  
HONBLE THE BRITISH RESIDENT DURING WHOSE REGIME THE " RESIDENCY BAZARS " \*  
OF HYDERABAD WAS RESTORED TO H. E. H. THE NIZAM'S GOVERNMENT.

# The Rendition of the Residency Bazaars

AN EPOCH-MAKING EVENT.

**T**HE 14th day of June 1933 is a red letter day in the annals of Hyderabad State. On this day the British Government restored to His Exalted Highness the Nizam that part of the Hyderabad City, which, for a century, had been known as the " Residency Bazaars ".

The warmth of enthusiasm which glowed in the hearts of His Exalted Highness' beloved subjects on that occasion was unparalleled. The people, who, for months looked forward to this happy event of reunion, literally leaped with joy when the transfer of the territory was actually made. Although His Exalted Highness desired that, the season being a solemn one, there should be no public demonstration, the exultation was insuppressible. It manifested itself in many ways befitting the occasion. Large concourse of people went jubilantly round the bazaar area as a victorious army would triumphantly enter a conquered city. The prayers of all classes of people went up to the wise and just God in a spirit of thankfulness for the ultimate success of His Exalted Highness and for the sense of justice and equity which animated the British Government throughout the negotiation. We are convinced that this act has strengthened the cord of cordiality and goodwill that binds the Majesty the King and his Faithful Ally together.

We may state in this connection that the name of Col. T. H. Keyes and Sir Akbar Hydari will go down to posterity for the noble part they played in restoring the Bazaars to H. E. H. As British Resident Col. Keyes was singularly free from all prejudices and was not obsessed with " Political Prestige ". All along his stay, Col' Keyes saw eye to eye with H. E. H. the evils of the continued existence of two separate administrative units in the Hyderabad City and with a singleness of purpose pressed home to the British Government the justice of surrendering the territory to H. E. H. the Nizam. Sir Akbar Hydari as His Exalted Highness<sup>1</sup> representative in the Round Table Conference secured the favourable view which the British Government ultimately took of the restoration.

The " Residency Bazaars" was not a territory assigned, ceded or annexed by conquest. In the wake of the growth and peaceful expansion of the Hyderabad City along the left bank of the Moasi there came into existence around the Residency a cluster of shops and dwelling houses of bonafide subjects of the Ruler of the State. In the early days of India, when

life and property of people were insecure people sought accommodation and shelter within walled cities of chiefs and war lords. Thus small villages became towns Likewise when the population outstripped the limits of the walled city they came within the ambit of the Residency building. Involuntarily, therefore, a small suburb grew up around the Residency. Christian Missionaries came and set up Churches and institutions in the neighbourhood feeling a sense of security and soliciting the patronage of the British Resident. For these reasons the Bazar area having an irregular boundary line as will be seen from the following description of its boundaries came into being

West from John & Co. on the southern end of the Bashir Bagh Road to the Police Station, Putli Baoli, to southern end of Residency Road, Imperial Coronation Garden, from there to Mahbubpura Road along the wall of the Imperial Coronation Garden.

South :—From the southern end of Rangmahal Road to the junction of the roads of Mahbubpura and Afzal Guri, on the south eastern side of the Residency, Baroon Darwaza, Southern end of Victory Park Play ground to Chadarghat Bridge.

East :—From western end of Chapal Bazar road to northern end of Koochaminarpatti, from the eastern end to Kutbiguda road to St. Thomas Church. From the point of meeting of eastern and northern ends of Kriparan (near Kondwada) to eastern corner of Nawab Khurshed Jah Bahadur's Buildings.

South :—From north eastern corner of Nawab Khurshed Jah Bahadur's Buildings to S P. G- Church, workshop road. From the buildings of the Sub-Inspector eastern end workshop road, to the junction of King Kothi Road and Imperial Post Office Road. Along with the northern end of the Imperial Post Office Road to the compound of King Kothi Mubarak including Ladies Recreation Club. From northern end of the Church Lane including St. George's Church and Mission School to John & Co-

Although the general laws of both the Governments were almost identical on broad principles, the existence of a separate administrative machinery with different judicial, public, revenue and public health institutions for a fraction of the City population was a source of friction, misunderstanding, clash of interests and what not. No enlightened Government with a sense of self-respect would have countenanced the continuance of this system of political neighbourliness for one hundred long years. But

the patience, sagacity, and statesmanship of the Nizams of the Asaf Jah Dynasty are proverbial and true to Christ's saying "Blessed are the meek, for they shall inherit the earth", it fell to the lot of His Exalted Highness Sir Osman Ali Khan to reap the fruit of longsuffering.

#### THE HANDING-OVER CEREMONY.

Lt. Colonel Amir Sultan, Senior Deputy Commissioner, H. E. H. the Nizam's City Police, took over charge from Mr. de la Condamine Ozanne, Superintendent, Cantonment Police, Secunderabad, while an interested throng of spectators watched from roadside. Their curiosity gave way to a murmur of cheers when shortly after, a party of H. E. H. the Nizam's police in buff-coloured uniform emerged smiling from the building and proceeded to relieve and replace their khaki-clad British colleagues on duty at the Residency area.

An equally interesting function was witnessed at the local branch of the Imperial Bank where, on the stroke of 12 the British (India) military on sentry duty "fell in" to a sharp command and marched away and were replaced by a company of the 1st Hyderabad Infantry of H. E. H. the Nizam's forces who furnished the guard. At the same time His Exalted Highness the Nizam's flag was hoisted on the flagstaff of the building and fluttered side by side with the Union Jack. Mr. Meharali Fazil, acting Commissioner of the City Municipality, Mr. Syed Mohamed Hussain, Deputy Director of Public Instruction, Major Mohamed Ashraf, Deputy Director of Medical and Sanitation Department, and Mr. Rahimuddin, acting Inspector-General of Registration, respectively, took charge of the municipality, educational administration, civil hospital and registration departments. The transfer concluded before 12/30.

The restoration of the Residency Bazars, which is now named "Sultan Bazars" is, we believe, a forerunner of a far greater event which is now maturing, namely the rendition of the richest and fairest part of the far flung Dominions of His Exalted Highness the Nizam, the Berars and also the Civil station of Secunderabad. The horizon of the British outlook is widening and the date is not distant for the return of these territories to the owner'.

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